INDIAN DIASPORA IN RUSSIA AND CENTRAL ASIA

Thesis submitted to Jawaharlal Nehru University

for award of the degree of

DOCTOR OF PHILOSOPHY

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2022

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DECLARATION

I declare that the thesis entitled **"Indian Diaspora in Russia and Central Asia"** submitted by me in fulfillment of the requirements for the award of the degree of **Doctor of Philosophy** of Jawaharlal Nehru University is my own work. The thesis has not been submitted for other degree of this University or any other university.

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CERTIFICATE

We recommend that this thesis be placed before the examiners for evaluation.

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I

Dedicate

This to

My

Ammi and Papa...

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Acknowledgement

"The World is dynamic,
In the times of the Pandemic,

While this work done is mine,
But there was help form the divine,

This thesis, although was done by me,
Yet there were many who helped me."

Javed Charan

While considering who to thank for helping me write this thesis, the poem above suddenly appeared to me. The journey of this research has been both delightful and challenging. I genuinely hope my efforts will be useful to other scholars working in this area. I am incredibly appreciative of every single person that helped me out with this academic endeavour.

I take this opportunity to express my sincere thanks to my Supervisor, Prof. Archana Upadhyay. Through these years, she skillfully guided me and kept my spirits high with her cheerful smile and kind demeanour. Her insightful remarks and valuable suggestions were quite helpful to me as I was preparing this thesis.

Along with my supervisor, I would want to express my gratitude to Dr Tahir Asghar for being my mentor and advisor. His academic recommendations led me in the proper direction. He has been an invaluable mentor and a counsellor who has helped me to navigate this academic journey. I will always be grateful to the other professors for their educational support when this study was being conducted, especially Prof. Ajay Patnaik and Dr Rajan Kumar, as well as the employees at our centre, particularly Amit Bhayya.

My deepest gratitude goes out to my mother, Mrs Gulab, my sisters Najma and Parveen, as well as to my wife, Rehana Akhtar, and my daughter, Amayra Zainab. My father, Mr Nanak Mirasi, and the five lovely angels in my life are all deserving of my thanks. When I reach a new milestone in my life, I make it a point to express my gratitude to those who have been there for me every step, providing me with the motivation and support I need to succeed. Additionally, I would like to express my gratitude to my brother Ummed, my Jiju Nisar Khan and Shahnawaz Khan, my niece Shaheen Afroz, my nephew Hasrat Hussain, and the rest of my Charan family.

I am grateful to JNU Central Library for the extensive online and offline literature that became my research's basis. I also wish to thank the staff of Sutlej Hostel and my fellow residents.

I want to thank my teacher Vandana Ma'am for never losing faith in me and for supporting me when I was scared or upset while working. I want to express my gratitude to Manisha, Sohail, Askar, and Usman for being my rock throughout the years and for their unending support. My pals Nirmal, Dimple, Chitra, Hamid, Virendra, Sunil, Rajendra, Narendra, Hemraj, Jitendra, Rajendra and Abhishek deserve a special mention for their support and assistance during this journey. The creation of the maps and the data analysis were made possible with the help of Sonali, Chhavi, and Sweta, who deserve special recognition.

My gratitude to all the above-mentioned is beyond words.

Javed Charan

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Preface

My life's journey so far has been fascinating, particularly after I became interested in political science and international affairs. I was essentially conscious of the confluence of significant global events that did occur around the time of my birth and early years. Due to the dissolution of the USSR, numerous new Nations were formed within a few months after I was born. We may say that I am, in a sense, older than Central Asian nations.

I first became aware of these events after the Kargil operations and the 9/11terrorist attack on the USA, even though several similar events were happening worldwide and impacting geopolitics and the international order. While I was in school, those experiences made me question why such crimes were being perpetrated, why people were being killed, why nations were attacking one another, and so on. Such incidences and actions sparked interest in political science, which offers explanations or indications as to why such incidents occur, what motivates people to commit such crimes, and what might be the remedies to those problems.

This also introduced me to India's history and international connections, particularly with the Soviet Union. The 9/11 tragedy also piqued my interest in Afghanistan's history, which included the Soviet Union. Then the curiosity as to why such a massive entity, covering such a vast territory, ultimately broke into smaller entities. And what are the current state of such newly formed countries and entities?

Also, my journey through my Masters's in Political Science and then my dissertation led me to this topic. This research work has helped me answer many such questions within me for years and helped me look at the world from many different perspectives.

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ABBREVIATIONS

CAS	Central Asian States
CEP	Cultural Exchange Programme
CIS	Commonwealth of Independent States
DPA	Development Partnership Administration
EAM	Minister of External Affairs
FDI	Foreign Direct Investment
FPZ	Free Pharmaceutical Zone
GDP	Gross Domestic Product
GSS	General Scholarship Scheme
HICDP	High Impact Community Development Projects
ICCR	Indian Council for Cultural Relations
ICM	India Center for Migration
ICT	Information and Communications Technology
IIF	International Investment Forum
IIFA	International Indian Film Academy Awards
IT	Information Technology
ITEC	Indian Technical and Economic Cooperation
JNCC	Jawaharlal Nehru Cultural Centre
LBSCIC	*Lal Bahadur Shastri Centre for Indian Culture*
LoC	Line of Credit
MEA	Ministry of External Affairs
MHA	Ministry of Home Affairs
MOIA	*Ministry of Overseas Indian Affairs*
MOU	Memorandum of Understandings
NRI	Non-resident Indian
OCI	Overseas Citizen of India
PBD	Pravasi Bharatiya Divas

PIO	Person of Indian Origin
SCO	Shanghai Cooperation Organization
SVCC	*Swami Vivekananda Cultural Centre*
UNO	United Nations Organization
USSR	Union of Soviet Socialist Republics

CHAPTER ONE
INTRODUCTION

"It is safe to assume that when our ancestors first became fully human; they were already migratory, moving about in pursuit of the big game".

-By WH McNeill

Introduction

The secret to the universe in which we live is "migration." In this cosmos, everything, whether it be a living thing or not, is in motion. It is stated that the sun, around which the eight planets orbit, is constant in our solar system. A galaxy is a collection of millions of solar systems. According to Hubble's research, the universe contains billions of expanding and shifting galaxies. All living things on Earth move from one location to another in a similar manner. Migration describes this motion. Animals also migrate for food, water, and other life processes, just as birds migrate seasonally and fish migrate according to ocean conditions and the time of year when they reproduce. Human migration happens as a result of factors like existential requirements (food, water, and housing), chances for advancement (money and education), and opulent lifestyles (tourism and adventure). Human trafficking is the term used to describe forced passive migration. Exodus refers to the sudden, active mass migration to new settlements. Hunting and gathering were a part of the Marxian primitive society, and human migration is still happening today. People migrate from rural to urban areas, from one state to another, and from one country to another in contemporary times for one or more of the reasons listed above. This is how humans have traditionally used migration as a survival tactic to get through tough times and stay on Earth.

About one and a half to two million years ago, the genus Homo underwent early excursions out of Africa. According to the currently popular academic idea, modern humans (Homo sapiens) are believed to have originated in Africa and then spread around the world. Emigration is the act of leaving a resident nation or place of residence with the intentionofliving elsewhere to leave a country permanently. On the other hand, immigration refers to the flow of individuals into a nation from another country to establish permanent residence there. A migrant emigrates from their old country and immigrates to their new country. Therefore, emigration and immigration are both ways to represent migration, but from different perspectives.

Figure 1.01: Migration: Worldwide

Historically, the whole process has been clubbed under two broad categories:“migration” and “immigration”. Whereas the former simply means moving, the latter means moving across the national frontier. The reasons for doing so are varied and many. The propagation of the faith, new markets for buying and selling, the urge to conquer and colonise, and movements to safer places from the incursions of nature and man have necessitated migration since time immemorial. In another sense, several factors like political persecution, religious intolerance, and the search for better economic pastures have contributed to the growth of the phenomenon of immigration. The advancements in technology in the 15th and 16th centuries, particularly the development of ocean navigation and the discovery of coal, served as a catalyst for the mass migration that forever altered the geographic distribution of people. Compared to other times in human history, this caused a huge increase in the number of people who had to move.

The word “diaspora” refers to the people living in a scattered way but having similarities in their socio-cultural life. That means “diaspora” takes place after migration. According to the

Ministry of External Affairs Annual Report (2018), India has the largest overseas diaspora in the world with 32 million Non-Resident Indians (NRIs)[1]and Overseas Citizens of India (OCIs)living outside of the country. The annual number of Indians migrating outside the country is the largest in the world at 2.5 million (25 lakhs), making India the country with the highest number of migrants.

The definition of "diaspora" has expanded beyond the religious connotation that was formerly attached to the Jewish population's dispersion under Babylonian rule in 586 BCE. In recent times, the term "diaspora" has gained broader meaning and has become a niche for describing all kinds of people and their movements from one place to another. The phrase may be understood in several different ways, and there is no one, definitive definition for it. The term "diaspora" has taken the place of a number of phrases, including "exile", "foreign community", "ethnic groupings", and "transnational communities" in both academic publications and the media (print and digital).

The etymology of the word "diaspora" can be traced back to its Greek root and appearance in the Old Testament, according to the Oxford English Dictionary (OED) published in 1989. This indicates that it was God's intention for the people of Israel to be 'dispersed' across the world. In this instance, the OED article begins with the history of Judaism. However, it only discusses two separate dispersals: 'the Jews living scattered among the Gentiles after the Captivity' and 'the Jewish Christians dwelling outside of Palestine'. On the other hand, a definition of diaspora was published in the 1993 edition of the Shorter Oxford English Dictionary. The term "diaspora" may now be used to refer to 'any person living outside of their traditional homeland' (OED 1989).

The term "diaspora" generally refers to the dispersion of any historically homogeneous group. At the same time, many historians use it to refer to the Jewish population outside of Palestine or the modern state of Israel. Because of this, it is a timeless, ongoing, and universal occurrence that predates and is present throughout Jewish history. Migrants who maintain their unique identities and ties to their home countries while continually residing in host nations create ethnic and national diasporas. Depending on the circumstances and the status of the migrants, there are several common types of diasporas, including evolving diasporas,

[1]A Non-Resident Indian (NRI) is a citizen of India who holds an Indian passport and has temporarily emigrated to another country for six months or more for employment, residence, education, or any other purpose.

modern diasporas, state-based diasporas, stateless diasporas, and inactive diasporas. These various diasporas have things in common yet are different in important ways. These diaspora members preserve and strengthen their ethnonational identities by showing support for their fellow citizens and the nation. They participate in the political, social, economic, and cultural spheres and are well-organised.

In the contemporary interconnected world, diasporas facilitate and simplify contacts with their host countries, native lands, and other international actors. They have an impact on domestic policy decisions in their homeland and work to convince the host nation's government to maintain cordial ties with their native country. In order to address all concerns related to these dispersed people in the world, social scientists created a new field in the 20th century called "Study of Diaspora" or "Diaspora Study". These Indians, who left India for any reason, are now referred to as the "Parvasi Bhartiya" or "Indian diaspora."

Today, the Indian diaspora spans the globe. It is made up of the lineage of Indian forefathers who established themselves in various parts of the world through trade and emigration;[2]bonded labourers,[3] political deportees, merchants, and commercial entrepreneurs.Many Indian populations have progressed from plantation labourers to skilled manufacturing, construction, and transportation employees. Their members have made a name for themselves in the modern world as skilled workers such as information technology and service specialists and famous academics, physicians, scientists, and lawyers. In addition, they have earned popularity and produced countless notable personalities in literature, movies, and the arts across the globe. India is also trying to increase the size of its economy by enhancing its human resource skills in the fields of software, information technology (IT), science-tech, pharmaceutical, agriculture, etc. India's skilled and semi-skilled human resources go further from India and strengthen "Brand India" in the global scenario. It also plays a key role in improving India's economic, political, and military relations with its host countries at the bilateral level; and international cooperation. This is how the Indian Diaspora has earned a prominent status abroad with their values, dedication to work, honesty, and

[2]Emigration is the relocation or process of people leaving one country to reside in another. People emigrate for many reasons, including increasing their chance of employment or improving their quality of life. Emigration has an economic impact on the countries involved, including the workforce and consumer spending.

[3]A person becomes a bonded labourer when their labour is demanded as a means of repayment for a loan. The person is then tricked or trapped into working for very little or no pay. Bonded labour is prohibited in India by law vide Articles 21 and 23 of the Constitution.

adaptability. At the same time, it donates generously to worthy development causes in India. It should be noted that because members of the Indian Diaspora live worldwide, the sun never sets for them.

Thus, this research work is an attempt to study the presence of the Indian diaspora in Russia and the Central Asian States, as well as the various facets of their existence, including history, current state, trend, and bilateral value. Because there had been a connection between the regions for many years, it most likely flourished beginning in the seventeenth century and continuing forward. This contact began when Indian merchants set up permanent residency in Russia.

During the time when the Soviet Union was in power, a communist population of Indian origin emerged in both Moscow and Leningrad. Lenin made an effort to incite a revolution in British India with the help of Indian Marxists and revolutionaries like Barkatullah, Mohammed Shafiq, M.N. Roy, Abani Mukerji, and Mohammed Ali. His goal was to awaken the anti-colonial and socialist sentiments in British India to strengthen Soviet influence over the Indian Freedom Struggle. But the British Empire in India, Russian expansion into Central Asia, and the ensuing Anglo-Russian competition (called the “great game”) caused a number of problems in maintaining direct communication between bothregions.However, commercial and economic relations were maintained to varying degrees depending on the political circumstances of the time.

After India gained independence from British rule in 1947, connections with the people of both regions entered a new phase. In this period, India maintained a foreign policy focused on non-alignment, disarmament, anti-colonialism, anti-racism, and global peace. As a Socialist Nehru passionately believed in the Soviet-style growth achieved through a controlled economy. He thought socialism was a potent cure for underdevelopment, illiteracy, and poverty. During his visit in 1955 to the USSR, both regions came together, and the “Hindi-Russi Bhai Bhai” era started. Many Indians moved to the USSR during this time for academic, commercial, and business interests. Indians were drawn to the diamond, health, and pharmaceutical industries.

Following the collapse of the Soviet Union in 1991, a sizeable population of Indians relocated to the countries of Central Asia and Russia. Some of them own their own firms, while others are employed by multinational companies in the Central Asian countries of Kyrgyzstan, Kazakhstan, Tajikistan, Uzbekistan, and Turkmenistan. These nations are

collectively referred to as the Central Asian States (CAS). India and CASs have commemorated 30 years of diplomatic ties in 2021. Now, both the regions are capatalisingon historical legacies through cultural diplomacy and soft power.

Review of the Literature

The literature review is an essential component of any research project since it aids in formulating the study objectives. As a result, it was thought that a review of the findings of some of the previous research projects, as well as the methodologies used, would be beneficial. As a result, a detailed assessment of the literature on diaspora and associated topics is conducted in this chapter. The forgoing review attempts to shed adequate information on various elements of diaspora. The literature evaluation was divided into four categories based on themes: (a) 'Diaspora': Understanding the Concept (b) Conceptualising Soft Power (C) Indian Diaspora in Russia (d) Indian Diaspora in Central Asia.

"Diaspora": Understanding the Concept

According to Martin Baumann (2000), "the term 'diaspora' is derived from the Greek composite verb 'dia' and 'speirein' (infinitive), literally meaning 'to scatter', 'to spread' or 'to disperse'".Originally, the term was used to refer to the overall dispersion of Jews or Jewish communities during the evacuation outside of Palestine after the Babylonian exile in 586 BC. However, the phrase is now used to refer to any group of people who are distributed in this way. He says, "the concept of diaspora has been celebrated for articulating ideas such as hybridity, heterogeneity, identity fragmentation, double consciousness, memory fractures, ambivalence, roots and routes, discrepant cosmopolitanism, multi-locationality, and so on" (Baumann 2000).

Until recently, the term "diaspora" was generally used to describe geographically dispersed religious groupings (people, churches, or congregations) that coexisted as minorities with other people and other places with people of a different religion. Among scholars, there is an opinion that Dubnov's text was a major influence in popularising the word diaspora, through the historically situated example of the Jewish people in particular. Dubnov's idea and example were later on used by Robert Park in 1939 in relation to the Asians, saying, "There are, at present, between 1,60,00000 and 1,70,00000 people of Asian origin living as a diaspora.It may be used that term to designate not merely the condition but the place of dispersion of people" (Park 1939). According to Daniel Elazar, "the Jews provide the classic

example of the diaspora phenomenon for the rationale of their ability to maintain their integrity as an ethnoreligious community for more than two millennia away from their own country of origin" (Elazar 1986).

The term "diaspora" began to spread in the 1970s and 1980s, reaching its height in the 1990s. By that point, it had been associated with the majority of global populations. There were Romanian, British,Algerian, Tibetan, Latin American, Caribbean, Somalia, Chechen, Afghan, Iranian, and Russian diasporas. Not only known by their national identity, but communities developed their own distinct identity alongside for example Chetti, Punjabi, Marwari, Bengali and Malayali. The same applies to several communities that developed their own distinct identity within the country and after they migrated to another place outside the country, for instance, Sephardic and Ashkenazi Germans in the case of Germany and Breton, Auvergnat, and Alsatian in the case of France. The word expanded even more in the 90s when it started to be applied to professional groups, including intellectuals, engineers, and scientists, and even to French and Nigerian soccer players (Servant 2002).

The term"diaspora" was used in two distinct and independent ways up until the mid-1980s, with no serious attempt to define it; first, as a designation for specific populations who dwell outside a reference territory. Second, as a specialised concept defining African trading networks (Dufoix 2008). Gabriel Sheffer shifted the study of the diaspora to a comparative perspective. Jews, Turks, Armenians, Palestinians, Chinese, and Indians soon became subjects of separate study based on their merits. He said, "Modern diasporas are ethnic minority groups of migrant origins who live and work in host countries but keep strong emotional and material links with their countries of origin, their homelands"(Sheffer 1986).

For the first time in 1991, it was William Safran who attempted to define the term with conceptual clarity. He opined that "lest the term loses all meaning, limiting the term 'diaspora' to minority expatriate communities whose members share among the six following characteristics: (a) their ancestor's dispersion from a 'centre' to at least two peripheral foreign regions; (b) persistence of a collective memory concerning the homeland; (c) the certainty that their acceptance by the host society is impossible; (d) maintenance of an often idealised homeland as a goal of return; (e) belief in a collective duty to engage in the perpetuation, restoration, or security of the country of origin; and (f) maintenance of individual or collective relations with the country of origin" (Safran 1991).

The publication of the first journal specifically devoted to diaspora studies, “Diaspora: A Journal of Transnational Studies”, in 1991, played a vital influence in the development and popularity of the term, grabbing everyone’s attention. Khachig Tololyan, the editor-in-chief of the journal, writes in the very first issue that, “while the nation-state remains the principal form of political organisation, the world has entered a “transnational moment” where non-state forces threaten the stability of borders. We use the term “diaspora” provisionally to indicate our belief that the term that once described Jewish, Greek, and Armenian dispersion now shares meanings with a larger semantic domain that includes words like “immigrants, expatriate, refugee, guest-worker, exile community, overseas community, ethnic community” (Tololyan 1991).

Robin Cohen’s seminal work, ‘Global Diasporas’,was the first prominent general study of diaspora.Following Safran’s study model, Cohen adds the concept of social responsibility by mentioning empathy and a sense of duty toward other ethnic settlers in other countries of settlement, even where the home has become more like a leftover (having only fragmentary bondage) and the potential for a prosperous life in the host countries with a tolerance for plurality. His idea supposes the nation-state is indispensable, both on the part of the diaspora and the state, while visualising the interaction of the two (Cohen 2008).

The “cultural studies” movement in the 1980s prompted newer imaginations of the idea of diaspora in the intellectual circles mainly studying mainly subaltern or post-colonial sub-cultures (workers, minorities, immigrants, and so on). Both the open and the categorical definitions of diaspora were drastically different from the concept of diaspora that emerged out of the dialogue. These studies instead give pride of place to paradoxical identity, the non-centre, and hybridity, whereas older definitions stressed reference to a point of departure and persistence of identity despite dispersion. In 1990, Hall stated that he used the term “diaspora” metaphorically rather than literally, saying that it did not refer to dispersed tribes whose identities could only be secured in relation to some sacred homeland to which they must at all costs return, even if it meant driving other people into the sea. This is the outdated, dominant, and imperialistic form of ethnicity. As he intends it, the diaspora experience is not defined by essence or purity, but by the acceptance of necessary heterogeneity and diversity; by a sense of "identity" that lives with and through difference; by hybridity (Hall, 1990).

The renowned work "The Black Atlantic," by Paul Gilroy, is about the "black diaspora" and has become a cultural studies classic. He maintains the word’s historical “plural status”,

where “diaspora-dispersion” and “diaspora-identification” coexisted in opposition. The diaspora dispersion is used in the sense of migration from one place to another, leading to the creation of a new fact and a new manifested reality, ending the thread of movement in the physical sense. The ‘diaspora-identification’ is something that is imprinted in the memory of the people as an entity with a life force of its own (Gilroy 1994).

American anthropologist Arjun Appadurai states that,“cultural uprooting from one place to another leads to the existence of past and present at the same time, not only in mind but also manifesting physically, thereby leading to multiple existences.”He refers to the “landscape of humans who constitute the shifting world in which we live" as the “ethnos cape”, including “tourists, refugees, immigrants, exiles, guest-workers, and other movable groups and persons (who) represent an essential element of the world”.According to him, in order to make sense of social life in contemporary times, one must thoroughly analyse the locality (locale) in order to make sense of social life in recent times. He argues that “people strive to bridge various levels of disjunction (i.e., spatial separation and difference, i.e., language or citizenship) by creating neighbourhoods, an essential element of social life. In his model, the locality is the property of social life (a cultural conception, not a territorial marker of social groups), in which ‘neighbourhoods’ are “life worlds constituted by relatively stable associations with rather known and shared histories” (Appadurai 1996).

Diaspora as a concept is becoming very popular as an instrument of exercising soft power to promote a particular image of a community or a state in general for ulterior motives and agendas. According to Joseph Nye, managing politics in an interdependent world requires multilateral collaboration among nations, political actors, and diaspora populations. He claimed that countries involved in such an arrangement should emphasise the idea of soft power more so than actual military might in their foreign policy formulations. It has the ability to attract people and influence their inclinations. Additionally, it alludes to nations' deliberate efforts to influence how others see them. The diaspora is one of many soft power tools, including culture, education, and the economy (Nye 2004).

Diaspora is an emotional, economic, political, cultural, and social investment. Its significance is reflected in three areas, including economic development, political lobbying, and the sharing of knowledge. During the first phase, the term “diaspora” happened only in the singular and was mainly confined to studying the Jewish experience of expulsion from the homeland. In the second phase, from the 1980s and onwards, the term diaspora was deployed

as a one-word substitution for several categories of people, namely expellees, political refugees, alien residents, expatriates, immigrants, and ethnic and racial minorities tout court. The third phase, which can safely be said to have started in the mid-1990s, was marked by the social constructionists' critique of 'second phase' theorists. They believe that the earlier theorists and their tools are a hindrance to the full realisation of the potential of the concept of diaspora.

The social constructionists built on past concepts by attempting to disassemble two main components that had previously served as the "homeland" and the "ethnic/religious community," delimiting and demarcating the diaspora idea. They argue that there is no fixed identity but rather a social construction that changes with the complexity of the situation or context. To categorically fix diaspora in one or the other watertight boxes is to limit the very potential of their becoming and unbecoming. Hence, the same idea of diaspora and its main building blocks or constituents must be refashioned and reoriented accordingly to the complexity of place and time (Mohan 2003).

The diaspora has taken on new significance in the global conversation on migration in a society marked by rising mobility and interconnection. The size, diversity, and engagement of diasporas in their countries of origin and host nations' social, cultural, and political life have increased dramatically during the last century. The diaspora is increasingly acknowledged as a crucial player not just in national, bilateral, and global politics but also in the migration-development nexus in many regions of the world. It is commonly recognised that they have the ability to act as 'bridges' across civilisations and states. People resettling in nations far from their origins or ancestry have transformed the faces of societies. The great diversity and scope of human migrations across boundaries has modified traditional concepts of migration. Today's communities are more diverse, multicultural, and interconnected, in large measure because of the diasporas.

Despite its limitations in terms of detail, the notion of diaspora is helpful in studyingthe emigration and settlement of individuals outside of their origin of country. Another critical aspect of the Diaspora notion is preserving cultural identity in the host community. Apart from the Jewish Diaspora, there is already a substantial amount of literature on other diasporas, such as the Chinese, African, and Caribbean. Similarly, Diaspora Studies is being used to conduct a study on Indians living in other countries. Much of the literature on the

Indian Diaspora focuses on Indian migration, socio-economic and cultural experiences, and adaptation and assimilation experiences in host communities.

Diaspora studies arose as a result of a variety of historical factors. It's because of their emotional connection and inextricable bond to their previous migratory experience. It's also because of a shared ethnic identity. The Indians have a long and illustrious history that they are proud of. Immigrants were thought to identify with their chosen nations in terms of languages, culture, and political commitment. Even inside liberal nations, this presumption was discernible; Migrants frequently experience hostility and hatred from the indigenous and assimilated populations. Some people live in exile outside of their country, and as refugees, they share a high level of psychological isolation.

In the Indian context, the term Indian Diaspora was adopted very late; the Government of India first set up a High-Level Committee on Indian Diaspora in 2000. The High-Level Committee on Indian Diaspora (2001), under the chairmanship of Dr L. M. Singhvi, M.P., employs this concept in a generic sense for "communities of migrants living or settled permanently in other countries, aware of their origins and identity and maintaining varying degrees of linkages with their mother country". As N. Jayaram writes, "having almost unique socio-cultural histories and being subjected to different economic and political situations, the Indian communities abroad have evolved as distinct diasporic entities. They are nevertheless Indian as they manifest in varying degrees the survival, persistence, or retention of several social patterns and cultural elements whose roots and substance can be traced to India. In some of these communities, for various reasons, conscious efforts are being made to revive some of these patterns and elements a kind of 'renaissance' of Indian culture, as declared by some diasporic Indians" (Jayaram 2003).

According to Kingsley Davis, in the context of India, "pressure to emigrate has always been significant enough to provide a stream of emigrants which is larger than the actual given opportunities" (Davis 1968). As Tinker puts it, "there is a combination of push and pull; the push of inadequate opportunity in South Asia and the pull of the better prospects in the West. The Overseas emigration of Indians may be examined in terms of three phases: (a) the ancient and the medieval; (b) the colonial; and (c) the post-colonial phases" (Tinker 1977).

Prakash Jain divided historical Indian emigration tendencies into five categories:

(a) Emigration of indentured labourers: This began in 1834 and lasted until 1920. The emigrant had to sign a contract with the employer to labour for three to four years for a set wage in this sort of emigration. After the contract expired, the labourer was free to work for any other employer in the colony.

(b) Kangani system: This system began in the early nineteenth century and lasted until 1938. The word "Kangani" comes from the Tamil word "kankani", which means "overseer" or "foreman". Laborers were free and not bound by any contract under this system; they were recruited by an Indian immigrant named Kangani. The Kangani provided advances to the labourers to cover their initial costs. The majority of these labourers ended up in Burma, Ceylon, or Malaysia. Tamil-speaking Hindus were in the majority, followed by Muslims, Christians, and Sikhs.

(c) Free or passage emigration: This occurred as a result of the emergence of new opportunities in colonial India. The cause of this migration was the burgeoning market in East Africa, which was developed by the British and other European powers. Gujaratis and Punjabis were among the first to arrive. Gujaratis who established themselves as "Dukanwallas" (shopkeepers) were the most commercially successful, eventually monopolising the region's trade and commerce. Another wave of migration from South India was triggered by the construction of railways and roadways in Southeast Asia. This emigration trend was marked by the fact that the immigrants paid for their own trips and were not bound by any contracts.

d) "Brain drain" or voluntary emigration: This movement saw a large number of highly skilled, skilled, and semi-skilled professionals and workers from India voluntarily emigrate to advanced industrialised countries in Europe, North America, and Oceania-mostly to the United States, the United Kingdom, and Canada-in search of better opportunities. Scientists, engineers, nurses, doctors, and teachers were among the most educated of the immigrants. "Brain drain" was coined to describe the void produced by this exodus. The Sikh community was the most prominent among those who took part in this movement, which drew people from all around India.

e) Labor migration: This pattern of emigration was exclusive to West Asia. This migration pattern differs from others in that it has a unique feature. The majority of countries do not confer naturalisation and citizenship rights to emigrants except in extraordinary circumstances, hence this movement pattern is transient in nature. Every migrant will be

required to sign a contract for both their work and their business. “The first three sorts of migration were colonial occurrences”, says Prakash Jain, “but the final two are the product of India’s intrinsic contradiction of post-colonial socioeconomic development” (Jain 2007).

Shashi Tharoor (2019) argues that many Indians have migrated abroad for new opportunities: seeking access to a higher quality of life, better education, high-paying jobs in multilateral organisations, or merely for mobility and travel freedom, and taking a foreign passport for convenience does not make them any less Indian (Financial Post 2019). There are 31 million non-resident of Indians (NRI) and Person of Indian Origin (PIO) residing outside of India (MEA Report 2018). According to the estimate of the Department of Economic and Social Affairs of the UN, India is the leading country to have the largest migrant diaspora in the world (17.5 million), followed by Mexico (11.8 million) and China (10.7 million) (UNDESA 2019). Today, the Indian diasporic population is spread across 146 countries in the world (MEA 2016).

Conceptualising Soft Power

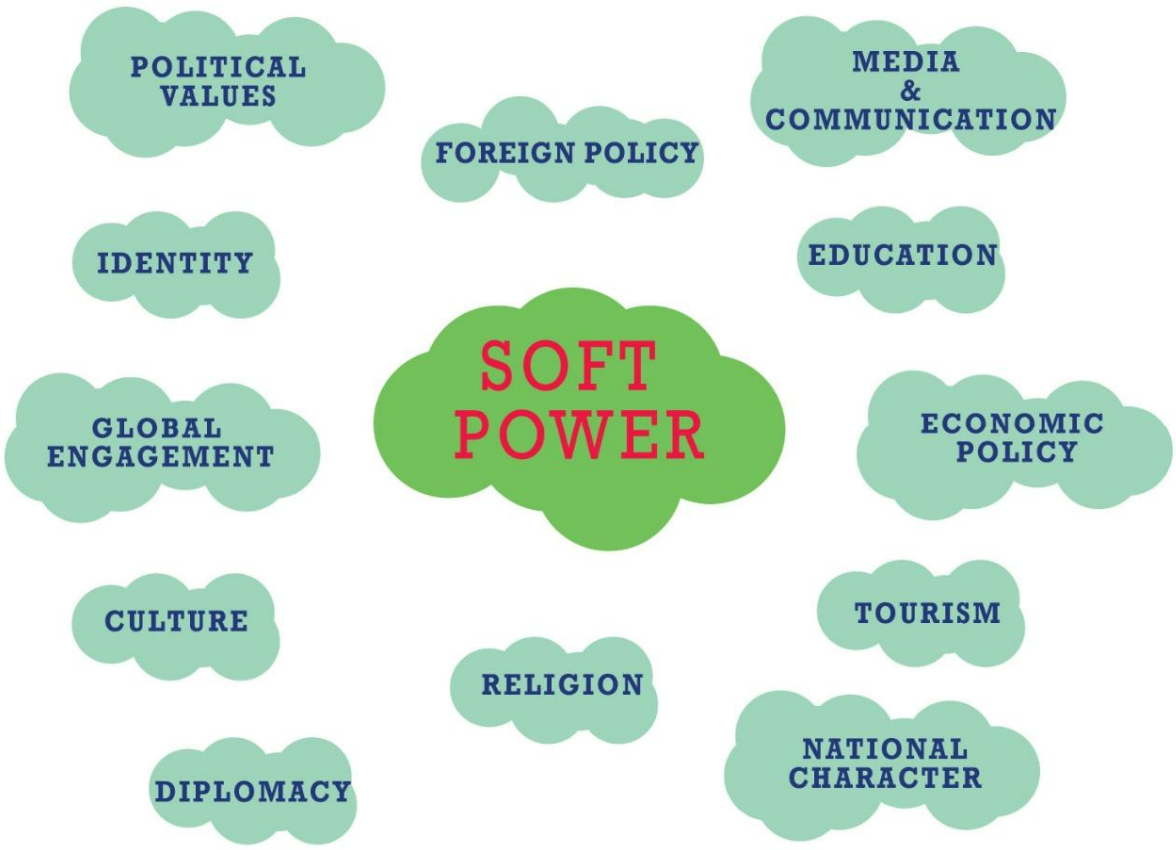
The concept of power is very important in international politics. Though there are different levels of power, in general, power is defined as one’s capacity to track the activities of others in a systematic manner. One facet of power is soft power, which refers to one’s capacity to persuade others to achieve a goal. Different countries place a high value on soft power in today’s world of international politics. India has demonstrated its soft power potential for numerous years, long before the notion was studied by political figures. India has utilisedboth hard and soft power at various times throughout its history. India has a lot of potential for using its ‘smart power’, which combines soft and hard power characteristics.

Both of these powers (hard and soft) have an impact on foreign policy, security, the economy, and international politics. While hard power concentrates on military intervention,defensive capabilities, coercive diplomacy, and economic restrictions to serve national interests, soft power emphasises shared political values, peaceful mechanisms for resolving conflicts, and economic collaboration to reach common solutions. Gomichon, citing Joseph Nye, claims that “soft power enables others to change their behaviour without rivalry or conflict by employing persuasion and attraction” (Gomichon 2013).

Soft power is popular partially because of its positive connotation, which allows governments to interpret it in their own way (Hashimoto 2018). In international politics, the concept of

power has always been a decisive factor. Soft power refers to a country's capacity to achieve desired outcomes in international affairs by appealing to other nations and non-state entities rather thanenforcing international agreements. The nineteenth-century writings of Klaus Knorr, Hans J. Morgenthau, and Ray Cline influenced the concept of soft power. In his book "Bound to Lead: The Changing Nature of American Power" (1990), Joseph Nye conceived and defined the phrase.

Figure 1.02: Soft Power Components



The notion of soft power was initially conceived and described by Nye, but it may also be understood via the writings of many other international relations theorists. Even hard-core realists like Morgenthau recognised the necessity of statesmanship to enhance strength and obtain total dominance over other countries. Nye has established a new way of thinking about soft power based on the realist view of power politics for understanding international relations and assessing foreign policy in the post-Cold War era (Ding 2010).

Since the early 1990s, the idea of soft power has been primarily focused on the political beliefs of the so-called bourgeoisie. Soft power is based on the attraction principle. Joseph Nye used the term 'soft power' to resurrect the cult idea of American disintegration. Soft Power is a capability that can achieve its objectives by seduction rather than force. This type of attraction stems from the Midwest's culture, political ideals, and foreign policy. Soft power is carried via political alignment, the international system, and other factors. Soft power, as Nye puts it, "is the capacity to acquire what you want without resorting to force or payments. You won't need as many sticks and carrots to persuade people to desire what you want if you can convince them to want it. The capacity to compel is derived from a country's military and economic force. The appeal of a country's culture, political ideas, and policies generates soft power. "Our soft power is boosted when our policies are perceived as legitimate by others" (Nye 1990).

The concept was further developed by Nye in his book, "Soft Power: The Means to Success in World Politics" (2004). In his book "The Future of Power" (2011), he further conceptualised the idea of smart power. Attraction and persuasion are the core components of soft power.However, social power clearly goes beyond that. Joseph Nye's concept of soft power is still agent-centred, presuming that it is mainly focused on resources that can be employed, deployed, and wielded (Ham 2013). In the twenty-first century, nations use their soft power assets as crucial and influential tools to accomplish their objectives. The soft power of a country is made up of components such as culture, politics, and foreign policy.

Nye's presentation of the notion of soft power as aiding in gaining fresh insights into previously unknown facets of international affairs (Lee 2009). Gil, drawing on Nye's observations, contends that soft power is primarily concerned with states and their behaviour at the state-to-state level of international politics (Gil 2017). Soft power is a strategy for gaining support from other countries in order to carry out an effective foreign policy. It's also used to influence other countries' views and preferences. It aids in the preservation of a community's cohesiveness. Soft power emphasises the nature of the power wielded rather than the resources used to wield it (Lee 2009). Soft power is a method of gaining cultural and economic clout without resorting to armed force (Bell 2015). Soft power has already established itself as a critical component of a country's overall power. Soft power may help a country's capacity to influence foreign issues as well as increase the cohesion and willpower of its people. Through policy, regulation, opinion, and action, it can influence other states and individuals. Professor Nye's concept of soft power is neither an evolution (or involution, as

some observers contend), nor is it a replacement for hard power.Pallaver says, “Soft power is only a different type of power” (Pallaver 2011).

Soft power’s success is mostly determined by a country’s reputation in the international world, as well as communication among various players. Globalisation and the development of neoliberal international relations theory are linked to soft power. A country with strong soft power and a good reputation might persuade others to embrace its culture, reducing the need for hard power expenditures. Soft power’s success is determined by the quality and credibility of hard power, as well as the political will to utilise military alternatives only as a last resort (Farwick 2006). According to Ross, “public diplomacy is not the same as traditional diplomacy, which consists mostly of exchanges between countries.” He makes the case that public diplomacy addresses specific segments of the foreign public in order to build support for the same strategic aims (Ross 2003). Soft power, in its various manifestations, can be a useful tool in public diplomacy.

In the current international framework, strategies, in addition to soft power, play a key role. Soft power was first defined as cooperative behavioural power, or the ability to convince others to do what one wants. In international relations, constructivists recognised the impact of ideas and norms, which is similar to soft power. Many fundamental features of constructivist notions of power in international relations, which Nye refers to as soft power, is present in constructivist conceptions of power in international relations (Lee 2009). Lee states that his theory of soft power is founded on three steps in his analysis of soft power: (1) the classification of several sorts of soft power in international relations; (2) differentiation between Nye’s and my conceptions of soft power by distinguishing between soft and hard resources; and (3) theories of soft power diverted from soft resources (Lee 2009). Soft power refers to a country’s ability to influence others’ behaviour via conviction and persuasion. It encompasses multiple characteristics such as culture, morals, and ideas, all of which reflect diverse forms of influence compared to hard power. Other than that, in the absence of observable economic and material force, soft power alone may not be sufficient. Soft power resources in analysing a country’s influence in this regard must be done in the context of its foreign policy aims (Gill and Huang 2006).

Soft power has negative consequences, and its application invites criticism. As a result, soft power may have a detrimental or beneficial influence on a country’s standing. Soft power is based on the ability to influence other people’s behaviour. However, soft power can not

solely be linked to influence. Because hard power is based on remittances or warnings, and soft power is based on persuasion or the ability to persuade others via argument. In international relations, soft power is attributed to globalisation, the technological revolution, and neoliberal theory.

India has a tremendous amount of soft power because of its rich cultural legacy, civilisational values, music and art, spiritualism and yoga, pluralism, democratic ethos,science and technology, and, most importantly, the vibrant diaspora group that has transported India to every corner of the globe. The success of the Indian diaspora as a vital asset of India's soft power may be attributed to its rich civilisational ethos and magnificent cultural qualities and history, which they have preserved in their host countries, as well as their brilliance in knowledge and intellectual capacities. The Indian diaspora has extraordinary talents and qualities in collaborating with various individuals and adapting to different conditions. The Indian diaspora has enormous economic potential.

The Indian Diaspora in Russia

Indian immigration to Russia is not a recent phenomenon, as historical records indicate that Indian traders were active there during the Middle Ages. The tenth-century chronicle Hudud-al-Alam provides a direct account of Indians living in Bukhara. The judicial documents Sharafnama-i-shahi and Majmu'a-i-watha'iq by Hafiz Tanish provide in-depth accounts of Indian merchants who travelled from Sindh, Multan, Shikarpur, Peshawar, Rajasthan, Gujarat, Deccan, and other regions of the subcontinent to Central Asian and Russian towns. The Indian warehouses are described by the renowned Arab geographer Yaqut al-Rumi at Bulghar, which is located south of the Volga River. Rajasthani Marwaris, Punjabi Khatris, Gujarati Banias, Shikarpuris and Sindhis, Multani Khojas, and Bohras were among the Indian traders of the Middle Ages. To entice Indian traders, the Russian Tsars built numerous fortified cities. Many of these traders settled in the northern Caucasus, Astrakhan, the town of Krasnoyarsk in central Siberia, and even up to Saratov, Tsaritsyn, Kazan, Nizhny, Moscow, Novgorod, Yaroslav, and St. Petersburg (Kumar and Rohan 2019).

It was from Iran that Indian merchants began to travel northward towards Russia. Though contact between India and Russia had existed for many centuries, it was probably from the seventeenth century onwards that Indian merchants established permanent residence in Russia. Astrakhan, the Caspian Sea port conquered by Russia in 1556 and which became the site of her trade with Iran and Central Asia was the focal point of the Indian Diaspora in

Russia. According to official Russian documents, it was first visited by Indian merchants in 1615-16. P. M. Kemp feels that this date refers to re-establishing Indian presence in the city after the Russian occupation or establishing a more permanent Indian settlement. By 1625, the Indian population was large enough to have its own caravanserai (Kemp 1958).

In 1665, a regulation was passed that instructed Indian, Armenian, and Persian merchants to restrict themselves to wholesale trade in Moscow. The regulations did not succeed in suppressing Indian enterprise. Indians continued to pursue their business by bypassing the restrictions or obtaining special exemptions. The size and prosperity of the community continued to grow. More than 100 Indian merchants lived in Astrakhan in the 1670s and 1680s. Accounts of foreign visitors to Astrakhan offer us a glimpse into the lives of the Indian community of Astrakhan (Kemp 1958).

Levi, Scott C. states that from the mid-eighteenth century onwards, however, Astrakhan began to have been replaced by Orenburg as the node of Russia's commerce with India. The Fort of Orenburg, built in 1743, was one of the various forts constructed in the Qipchaq Steppes to deal with the nomads of the region and promote trade with Bukhara. Efforts were made to bring Asian traders to it as it offered a more direct path to Central Asia and India compared to the Astrakhan-Caspian Sea route (Scott 2002).

The Frenchman, Comte-de-Modave, mentions meeting three hundred Gujarati families preparing to migrate to Orenburg in the 1770s. Orenburg was the most popular trade destination between Russia and Turkistan in the early nineteenth century. Hindu merchants also visited the annual fair held in St.Macaire on the banks of the Volga. The Indian colonies included not only merchants but several sadhus (mendicants or communities of saints), beggars, and servants. It has been found through historical records that Russian tsar Alexi Mikhaylovichinvited Indian artisans to Moscow to establish a textile industry there. These teachers were the Gurus of Indian traders and possibly also the Brahmin priests of the Astrakhan Hindu Temple (Modave 1971). Desyatovski has stated that "with the expansion of Indian trade to central Russia and the capital city of St. Petersburg, many Hindu traders converted to Orthodox Christianity and were given Russian Christian names and surnames" (Desyatovski 1955).

During the 1920s and 1930s of the Soviet era, a communist Indian population grew in Moscow and Leningrad. M. N. Roy, a prominent communist, went to Moscow as Mexico's

representative at the second world congress of the Communist International in the summer of 1920. From Moscow, he went to Tashkent, where he met Abani Mukherji, a well-known communist who lived in Moscow. Both were eager to accept Russian support in organising a revolution in India. Due to Nehru's ideological inclination towards Russia, especially due to his socialist outlook, significant numbers of Indian students joined major educational institutions inLeningrad, Moscow, Sverdlovsk, and Kursk from the mid-1950s. Many Indians who went there during this time stayed permanently after completing their education.

Desyatovski noted that the situation changed after the disintegration of the Soviet Union. The bureaucratic corruption and floundering of Russian immigration rules made Russia a popular transit point to enter into European countries. This led to a large number of Indians going to Russia, consisting mainly of students. Most of these were medical students whose main aim was to study abroad and return. Still, many choose to stay there and start some small businesses, often in retailing, which they continued after graduating or dropping out. As a result, the number of Indian businessmen in the Russian Federation almost matches that of Indian Students (Desyatovski 1955).

There are thought to be 45,000 Indians living in Russia overall, mostly in Moscow and St. Petersburg but dispersed across the country. During the Soviet era, they primarily came as students and later settled there for either family or professional reasons. People from distant regions of Bengal, Uttar Pradesh, Bihar, Punjab, Tamil Nadu, Kerala, Gujarat, Andhra Pradesh, and other states make up the Indian population in Russia. 14000 students, or around 30% of the total, are primarily seeking medical degrees at Russian colleges. Students are prepared to pay a heavy price and endure difficulty in the medical industry because it is a highly sought-after occupation in India, hoping to have stable employment after receiving their degrees. The majority of them travel back to India, but others who land jobs or start businesses decide to remain in Russia.

Additionally, there are around 1,500 Afghan citizens with Indian ancestry living in Russia. Most Indian enterprises in Russia are located in Moscow, followed by St. Petersburg. About 300 Indian enterprises are thought to be registered in Russia, primarily engaged in the trade of coffee, tea, spices, rice, leather, clothing, and pharmaceuticals. There are now 4,500 Indian students in the Russian Federation studying in medical and technical institutes. At over 20 universities and institutions distributed across the nation, most students seek medical degrees;

others study aeronautical designing, engineering, computer science, management, transport technology, agriculture, and business/financial management.

The oldest Indian organisation in Russia is the Hindustani Samaj. It was founded in 1957 and has long been a leader in Moscow's social and artistic scene. It collaborates closely with the Indian Embassy. The Bhartiya SanskritikSamaj, Brahma Kumaris, ISKCON, Gurudwara Prabandhak Committee, Ramakrishna Society Vedanta Centre at Moscow (with a branch at St. Petersburg), All Moscow Malayalee Association (AMMA), DISHA, the Indian Business Alliance, and Textile Business Alliance are some of the other Indian organisations in Russia with which it maintains friendly ties. The Jawaharlal Nehru Cultural Centre (JNCC) promotes Indian community participation in social, cultural, and other events and offers chances for them to interact on a shared stage. The New Delhi-based Kendriya Vidyalaya Sangathan is linked with a school run by the Indian Embassy in Moscow. Its employees are deputed from India. In addition to other Indian nationals and the kids of Indian Embassy employees, some international nationals also go to this school. The school has 336 pupils and offers classes from I to XII (MEA 2021).

As Dale states, "the Russian government's eagerness to welcome foreign traders to Astrakhan was prompted by its cash shortage and the weakness of its mercantile class. Various measures were taken to encourage Asian merchants to settle in the portcity" (Dale 1994). Kemp stated that in l647, an official was dismissed for causing difficulties to the Indians. The Governor of Astrakhan was instructed to hold them in high favour and to give protection to them (Kemp 1958). The arrival of Indian merchants to Astrakhan occurred when the Russian government was making efforts to increase its knowledge about India and establish contacts with it.

S. Gopal writes, "Four missions were dispatched between 1646 and1695, but only the last one could make it to India. Indian merchants of Astrakhan were once asked to provide information about the routes to India and the Russian goods in demand there. The commerce of the Indian merchants in Russia was based upon the sale of Indian and Iranian textiles and silk obtained through their relations and agents in Iran and the Caspian Seaports. In return, they purchased Russian and European goods like leather, fur, broadcloth, metal products, mirrors, etc., for sale in Iran". However, kinship lies linked the Indian merchants with each other and their agents in Iran; they also did business with non-Indians. The reason for the increased employment of Russians, Armenians, etc., as agents in the eighteenth century was that the latter were exempt from paying extra duties levied on the Indians. However, he feels

that the Indians shifted to money-lending in the eighteenth century due to the increasing restrictions on their trade (Gopal 1989).

Dale suggests that "money lending was another aspect of the Indian merchants 'multi-faceted complex of economic activities' which arose due to their efficiency in capital accumulation. The loan amount varied from a few roubles to much larger sums. The success of Indian and other foreign merchants was resented by the Russian merchants and traders, who, from the 1640s, began a campaign to curb the privileges given to them. The Tsar responded by taking back the commercial freedom that had been granted to the English" (Dale 1994).

Two generations of Soviet people were raised to cherish a close affinity and affection for India, which was represented by Jawaharlal Nehru and Indira Gandhi. Early Hindi film masterpieces with Raj Kapoor and Nargis, for example, enjoyed widespread popularity throughout the Soviet Union. Everyone who wore a sari was welcomed with open arms. Russian attitudes towards Indians underwent a notable shift after the fall of the Soviet Union. Even in broad daylight robberies in Moscow and St. Petersburg, Indians have been the target. There were two definite patterns in the shift in perceptions towards Indians. First, there was a distinct generational division between the older Russians' sustained goodwill and the younger Russians' increasing westernization-related apathy. The Russian authorities also saw this clearly. In the 1990s, both governments took steps to revive prominent cultural exchanges. The Jawaharlal Nehru Cultural Center was established to promote cultural diplomacy and soft power in Moscow. High-profile cultural festivals were organised. They organised quiz tournaments about India on well-known television channels and in reputable newspapers as a part of public outreach programmes. It is encouraging to see that these exchanges are becoming more frequent, along with new initiatives for industry collaboration in the film and entertainment sectors, revisions to the visa policy, and other recent actions.

Russia has a vibrant cultural history. On the other hand, Indian cuisine, music, literature, and other aspects of Indian culture are spreading beyond the Indian diaspora and into mainstream Western civilization. Numerous Indians have long-term multiple-entry visas for these places. In this larger framework, Russia does not have to overreact to worries from the West regarding illegal migration from India via Russia. It makes sense to have concerns about the Commonwealth of Independent States (CIS) having significantly better controlled but nonetheless open internal borders. Therefore, both countries'national security policies

prioritise concerns about terrorism, illegal narcotics, weaponry, and people trafficking. Travel restrictions, however, cannot replace good intelligence gathering and sharing.

The Indian Diaspora in Central Asia

Historians have unearthed several facts that point out brisk historical and cultural ties between India and Central Asia. Scholars have written that from the 2nd century B.C. onwards, several instances prove that India had commercial exchanges with China, Central Asia, and the Roman Empire. As far as China and Central Asia are concerned, the initial interaction mainly took place through the famous 'silk route' and was mostly for commercial purposes. In later times, the same route was used by scholars, monks, and missionaries. The impact of Indian culture was felt strongly in Central Asia. According to Thapar, "Among the kingdoms of Central Asia, Kuchi was a very important and flourishing centre of Indian culture. It was the kingdom where the Silk Route bifurcates and meets again at the Dunhuang caves in China. Thus, there is the Northern and the Southern Silk Route; the Northern route goes via Samarkand, Kashgar, Tumshuk, Aksu, Karashahr, Turfan and Hami; and the Southern route via Yarkand, Khotan, Keriya, Cherchen, and Miran" (Thapar 2002).

The discovery of ancient stupas, temples, monasteries, pictures, and paintings in all of these countries is evidence of cultural exchanges between India and the Central Asian nations. Rest places were constructed along the route for pilgrims, traders, and monks, and later, these places developed into renowned Buddhist educational centres. Buddhism was the most lasting treasure that travelled along the road, outlasting silk, jade, horses, and other items. As a result, the trade route spread languages, literature, philosophy, art, culture, ideas and beliefs.

One of the Southern Silk Route's most crucial stations was Khotan. Khotan was renowned for its silk production, dance, music, literary endeavours, commerce, and exports of jade and gold. Over two millennia of history can be found in the cultural interactions between the monarchy and India. The constant influx of instructors and monks from India to Khotan provides evidence of the history of the Indo-Khotanese relationship. Evidence of a mixed culture in Khotan can be found on coins from the first century AD that have engravings in Chinese on the obverse and Prakrit in Kharosthi script on the reverse. Sanskrit manuscripts, translations, and transcriptions of Buddhist scriptures were widely dispersed among the buried monasteries.

The Greeks were the first to come to India through the Central Asian region for the obvious purpose of expanding their own reign by invasion. These foreign invaders, such as Huna, Saka, Kushan, and later on, Sasanians, Sogdian, and Muslims, played a major role in connecting India and Central Asia. With the invasion of Mehmood Ghazni (1002 A.D), followed by Mongols (1303 A.D), Turks (1398 A.D) and Mughals (1500 A.D), Central Asia connection became a permanent feature of Indian life. The establishment of the Turkish and Mughal empires forged an immitigable bond between Indo-CARs through the medium of culture, religion, language, trade and commerce.

It is noteworthy that the Mughals, who ruled over India from the 16th century until 1857, came from Central Asia. They introduced the Iranian and Central Asian cultures to India throughout the Middle Ages, beginning a new cultural history. As a result, their goods, culture, and language were exchanged between the two regions. In this context, Foltz found that "during the Mughal period, Central Asia had shown great attraction towards the Indian culture & heritage. They had expanded their kingdom throughout the Indian territory such as Delhi, Lahore, Agra and Fatehpur Sikri coinciding with the Central Asian towns Samarqand, Bukhara, Khorasan, and Balkh. Thus, Delhi became the new place of abode of cultural absorption between the Indo-Central Asia" (Foltz 1998).

Contacts between India and Central Asia have existed since ancient times. Indian merchants were responsible for the spread of Buddhism into Central Asia. Indians were among the prominent visitors to Samarkand in the fourteenth century. It is well known that Timur had taken Indian craftsmen to embellish and adorn the buildings of Samarkand. By the Sixteenth-century Indian merchants had started settling down and owning property in the cities of Central Asia. During the reign of Imam Quli Khan (1611-41), Hindu traders occupied an entire sub-division of the city of Bukhara. The Uzbek state must have played anessential role in settlement of Indians in its territories. Even in the fourteenth century, the Multanis were known to be significant players in the trade. However, Marwari merchants, mentioned in the Russian documents as residents of Astrakan in the eighteenth century, may also have settled in Central Asia. In the early nineteenth century, when William Moorcroft visited the town of YangiArekh near Kondooz, he noted that "it had been founded in the latter half of the sixteenth century by Abdullah Khan, the Uzbek ruler who had induced many Indians to settle here" (Moorcroft 1989).

Irfan Habib has mentioned that "the presence of merchants from Multan in Turan is not surprising when one considers the city's long history of involvement in the long-distance caravan trade. Even in the fourteenth century, the Multanis were known to be significant players in the trade" (Habib 1982). Apart from the Multanis, traders from other parts of the subcontinent participated in the Central Asian trade. The presence of Bengali traders was noted in Bokhara. Haidar notified that "merchants from Deccan and Gujarat also travelled to Khorasan, Transoxiana and Turkistan in the sixteenth century" (Haidar 2004). While merchants from the farther parts of the country may have visited Turan, they are less likely to have settled there.

However, Marwari merchants, mentioned in the Russian documents as residents of Astrakhan in the eighteenth century, may also have settled in Central Asia. During the seventeenth century, Indian merchants had a significant presence in various Uzbek cities like Bukhara, Balkh, Qunduz, Samarkand, Taliqan, Tennez, etc. But there is no information on the numerical size of the Indian diaspora in Turan during this period. Estimates of the number of Indian merchants living in Central Asia are available from the eighteenth and nineteenth centuries. An early nineteenth-century visitor noted that a considerable number of Hindus lived in Bukhara. Mohanlal remarks that Hindus occupied most of Bokhara's sarays, suggesting they were a large group (Mohanlal 1977).

Burnes estimated the Indian population of Bokhara to be around 300, but he also noted that the strength of the Indian community had increased in the last few years (Burnes 1973). The exact figure is provided by Baron VonMeyendorff, who visited Bokhara in 1820 and described it as a populous town, carrying on extensive trade'. He recorded that most recent Indian migrants to the city were from Multan and Kabul. He also mentions the Kashmiris as a separate group (Meyendorff 1820). Moorcroft noted that settlements of Indian merchants existed in Balkh, Kholoom, and YangiArekh, but he does not provide information about their size. Around the same period, twenty Indians resided in the city of Kokand, situated in the Farghana valley. Several Kashmiri merchants were also settled there. Indian merchants did not restrict their presence to towns; they were to be found doing business in villages too (Moorcroft 1989).

Scott Levi has argued that while the Indian merchants living in Central Asia were engaged in various economic activities like money lending, wholesale and retail trade and long-distance commerce, money lending held a more important place in their portfolio compared to the sale

of goods. Caste-oriented family firms sent their agents to Turan with textiles, the sale of which provided the capital for investing in money-lending. There were three reasons for the supremacy of the Indians in this activity. Firstly, unlike the Armenians and the Jews who confined themselves to trade, Indians dealt in trade and money lending. Secondly, there was no social disapproval of money lending in India, as was the case in the Islamic region. Thirdly, the Indians possessed vast amounts of capital (Levi).

The Indian moneylenders provided credit to various sections of Turanian society, like peasants, artisans, soldiers, etc. They were also the only merchant community in Bokhara that issued hundis for the transfer of money. Travellers often used these bills in order to avoid carrying cash on the roads, although they had to pay a hefty commission for the facility. Considering the importance of the Indian merchants, it is not surprising that the state valued their presence and sought to protect them from any harm. While the Indian merchants living in Central Asia were not subject to any restrictions on their business, there existed certain limits to the degree of social and religious freedom enjoyed by them (Levi 2002). Burnes reported that the Hindus of Bokhara were prohibited from walking in procession and building temples. They were also required to pay the Jaziyah (Burnes1973).

A strong Indian mercantile presence characterised both seventeenth-century Iran and Muslim Central Asia. The Indian Diaspora numbered in the thousands in Iran and the hundreds in Turan. During the Seventeenth Century, an Indian colony was also established in Astrakhan. Comprising mainly of merchants from Multan, the Diaspora also included Marwari and Muslim merchants. The Central Asian Russian colonies governor-general at the time, Konstantin von Kaufman, enacted several revolutionary measures directed against the Indian traders who operated there and harmed their commercial interests.And, by the end of the 19thcentury, with the incorporation of the region into the Russian empire, restrictions were imposed on the Indians' business, leading to their mass migration from the region.

Though Russian policy towards Central Asia was indifferent immediately after independence, it has undergone several changes. Russia has established regional and bilateral relationships with the Central Asian States and has been making extra efforts to keep its upper hand in energy trade and hegemony. And Forming security pacts like CIS, CSTO, etc., Central Asia has now become a region of international importance. Developments in Afghanistan have made the region sensitive to Islamic terrorism as the majority of the population in Central

Asia is Muslim. The region is surrounded by prominent political actors like China, Russia, India, Pakistan, Iran and Turkey.

Political analysts describe the region as an arena for the "*New Great Game*" played by major powers, namely China, Russia, and the USA, and regional powers like Turkey, Iran, India, and Pakistan. Unlike the great game played in the 19th century when the Indian subcontinent and Central Asia were pawns in the hands of the British and Russian Empires, Central Asia Republics are also active participants in the new "*Great Game*". The European Union, NATO and Japan are also eager to join the game as the region has become an essential source of energy resources such as oil, natural gas and uranium deposits.

Central Asia has attracted the attention of the global economy due to its energy potential and strategic significance. Central Asia is one of the major destinations of energy resources worldwide. It is one of the chief reasons for countries worldwide, including India,to showtheir interest in enhancing their economic cooperation with the Central Asian Republics. Foshko found that,"Kazakhstan is a producer of oil of about 80 million tonnes per year, and it would be one of the top ten oil-exporting countries. It is also the largest source of uranium and produces 20,000 tonnes of uranium per annum and is actively engaged in nuclear energy politics in India. Therefore, Kazakhstan is eager to use India as a vast source of opportunities. Kyrgyzstan has vast mineral resources such as hydropower, gold, metals, coal, oil, natural gas, mercury, bismuth, lead, and zinc. Tajikistan is rich in hydroelectric power, the largest source of natural water resources and more than 65 percent of the glaciers in the region. Most importantly, after Russia, it is the second-largest producer of hydroelectricity in the Commonwealth of Independent States" (Foshko 2011).

Roy argued that "Tajikistan's National Strategy for Energy Sector Development 2006-2015 estimated the country is likely to reach a production of 35 billion kWh in 2015. It also has vast reserves of mercury, brown coal, lead, zinc, antimony and tungsten and uranium deposits. Therefore, Tajikistan is a hub of natural resources, and these resources make it a significant country that has more potential for energy trade with India. The International Energy Agency (IEA) reports that Turkmenistan is the largest exporter of natural gas and has the 8th position in the world export and estimated at nearly 2.4 trillion cubic meters" (Roy 2012).

The strategic importance of Central Asia has been on the rise after the revelation that it has abundant untapped energy resources in the region. China, Russia, the USA, the European

Union etc., are competing in the race for trade in energy resources in the Central Asian and Caspian regions. In the beginning, Russia had a monopoly on energy trade in Central Asia and the gas and oil pipelines in Russia were used for transporting Central Asian energy resources to the world market. Russia has been making huge profits through energy trade in Central Asia. At present, China, the USA and the European Union have made inroads into the energy trade in Central Asia at the cost of Russia. As a result, Central Asian Republics are getting a better return from the energy trade.

After the assumption of Vladimir Putin as the leader of Russia, the "near abroad policy" was launched. He declared that Russia has primacy in the region and insisted that the international relations which Central Asian countries would have in the region must be subordinated to Russian interests. The United States is playing the role of the single most powerful country in the region and intervening in the security of the region by establishing airbases and transport corridors to fight Islamic forces in Afghanistan. It is supporting the Central Asian regimes with financial assistance to bring them around them to fight forces of Islamic terrorism in the region.

The energy potential and the strategic importance of the Central Asian Republics have led India to change its outlook on the region. The Liberalisation, Privatisation and Globalisation (LPG) enabled India to extend its arms around the world, and Central Asia is one of them. According to Laruelle and Peyrouse, "India seeks its fundamental economic interests in Central Asian countries, which is possible through the trade of goods and services, foreign investment, joint ventures, banking, insurance, agriculture, pharmaceutical products, and technical training." To cater toeconomic and strategic interests in the region, India made fundamental changes to its foreign policy in relation to the Central Asian Republics, especially after 2004. To cater to the objectives or interests in Central Asia, India made many fundamental changes. It initiated many policy frameworks such as the 'Look West Policy''Look East Policy','Connect Central Asia policy', and 'Extended Neighbourhood Policy'(Laruelle and Peyrouse 2011).

It is due to the objectives and interests that have been the underlying reason behind recent diplomatic exchanges between India and Central Asian Republics. With Prime Minister Modi's 2015 trip to the five Central Asian Republics and India's permanent membership in the Shanghai Cooperation Organization (SCO) in 2017, relations between India and Central

Asia have recently gained momentum. Several Memoranda of Understanding (MoU) and Agreements were signed during Prime Minister Modi's trip to Central Asia.

Definition, Rationale and Scope of the Study

The concept of diaspora has shown to be highly helpful in analysing the migration and settlement processes of people outside of their place of origin. These processes include emigration and settlement. Emigrants and their descendants who, despite living temporarily or permanently outside the country of their birth or ancestors, nonetheless have strong emotional, belongingness and material ties to those countries, are typically considered to be part of the diaspora. Scholars from several social science and humanities departments have become interested in the dispersion of distinct groups and their settlement in the recipient nations. Numerous research has been nation-specific. There aren't many authors who have used comparative studies and provided theoretical frameworks for diaspora studies. There has not been so much research done on the Indian Diaspora, especially living in Russia and Central Asian countries. Thatswhy descriptive and analytical research on the Indian Diaspora in Russia and Central Asia is desperately needed for important reasons.

Comparing societies of the distant past to those of the present reveals a significant shift in the overall scenario of the societies.It is possible to observe the shift in socio-cultural norms, lifestyles, and value systems as well as in the quick changes in transportation, technological advances, and the development of the press and media. The change undoubtedly affects all population movements and the formation of diaspora communities. It is important to remember that not all migrations result in the formation of Diaspora groups. As we observe massive population flows across national borders in this free-market economy, there is growing interest in Diaspora groups, which eventually lead to the establishment of a multi-ethnic trans-national society that becomes cultural plurality. A review of literature on the Indian Diaspora demonstrates that the majority of analytical approaches stem from the concepts of "migration", "culture", "ethnicity", and "nationalism".

There is a big gap related to the Indian diaspora in Russia and Central Asia. Some works study one or another aspect of the Indian diaspora in Russia and Central Asia. But there is no comprehensive study done on the role, status and significance of the Indian diaspora in Russia and Central Asia. Therefore, this work aims to study the social, cultural and economic role of the Indian Diaspora in Russia and the Central Asian States. This work will also

analyse the role of government and different organisations in dealing with the Indian Diaspora in Russia and Central Asian states. That is why it is an important area that needs to be studied in greater detail and depth.

The scope of the present study is limited by looking at the study of the Indian diaspora with regard to the Central Asian countries and Russia only. It would be analysed how the Indian diaspora fared in these countries and how the changing international political environment played. The study would further seek to analyse the changing flow of migration from India into Russia and Central Asia. Did it witness any changes due to the changing international systems (e.g., colonialism, imperialism) or due to the domestic changes within the country (e.g., Bolshevik revolution in Russia and India's independence and thereby onset of democracy)? Migrants or their descendants organise their presence in their adopted countries according to a relationship to the country of origin. They try to influence the host country's policies in favour of the state, nation, or people to which they feel "related". The study is, even more necessitated due to the lack of adequate literature to make a necessary intervention regarding policy perspectives to further the interest Indian nation-state. One of the most significant obstacles to effective research and policy-making is the absence of hard evidence on the scale of international movements of the Indian diaspora and their untapped utility, especially in their effectiveness in projecting Indian soft power.

Objectives

The following objectives have been developed based on the review of the literature and the observed gaps.

1. To review the Indian migrant's history in Russia and Central Asia.
2. To examine India's interactions with Russia and Central Asian countries from state-to-state relations and people-to-people contacts.
3. To examine India's cultural diplomacy and soft power tools to strengthen the relationship with Russia and the Central Asian States.

Research Questions

Based on the review of literature that has been presented above, the study has addressed the following specific questions:

1. Which route and migration pattern has been adopted by the Indian diaspora for displacement worldwide, especially in Russia and the Central Asian States?

2. What is the role of imperialism and globalisation in the displacement, migration, and dispersion of people of India from their homelands?
3. What are the process of assimilation of the Indian diaspora into local society and the local community's response towards them?
4. What role do the Indian Government, especially MEA and ICCR play in promoting cultural diplomacy and soft power?
5. What are the major initiatives and policies made by the Indian Government in regard to the Indian Diaspora?
6. Do the social, religious, academic, and cultural organisations of the Indian diaspora significantly promote India's soft power in host countries?

Hypotheses

1. The closed nature of the societies in Russia and Central Asia have been a determining factor in impacting the scale of emigration of Indians to Russia and the Central Asian States.
2. Cultural diplomacy and India's soft power projection in Russia and Central Asia are primarily driven by state-to-state relations and not so much by people-to-people contacts.

Research Methodology

The Methodology used in this research is mainly exploratory and descriptive in nature. The research analyses the Indian diaspora's social, cultural and economic profile in Russia and The Central Asian states. The studytries to identify the major causes of the migration of Indians to Russia and Central Asia. To analyse India's soft power, the study finds helpful details in the written works of Tharoor, Isar, Lee, Kugiel, Purushotham, Thussu and many others as secondary resources. The analysis is based on both primary and secondary literature.

The primary sourcesinclude statistical data from statistical yearbooks of India and Russia, government reports, document analysis, information from official websites, related journals, interviews with experts, questionnaire responses, official policy documents, and news and websites. The work will also include the distribution and tabulation of data. The secondary sources include literature, Reports of academic and research conferences, seminars, NGO material, Indian diaspora groups, local cultural committees and other publications. The

research also includes studying theoretical and empirical evidence andis based on qualitative methods. The variables are used for the Indian diaspora in Russia and Central Asian states as the following: Educational and occupational status of the Indian diaspora, social and economic background of the Indian diaspora, skilled workers, connection with India and India's initiatives regarding diaspora policies.

Database

Primary and secondary data sources are used for analysis. Primary data sources are mainly used following government documents:

- Federal service of state statistics (Rosstat)
- Statistical yearbook of Russia
- Official statistic from the Russian Federation's Federal State Statistic Service (FSSS)
- NSSO unit-level data
- NSDC (National skill development corporation)
- Statistical yearbook of India
- Annual Report of Ministry of Human Resource Development (MHRD)
- Annual Report of Ministry of External Affairs (MEA)
- Annual Report of The Indian Council for Cultural Relations (ICCR)
- Annual Report of Ministry of Overseas Indian Affairs (MOIA)
- Economic Survey of Government of India

Secondary sources are:-

- Articles from leading journals and magazines
- Newspaper clipping, editorials, books, e-mail and personal contacts with various scholars.
- International documents (declaration, guidelines).
- Enforcement Directorate Reports.
- Embassies materials are provided by the Embassies of the concerned States.
- The material provides by the Indian Embassies in Russia and the Central Asian States.
- Reports of academics and research conferences, seminars.
- NGO materials and publications.
- Research and academic development work.
- Review of mass media articles.
- International Labour Organization,

- World Bank Databank,
- UN Department of Economic And Social Affairs,
- Oxford School of Migration Studies,
- International Migration Organization,
- International Monetary Fund,
- people Movein (website),
- United Nations Population Division,
- Reserve Bank of India.

Population Sample

The term "population" in the context of research refers to all the things or people that make up a certain group about which data is sought. The population for the study will consist of everyone residing in Central Asia and Russia because the current study is focused on the Indian diaspora in those regions. Sampling is the act or process of choosing a small sample of observations, cases, or people from a population in order to draw conclusions or judgments about the population as a whole. Therefore, a sample is a portion of the population that is sometimes sufficiently large and other times relatively small, and it is typically thought to be representative of the entire population. Only 25 members of the Indian diaspora from each of Russia and the Central Asian States (156 Respondantes) were tracked down for this study and included in the sample.

Limitation of the Study

The present study has certain limitations. The survey includes mainly questionnaires for students, Indian civic (non-governmental) organisations in Russia and Central Asian countries. The Indians residing there as representatives of the government of India, have not been made part of the questionnaire but dealt only through the writings (literature) available on them or by them. Also, the main focus of the study is the Indian diaspora and their potentialities for the Indian nation-state, the other side of the story i.e., the perspectives or sensibilities of the ethnic nationals of the Russian and Central Asian states with regards to the Indian immigrants, has not been made part of the study.

Scheme of Chapters

1. **Introduction**

   The concepts of diaspora, its meaning, and its theoretical underpinnings are the primary topics covered in this chapter. This chapter provides an overview of the theme of the study and puts forward the hypothesis and research questions. Additionally, the chapter delves into the methodology, data sources, and overall scope of the research.

2. **Indian Migration and Diaspora Formation: Historical Overview**

   This chapter examines the trend of Indian migration and the historical route of the Indian diaspora to Russia and the Central Asian region in the ancient, mediaeval, colonial, and post-colonial times. Mughal-Uzbek interactions, trade patterns, commodity structure, merchant networks, and the Indian diaspora are also discussed in this chapter under the frame of bilateral relations between both regions.

3. **Indian Diaspora in Russia**

   This chapter discusses India and Russia's state-to-state and people-to-people interactions. The chapter focuses on space, defence, energy, science, and technology, as well as political, economic, intellectual, social, and cultural interactions between regions. The chapter focuses on understanding the Indian diaspora's sociocultural lives in this region. What is the Indian diaspora's integration into local society and the local community's response? This chapter discusses how Indian diaspora social, religious, academic, and cultural organisations support India's soft power in host nations.

4. **Indian Diaspora in Central Asia**

   The chapter examines India's state-to-state and people-to-people interactions with Central Asian states. The chapter focuses on regional interactions in politics, economy, academics, society, culture, space, defence, energy, science, and technology. The chapter focuses on comprehending the Indian diaspora in this area. This chapter examines the integration of the Indian diaspora and the local community's response. The chapter also explores India's connect central Asia policy to strengthen relationships between both nations.

5. **India’s Cultural Diplomacy and Projection of Soft Power in Russia and Central Asian States**

   This chapter discusses the various aspects of India's soft power and provides an overview of the most important tools and facets of soft power. This chapter seeks to answer the question of what role the Indian government, particularly the Ministry of External Affairs and the

Indian Council for Cultural Relations, plays in the promotion of cultural diplomacy and soft power. This chapter also discusses the most important measures and policies that the Indian government has enacted with reference to the Indian diaspora and explains what they are.

6. **Indian Migration Patterns and Diaspora Policy**

   This chapter discusses Indian migration and diasporas over the world. This chapter examines the migratory patterns and routes utilised by the Indian diaspora to relocate globally and how imperialism and globalisation uproot, migrate, and disperse India's people. This chapter also examines the Indian government's diaspora policy.

7. **Conclusion**

   The chapter begins with a brief summary of the most important findings and arguments from the study, and it concludes with a test of the hypothesis along with some recommendations.

CHAPTER TWO
INDIAN MIGRATION AND DIASPORA FORMATION: HISTORICAL OVERVIEW

Introduction

Migration is a phenomenon that has existed for thousands of years and is still happening today all over the world. It is a crucial component of worldwide social change. When a person can no longer survive in their own environment, they migrate. They move to areas with easier access to resources as a result. People used to move around in ancient times in search of food, housing, and safety from persecutors. People now frequently relocate in quest of better job prospects and a higher standard of living.Of course, immigrants contribute their knowledge and skills to their new communities, but they also offer their cultures, way of life, and shared memories. Regardless of nationality or ethnicity, whether it is Jewish, Italian, Irish, Polish, German, British, Chinese, or Indian, this cultural movement has been a common thread throughout history.

History is replete with stories from time immemorial of Indian civilization and its expanded influence far beyond India's shores. Today's Indian diaspora is one that extends to the four corners of the world. It is made up of Indian descendants of ancestors who, through trade and emigration, settled in various parts of the world. They can trace their ancestry to bonded labourers, 'political' deportees, tradesmen and business entrepreneurs, among others. Many Indian communities have graduated from being mostly plantation labourers to being skilled workers in manufacturing, construction and transportation. Their members have gone on to make a name in the modern world as 'knowledge workers', IT and service specialist and as prominent professionals in academia, medicine, science and law. The diaspora also boasts numerous illustrious figures in literature, film and the arts.

Around the 1st century AD, the very first instances of Indian migration and its Diaspora can be found. Gipsies, a group of migrants from India who travelled to the northwest and finally settled in Eastern Europe, are considered to be the earliest migrants from India. Indians may have migrated to societies like the Greeks for trade and religious relations during some of their earlier migrations.In the middle ages, the Indian diaspora first started for unskilled labour. Indian merchant colony was established as early as 1610 in a place called Volga-Stardoms of Russia. Russian chroniclers reported the presence of Hindu traders in Moscow and St Petersburg in the 18th century.

Some researchers think that Central Asia was the beginning point for Indo-Aryan migration, while others believe that Indo-Aryans arrived in India from the west via the Caucasus, as a result of the post-Harappan period's strong relationship between India and Central Asia. Recent discoveries by Soviet archaeologists have shown close ties between people living in the Indian subcontinent's northwestern area and the south-western section of Central Asia dating back to the second millennium B.C. Between the close of the third and beginning of the second millennium B.C., Soviet archaeologists discovered that the Turkmen agricultural town of Teitum-Tepe was replaced by a new cultural complex at Attyn-Tepeat.The remnants of the later civilisation suggest that the towns of the Indus valley and the communities of South Turkmenia had close links. Some of the Altyn-Tepe findings, including as metal and iron objects, ceramics, and beads, are very similar to Harappa art effects.

This chapter discuss India's relationship with Russia and Central Asia throughout history, including the ancient, mediaeval, colonial, and post-colonial periods. The chapter also discuss the Indian diaspora's emigration trends in this region from antiquity until the disintegration of the USSR. Mughal-Uzbek interactions,merchant networks, commodity structure, trade patterns, and the Indian diaspora are all discussed in this chapter.

India's Relation with Russia and Central Asian Region during Ancient Period

Since the distant past, India and the landmass now known as Central Asia and Russia have had a long history of social-cultural, political, and economic interactions. Their friendship has been multi-faceted, deep, long, and ongoing. Between them, there has been an unbroken movement of persons, material, and ideas. In ancient times, pilgrims and traders crossed across Central Asia on their trip from China to India and vice versa (Ram 1979). Central Asia and India have historically been close neighbours. Since ancient times, the Himalayas and Pamir mountains have served as trading routes between the two regions (Baker 1876).

Similarly, trade routes between the east and the wast passed through this region, which was a significant crossroads of culture and commerce, before sea passages were discovered.Strabon wrote on the movement of Indian products along the Oxus, the Caspian Sea, Transcaucasia, and the Black Sea coast to the west. Ancient monuments uncovered in the former Soviet Central Asian Republics land and in China's Sinkiang area further demonstrate the strong relations that existed between the two Asian civilizations (Stobdan 1991).

Many Turkmen terracottas have their equivalents in the Indus Valley terracottas, and a silver seal with a three-headed monster is related to motifs in Harappan seals (Masson 1967). While

researchers are still trying to figure out the exact characteristics of the civilisation unearthed in south Turkmenistan, it is clear that India and Central Asia have mutual effects. Northern India, Afghanistan, and southern Central Asia are said to have formed a zone where painted ceramic pottery from comparable rural civilizations was widespread and proto-urban civilisation emerged through similar methods (Balfour 1899).

According to Zend Avesta, "the three sons of Tratoria; Arya, Sairima, and Tura, were the forefathers of the Iranian, Indian, and Turanian peoples". During the reign of the Achamenid Empire and Alexander the Great, various regions of Central Asia, such asParthia, Bactria-Soghd, and Khworezm, formed part of a shared state structure, along with territories in north-west India such as the Gandhara region and the Indus valley (Mansura 2003). The ancient links between India and Central Asia, on the other hand, peaked during the Kushan period. Under the Kushan administration, the integration of North-Western India and Central Asia into a single kingdom resulted in a free movement of persons, ideas, and institutions between the two areas (Gopal 1965).

Kushan Period

The predominant route of cultural exchange under the Kushan empire was from Central Asia to India, but this began to shift as Buddhism expanded throughout the region, having a significant influence on Central Asian cultural traditions. The weaponry and clothing of the Kushan sculptures from Mathura show a substantial influence of Central Asian customs in the early period. In these sculptures, the Indo-Scythian helmet is a unique headpiece for India (Alder 1963). The Kushan age was characterised by tight cultural ties between India and Central Asia, as well as mutual enrichment. Central Asia prospered economically throughout the Kushan era. Central Asia was the hub of the great silk route that connected China and the Far East with Europe and India. In the history of mankind, it was the first trans-continental trade and diplomatic route (Bamzai 1966).

In Central Asia, Bactria and Soghd were prominent economic and cultural centres. The advent of the Bactro-Turkesenism style of painting reflected the elevated prestige of material culture in these nations. The relic in Uzbekistan represents Indian influence on local Bactrian art (particularly from Mathura and Gandhara). In the post-Kushan period, cultural connection between India and Central Asia persisted, but on a lower scale (Galuzo 1935). The Kushan Empire's rulers brought together masons and other craftspeople from many schools and regions. As a result, various art schools arose, including Central Asian, Gandhara, and

Mathura (Sharma 2006). India's craftspeople interacted with Central Asians, Greeks, and Romans, particularly in the Silk Road area of India's northwestern boundary, Gandhara. This interaction results in a new shape or form of art in which Greco-Roman depictions of the Buddha are created. Gandhara art also had an impact on Mathura, which was India's primary centre of indigenous art.

Bernshtam worked for the Soviet Union as an archaeologist. From the second millennium B.C. until the 15th century, he investigated Semirech'e, Tian'-Shan', Pamiro-Alai, and Fergana, developing the periodization of Middle Asian archaeological monuments. His study offers light on the ancient nomadic peoples of Middle Asia's ethno-genesis, social organisation, and economics, as well as the history of their culture, art, epigraphy, and numismatics (Tolstov 1957). During his archaeological expedition of the Republic of Kyrgyzstan from 1933 to 1954, he uncovered Buddhist monuments. In a number of ancient communities in the Chu valley, such as Aqbeshim, Krasnaya RechkaKaradjygach, Novo pavlovka, Sokuluk, and others, he discovered works in the style of Gandhara art and architectural remnants with sculptures and paintings. Between the 1st and 12th centuries, these findings reveal the different facets of Tian-Shan, Eastern Turkestan, Kyrgystan, and India's historical and cultural ties.

Despite the fact that Buddhism was never the main religion in Central Asia, the region served as a conduit for Buddhist religion and culture to China, Japan, and Korea. If the relics discovered in archaeological excavations at Khalchayan in southern Uzbekistan exhibit strong local Bactrian traits with a distinct secular strand that profoundly influenced the Gandhara school and Kushan art in general, the remains of a Buddhist monastery from a later period discovered at DalverzinTepe represent a transition toward greater Indian influence that culminated in the excavations at Kara Tepe near Termez in south Uzbekistan (Harmatta 1994).

The Brahmi and Kharoshthi, Sanskrit inscriptions at Kara-Tepe indicate that mankind could freely travel from the Ganges to the Oxus in ancient times. The Gandhari and Prakrit spoken in the Gandhara area were written in Kharosthi script, whereas Sanskrit and all languages, excluding Gandhari and Prakrit, were written in Brahmi script. Indian traders travelled through Central Asia to China, helping Kharosthi expand in the Saka and Indo-Parthian kingdoms, and eventually in the Kushan Empire (Harmatta 1994).

Post-Kushan Period

In the post-Kushan period, this cultural engagement between India and Central Asia persisted, but on a lower scale. Excavations in Tajikistan's Penjikent, Uzbekistan's Varaksha, and Tajikistan's Adzhina-Tepe brought to light frescoes reminiscent of India's Bharhut and Ajanta caves. A fresco at Penjikent depicts a blue-necked dancer wearing tiger hide and wielding a trident behind him. Scholars have linked this to the mythology of the Indian deity Siva becoming Nilkantha (blue-necked). On the palace wall, a Varaksha (Uzbekistan) artwork depicts the king chasing a tiger on an elephant's back with his retinue, clearly influenced by Indian culture. The image of a sleeping Buddha in the nirvana pose is the most remarkable discovery from Adzhina-Tepe (about 12 meters in size). The excavations in Penjikent, Varakhsha, and Adzhina-Tepe are particularly interesting because they shed new light on the direction of the two areas' relations (Azii 1963).

Sogdians played a significant part in the building of the Silk Road. There is evidence that the Sogdians traded along the Silk Road's maritime routes from Arabia through India and then on to China (Banday 2011). The worship of Shiva has spread to every region of Kushan state, which is today in Afghanistan, as well as the Amu Darya Oxus. A stone slab with a Bactrian inscription and a carved figure of Shiva was discovered at Airtam, near Termez. A Central Asian group depicts Shiva and Parvati mounted on the reclining bull Nandi in a well-known artwork still on display in the temple of Dilberjin (Litvinsky, Desyatovskaya and M.I. 1996).

After Alexander's campaign dragged Greek ideas east, it wasn't long before ideas flowed in the opposite direction; the concept of Buddhism spread quickly across Asia, especially after they were accompanied by Emperor Ashoka. Inscriptions from the time attest to the large number of people who were now following Buddhist principles far away. According to a third-century Chinese Buddhist source, the Kushan lands were one of the major Buddhist centres (Litvinsky 1968). For the advantage of Central Asian converts, the Kushans may have had Buddhist scriptures translated into their language and then into Sogdian.

The T'ang's military victories widened the impact of Chinese culture and civilisation in the west. The T'ang dynasty controls the Silk Road until it reaches modern-day Kyrgyzstan. They erected forty cities there, as well as elsewhere, and the remnants of an eighth-century temple at Aqbeshim testify to Chinese Buddhism's westward spread(Forte 1994). The archaeological finds detailed above clearly illustrate that links between India and Central Asia two important cradles of human civilization arose early and lasted. These connections

were quite important. Despite the significant mutual connection and cultural effect, people's cultures have retained their own identities. Migration from Central Asia brought theKushanas, Sakas, Hunas, Turks, and Mughals to India.

India had strong historical and cultural ties to the Xinjiang and Tibet regions of eastern Central Asia. India had kings from Central Asia, and Indian dynasties dominated Khotan and other parts of Central Asia. The Central Asian republics constitute a crossroads for three major religious traditions: Hinduism, Buddhism, and Islam. The Silk Road, which ran across Central Asia, was instrumental in the development of global faiths such as Zoroastrianism Buddhism, Judaism, Manchichacism, Christianity, and Islam. Natives of Western Asia, Arabs, Greeks, Byzantines, Syrians, and Jews were among the religious propagators. When looking back in history, it can be seen that until the sea routes were found in the fifteenth century, Central Asia offered a link between China, India and Europe in the shape of the famous silk route.

It was the first transcontinental trade and diplomatic route in human history. Soon after Christ, the Central Asian region was susceptible to a variety of influences from the south. Along the Silk Road connecting India and the Middle East, Zoroastrians,Buddhists, Manicheans, and Nestorian Christians all left their mark on Central Asia.The Silk Road crisscrossed the area, allowing products to flow east-west and north-south in both directions. One of the main Silk Road branches passed from western China to south Central Asia, northern Iran, and lastly westward through the oasis route(Khotan, Kashgar, Samarkand, Bukhara, Merv) to the Black Sea or the Mediterranean Sea (Nizami 1961).

India's Relation with Russia and Central Asian Region during Medieval Period

In the seventh century, Islam arrived in the Central Asian region from the southwest, coming from the Middle East. By 639 AD, the Arabs had invaded Azerbaijan, and Dagestan was an Arab province by 642 AD. In the year 673 AD, Arabs crossed the Amu Darya River, and laid siege to Bukhara. The conquests were finished in the first decade of the next century; however, the spread of Islam among the inhabitants of Central Asia took many hundred years.Muslim troops frequently sought to exert and retain their dominance over the easternmost portions of the Iranian realm, Sogdiana and Bactria, throughout the first half of the eighth century. The Islamization of Central Asia, like any other example of mass cultural conversion, was a multi-faceted process that took place on several levels. The dominance of political power was the first level. Trans Asian commerce was the second and most important

element in the Islamization of Central Asia. The influence of Charismatic Muslim preachers joined the process as the third component (Haider 2003).

The Islamization of Central and Inner Asian Turkic nomadic peoples were initially publicly linked to their expanding engagement in the Oasis-based Silk Road commerce in the eleventh century. Turkic Muslim dynasties such as the Qarakhanids, Ghaznavids, and Seljuks have hastened the Islamization of this region. The Hanafi School of law and the Maturidi School of theology were founded in Transoxania during the Qarakhanids, and new Turkish literature inspired by Persian Islamic literature gradually emerged. The Qarakhanids promoted Islam's spread from Transoxania into the Tarim basin and the northern Steppes (Haider 2003). The region was dominated by Mongol invaders in the thirteenth and fourteenth centuries. Because it was trapped in by the sedentary agricultural civilizations ofIran, China, and Russia, it was doomed to succumb to their growing military dominance over the next four centuries.

During the middle Ages, the political, commercial, socio-economic, educational, and cultural linkages that existed between Central Asia and India in ancient times grew even stronger. At Kalhan'sRajatarangini (a text from the 12th century A.D.), a Central Asian (Tukhar) is named as the Chief Minister in the court of King Lalitaditya (A.D. 733-769) of Kashmir. The famed Shalimar garden is shown on the painted tiles uncovered in Srinagar during an excavation, with depictions of men wearing long flowing Central Asian robes. The Karkota dynasty of Kashmir kings' statues and sculptures are strongly influenced by Central Asian art traditions. The invasion of India by Central Asians in the 11th century was crucial for India's future history (Ataev 1996).

Following it, a pattern of foreign invasions emerged, which dominated India's political history for the next 700 years. The Khaljis, Tughlaks, Lodhis, Surs, and Mughals were all tied to this region in some manner throughout the seven hundred years that they governed India. In quest of Indian wealth, Mahmud of Ghazni (A.D. 998-1030) travelled to India. The Muslim period of Indian history started with the establishment of the 'Delhi Sultanate'. The Delhi sultans' Khilji dynasty and the Tughlak dynasty both originated in Turkmenistan. The Khilji clan is thought to have moved from Khalach in Turkmenistan's Lebap Vilayat, whereas the Tughlaks were Bakharly Turkmens (Joshi 2010).

Mughal Period

Babur, a Fergana native, established the Mughal Empire in India in 1526. Bairam Khan, a Turkmen, assisted Humayun (son of Babur) in reclaiming his lost realm. Bairam Khan was

Akbar's professor and mentor, and his son Abdurrahim Khan was a high ranking official in the Mughal Empire. Akbar attempted to unite the broad swaths of India and bring law and order back to his vast kingdom. Akbar was also noted for his humanism and fairness, as well as his support for the arts and literature. In Indian history, Akbar has a prominent position.Due to a lack of competent heirs to the earlier monarchs, the Mughal Empire began to crumble in the 18th century, paving the way for British colonisation in the subcontinent.

(1964, Ivanin) Sultani Sikandar, the king of Kashmir at the time, sent his son Shahikhan to Timur's court in Samarkand, where he lived for seven years. Shahikhan, who subsequently became Sultan in 1420 and governed Kashmir for half a century under the title of Zian-Ul-Abidin, made significant contributions to the continued development of relations between India and Central Asia in sectors such as music, horticulture, carpet-making, and silk production. Zain-Ul-Abidinbrought the musical instrument 'Rabab'into Kashmiri traditional music from Turkistan. Despite the weak methods of communication, there is an astonishing flow of both individuals and ideas between India and Central Asia, resulting in cultural contact between the two areas (Parmu 1969). Samarkand's school of painting and calligraphy became well known in India and had a significant influence on Indian art traditions, while stone cutters imported by Timur from India contributed to the construction of numerous spectacular structures in Samarkand (Nebolsin 1965).

The cordial visits of Khwarezm scholar Al Beruni and AbdyrazzakSamarkandi typified such a relationship between two peoples that got stronger during the period of Babar's dynasty's three hundred year dominance (Muravyov 1922). Muravyov from Khwarezm (now in Uzbekistan), Al-Beruni and AbdurazzakSamarkandi arrived to India. In the fifteenth century, Samarkandi arrived in India. Their desire to learn drove them to India. Al-Beruni studied Sanskrit and Indian disciplines such as mathematics and astronomy during his thirteen year sojourn in India. The book "Tarikh-ul-Hind" by Al-Beruni contains encyclopedic knowledge on India. It is an invaluable repository of information on eleventh century India for future generations. The works of Indian intellectuals like Aryabhatta's mathematics and astronomy, as well as those of Charak and Susrut, were known to Al-Khwarezmi and Ibn-e-Sina, well known Central Asian thinkers. As a result, Central Asia was instrumental in the transmission of the decimal system and the Indian notion of zero to Europe (Kumar 2007).

Many major Indian literary classics, such as Panchatantra and Hitopadesh, made their way to Central Asia and left an indelible mark on the creative work of countless Tajik writers and

poets. The Indian people were familiar with the works of eminent Central Asian scholars Ibne-Sina and poets Rudaki, Jami, and Novai. Bedil, one of Tajikistan's best poets, was born in India and lived in Delhi. Indians andTajiks both regard him as their own poet. Bairam Khan, the Mughal Emperor Akbar's instructor and protector was also a Turkmen. Abdul Rahim Khanekhana, his son, was a renowned poet who also penned verses in Hindi. In the 15th century, several Central Asian academics such as Syed Jalaluddin,Syed Muhammad, and Baba Haji Adham settled in Kashmir (Kumar 2007).

During the same era, Central Asian scholar AbdurazzakSamarkandi visited Vijayanagar as an agent of Khwarezm monarch Shah Rukh. Poets from Bukhara and Merv stayed at the imperial court, according to Akbar's historian Abul Fazl, and a number of high-ranking Mughal Mansbdars were of Central Asian ancestry. Many Sufi saints from Central Asia, particularly from Bukhara and Samarkand, came to India. Many poets from Central Asia visited India in the 19th century, including Khwaja Parsa, Makhfi, Mirza Sirajuddin, Furqat, Hamza Hakim Zadeh, and others. Tajjali Hindi and Agha Munir, on the other hand, went from India. Many poets from India, such as Nasim, Nasafi, Maharam, Mushrib, and Shaukat, popularised Indian poetry style throughout Central Asia.

A group of persons in Khwarezm translated historical and literary works into the Uzbek language. Some translations, such as Aryabhatta's, 'ArdhaRatrika', is still available. During the medieval time, Mirza Abdul Rahim Khan-e-Khana and Mirza Ghalib were well known. Rahim was a well known Hindi poet. He was of Turkmen descent. Mirza Ghalib was an eminent Urdu poet, both originated in Central Asia. People from Central Asia went to India for a variety of reasons. Muslim intellectuals, artists, soldiers, and Sufi saints from Central Asia, Iran, and Arab countries were patronized by the Sultanate of Delhi and the Mughal court. When the economic and political conditions in Central Asia deteriorated, a considerable number of people migrated to India (Kumar 2007).

JalaliKitobar, Dasturi Nasafi, Khwaja Sami Sadat, Ghubar, Mulla Mustafidi Balkhi, Munim Bukhari, Mustaidi Bukhari, and others were among the 15 luminaries in the Mughal court. 274 poets from Bukhara, Samarkand, Nasaf, Badakhshan, and other places are mentioned as travelling to India. Amir Khusuru, whose name is related to the development of khayal, tarana, and tappa, introduced several poses such as aiman, qawl, hawa, basit, galbana, gul, and sanam in India. Zain-ul-Abidin's connections with the Gwalior school and the centers of art in mediaeval Transoxiana aided the integration of two divergent musical notation systems.

Kanun, tambur, dutar, sitar, nafir, surnai, kurnai and rubabnai are some of the instruments found in India and Central Asia.

The dances of India are similar to those of Central Asia. The impact of Central Asia can be seen in the native dances of Kashmir, such as Rouf and HafizaBachcha (Haider 2004). Chinese, Turkic, Persian, Arabic, and Indian were the most common languages spoken along the Silk Road. In India, Muslims create new languages such as Arabic and Persian. The Persian language, which had become the literary and administrative language of Central Asia by the tenth century, had a profound influence on the Turks who arrived to India. Sanskrit and Persian served as a bridge language between the country's politics, religion, and philosophy, as well as a medium for literary creativity. Central Asian Persian was the Persian language spoken in India. Mirza Ghalib, one of India's greatest poets, chose Central Asian Persian as his medium of expression, and his best works are written in the language. During the reign of Shah Alam II in the eighteenth century, his ancestor travelled to India from Samarkand (Chandra 2009).

Many Sufi organisations flourished as a result of India's links to Central Asian regions. Artists, mystics, and scholars from Central Asia not only came to India, but many of them stayed. In India's architecture, music, painting, and poetry, the mark of Central Asian culture is unmistakable. "This cultural feature assumed a distinctly Indian turn during the Mughal period, albeit it still had substantial Central Asian characteristics". Persian became a commercial language as well as a correspondence language, but the Persian language spoken in Iran never took root in Indian soil (Ataev 1996).

The Chisti order was founded in Afghanistan, the Shattari Silsila arrived in India through Persia, and Khwaja Baqibillah arrived from Kabul to establish the Naqshband order to India during Akbar's reign. Sufis arrived in India at regular intervals and were well entrenched in the country even before the Sultanate of Delhi was created. Paintings in India and Central Asia are another example of cultural connection. The Indo-Turani miniature painting style first appeared in the sixteenth century (Haider 2003). Central Asian painters had a significant effect on the development of Mughal miniature painting. The Indian style of miniature painting was also used in several Central Asian miniature paintings. Many Central Asian miniature artists and calligraphers worked in the Mughal courts. Qalmaq'sFarukhBegh was in Akbar's court. Muhammad Nadir Samarkandi and Muhammad Murad were additional

Central Asian immigrants who made important contributions to miniature painting in India (Kumar 2007).

Muhammad Murad, a portrait painter from Samarkand who worked in Bukhara before being brought to Akbar, passed directly from the Uzbek to the Mughal court. He is credited for at least 115 miniatures in a 1559 Shah Nama presently on display in Tashkent. Jahangir, too, was curious in Central Asia's undiscovered ancestral regions. The art of the Central Asian masters influenced Mughal painting, particularly miniature painting (Haider 2004).In both art and architecture, we have examples such as Indo-Persian style, Indo-Greek style, and Indo-Islamic style. Here, Indian architecture shows a fusion and harmonious synthesis of concept, methods, ornamentation style, and decoration, all of which appear to be influenced by Iranian, Central Asian, and Turkish architectural elements.

Except for a few other features (carpet technique, flat actuate roof decorated with stucco-deep niches, squinches, pendentives, spandrels) or different types of minarets, Central Asian architectural features were widely adopted in India, primarily the Panjara, girikh, kundal, kashikari, peshtaq, guldasta, gumbadmanara, jaimir, jal, taqThe garden architecture was heavily influenced by Iran and Turan. The influence of Turanian art may be seen in the structures built by Mughal kings at Fatehpur Sikri. Timur sent stone cutters and masons from India to Samarkand, and they contributed to the construction of numerous spectacular structures. A dynasty of Khojend (Tajikistan) architects worked on a number of Mughal structures. On the eve of Russia's takeover of Central Asian Khanates, India and this region had a thriving commercial relationship. During the middle Ages, the movement of individuals and goods between Central Asia and India was also rather extensive (Haider 2004).

Poets from Bukhara and Mery resided at the imperial court, according to Akbar's historian Abul Fazl, and a number of high-ranking Mughal Mansabdars were of Central Asian ancestry. Dried fruits and valuable stones were in high demand in Central Asia, therefore they were sent from India. Horses imported from Central Asia by Indian traders were used to transport them (Grahan). Affluent Central Asian merchants residing in Delhi, according to the author of Tarikh-i-Mubarak Shahi, used to ship books and other things for sale in their home countries. Even though relations between the reigning dynasties were not always amicable, trade contacts with Central Asia were never broken during the middle Ages (Nolde 1863).

The food along the Silk Road is a mash-up of various cultures; Nan is flat bread that originated in Central Asia and later travelled to India. Similar to an Indian Somasa, "Somasa" is a meat pie with a flaky crust. "Shashlyk", a Turkish meal akin to Seekh-Kabab, was popular among the upper class. The two areas' dynamic affairs and continual interchange of ideas resulted in new pathways of civilizing vision. With regular and contiguous boundaries, climate continuity, comparable geographical characteristics, and cultural similarities, India and Central Asia have had a long history of social-cultural, political, and economic interactions. Sugar, cotton, fabric, and indigo were among the commodities shipped from India to Central Asia, where Central Asian horses, dried fruits, and valuable stones were in high demand. During the reigns of Akbar and Jahangir, melons and grapes from Samarkand arrived in large quantities on a regular basis (Haidar 2004).

Turanis were favoured as warriors and guardians. In compared to the Indians, Turani troops received a fair amount. Such occupations were simpler to come by for refugee infiltrators. Natural disasters in Central Asia resulted in massive migration. People also fled to India because of political unrest, instability, or oppression. During Muhammad Bin's dictatorial administration, a considerable number of people fled Balkh. During Abdullah Khan's assault of Balkh, many people fled their houses. The Silk Road contributed to the mutual enrichment of two great Asian civilizations, Indian and Central Asian. During the ancient and mediaeval periods of history, these two civilizations had a significant effect on their customs. During the first two centuries of Mughal reign on the Indian subcontinent, the significance of knowledge flow between Central Asia and India reached unprecedented heights. Merchants, fortune tellers, religious figures, and even mere wanderers served as conduits for this transaction.Central Asia and India continued to influence one another's literature, religion, music, and architecture via them (Kumar 2007).

Indian Diaspora in Russia and Central Asia during the Medieval Period

Rajasthani Marwaris,Punjabi Khatris, Gujarati Banias, Shikarpuris, Multani Khojas and Bohras, and Sindhis were among the mediaeval Indian merchants. To lure Indian traders, the Russian Tsars built fortified cities in the northern Caucasus, Astrakhan, Krasnoyarsk in central Siberia, and up to Saratov, Tsaritsyn, Kazan, Nizhny,Moscow, Novgorod, Yaroslavl, and St. Petersburg. By the nineteenth century, Russia had become one of the world's most important centers for Indian mercantile Diasporas. The Russian merchant community (gosti) was concerned about losing their market monopoly to the Indians. In Orenburg, a separate

Department of Manufacturers and Trade of the Russian Ministry of Finances was established to encourage Russian merchants to replace Indian merchants.

Babur, a youthful Timurid monarch, said in the early sixteenth century that ten to twenty thousand Indian merchants journeyed to Kabul in caravans each year, where they mingled with other caravans coming from "Kashghar, Ferghana, Turkistan, Samarqand, Bukhara, Balkh, Hisar and Badakhshan". Hafiz Tanish observed the existence of multiple caravans in Peshawar at the end of the century, in 1584, that had originated in the Multan,Gujarat, Deccan, and other parts of India and were delivering products destined for Khurasan, Mwar-al-nahr, and Turkestan (Ahmad 1927).

Sher Shah boosted trade along his caravan routes by funding the building of 1,700 caravanserais across northern India, each of which was believed to be just six to seven kilometres (two kurohs) apart and equipped with facilities for both Muslim and Hindu passengers (Deloche 1993). North India, Turan, and Iran were all controlled by powerful Turkic dynasties with ancestral origins in the steppe from the beginning of the sixteenth century until the end of the eighteenth century. From the beginning of the sixteenth century to the end of the eighteenth century, the regions of North India, Turan, and Iran were all ruled by powerful Turkic dynasties with ancestral roots in the steppe. These dynasties dominated these regions. These shahs and khans had a strong sense of Islamic identity and saw their own realms as well as the realms of each other as integral parts of the Dar-al-Islam (Abode of Islam), a geographical concept that encompassed all territories governed by Islamic law and extending from north and west Africa to Indonesia and far into the Eurasian landmass. This was in contrast to the Dar-al-Harb, also known as the "Abode of War", which was a territory next to the Dar-al-Islam that had not yet been included into the Islamic orbit.

The acquisition of Astrakhan in 1556 provided Russia with its most valuable piece of commercial property for the next two centuries, at least in terms of commerce with its southern and eastern neighbours. A small colony of Indians was founded in Yaroslavl' in 1650, in addition to those in Astrakhan and Moscow. They traded mostly in cotton and silk goods, around two-thirds of which were supposedly Indian in origin (Levi 2002). The establishment and growth of an Indian diaspora population has been taken place in early seventeenth century in Astrakhan. Throughout the seventeenth, eighteenth, and nineteenth centuries, Russian demand for some Indian goods, particularly textiles and dyes, surged. This

led to a strengthening of Indo-Russian commercial contacts, as well as the mediatory role of caravan traders from Turan.

Turanian merchants continued to profit from their intermediary position in Indo-Russian trade until the second half of the nineteenth century, when the effects of the Industrial Revolution in Russia caused a general reversal in the vector of Russia's textile trade and British maritime traders usurped the transportation of raw materials from India to Russian textile mills.Russia did not become more engaged in the Asian commercial arena until the time of Peter I (The Great, c. 1689-1725). Peter's valiant, but ultimately fruitless, attempts to impose Russian suzerainty over the Central Asian khanates demonstrated that Russian progress on the steppe would have to be much more cautious and methodical (ibid).

In the early eighteenth century, the 'Orenburg line' of military-cum-trading forts was erected over the Qipchaq steppe. As the Russo-Asian trade boundary was relocated from Astrakhan, on the north side of the Caspian Sea, to overland routes via Turan to India, many Asian merchants began to overlook Astrakhan in favour of Orenburg, Omsk, Petropavlovsk, and other fort towns. Terek, an entrepot and customs post for merchants entering Russian territory in the northern Caucasus, was known to have been busy with Indian traders (Levi 2002). Indians were also known to travel between Astrakhan and Krasnoiarsk in central Siberia, as well as along the Volga to Tsaritsyn, Saratov, Kazan, and Nizhny Novgorod (where they attended the yearly fair), Moscow, Yaroslavl, and finally Saint Petersburg. Merchants from India, Iran, Armenia, and Bukharan were given their own dvor in Moscow in 1679. Five years later, twenty-one Indians resided in the city (Dale 1994).

India's Relations with Russia and Central Asia during British Colonial Period, 1757-1917

Central Asia became more isolated after periods of tremendous wealth under the Mongol and Timurid Empires and began a long era of political instability and social deterioration in the seventeenth century. The European monopolization of the transcontinental movement of goods between Asia and Europe, which was considered to be the source of all Central Asian wealth, was often associated to this age of alleged isolation. It is assumed to have lasted until the region was reintegrated into the global economy as a result of increased economic ties with burgeoning markets in nineteenth-century Russia. Recent scholarly papers in the discipline have raised serious doubts about this historical bias.

Levi Scott's book argues that early modern Central Asia was not economically isolated and that the trade ties between Central Asia and India really strengthened throughout this period. From the early seventeenth century until the late nineteenth century, thousands of Indian merchants resided in diaspora groups in cities and towns across Iran, Afghanistan, Turan, Russia, and the Caucasus, with the diaspora's total population probably surpassing 35,000. These merchants were well-known across the diaspora for providing a variety of short-term, high-interest loans as well as supporting complex urban and rural credit networks. The Indian merchants' trade and money lending enterprises provided them with a unique socio-economic status in their host communities.

The existence of Indian merchant diaspora communities in several Eurasian sites, including Astrakhan, a port city on the Caspian Sea near the mouth of the Volga river, has been highlighted by Stephen Dale's book, Indian Merchants in Eurasian Trade, 1600-1750. For nearly 200 years, they served as Russia's main southern commerce hub (Dale 1994). Muzaffar Alam has also made a remarkable effort to situate Indian merchant organisations within the framework of India's Mughal and Central Asia's Uzbek increasing trans-regional trade (Alam 1994). Prior to the arrival of the British in the late Mughal Empire, Central Asia took on new significance in the context of the Russian Tsars' rising ambition to develop commercial and diplomatic relations with India.

The Russians dispatched five expeditions to the Mughal court in India, but only SemonMalenky managed to gain a meeting with Emperor Aurangzeb in 1701 A.D. The Mughals had firmly cemented their grasp on Astrakhan by the early 17th century. The Indian colony in Astrakhan remained important until the second part of the 18th century when the Orenburg Central Asian route began to replace it. During the late 18th and early 19th centuries, a northern caravan trade from India appears to have expanded.

In the first part of the seventeenth century, there was an Indian commercial society in Astrakhan, long before Peter the Great (A.D. 1689-1725) aggressively encouraged Indians to trade within Russia. Despite this, Astrakhan did not have more than 200 Indian residents until Peter's reign; this number does not include the roughly 200 more Indian traders who came to Astrakhan each year from Iran and Bukhara but did not stay.Although Indians were known to trade outside of Astrakhan, their operations in Russia were focused at this central diaspora hub, which remained active well into the nineteenth century. In archival materials dating from 1738 to 1765, the activities of an Indian trade community at Kiziliar, a Caucasian city

located between Derbent and Astrakhan near the northwest shore of the Caspian Sea, are discussed.

It's unsurprising that these operations involved money lending, and Indians in Kiziliar have been documented as purchasing Nogai (Tatar) slaves and immovable property, including as stores, farm buildings, residences, and courtyards, from locals. This indicates that the Indian community in that city is quite steady (Levi 2002). According to Jos Gommans, "the unification of this territory in the eighteenth century under Ahmad Shah's Durrani confederacy ushered in an era of prosperity for a number of Afghan tribes, who benefited greatly from their control over the caravan routes connecting India, Turan, and Iran, as well as the annual transport of tens of thousands of horses to the Indian markets" (Gommans 1995).

The Farghana Valley, the Khanate of Khokand's capital, experienced economic growth beginning in the early eighteenth century as a result of both its strategic location on the transit trade routes that connected India, Turan, Russia, and China's markets and the active participation of Khokand merchants in this trade.Thousands of Khoqandian merchants transported Russian goods from Orenburg to the Khanate of Khoqand in the eighteenth and nineteenth centuries, where they were then transported toYarkand, Kashghar, and other cities in Sinjiang, where they were then transported to more distant markets in India and China (Levi 2002).

The caravan route between Semipalatinsk and India, which passed via Kashghar, was also quite active, especially in the early nineteenth century (Liustemik 1996). However, given the thousands of expensive Kashmiri shawls and the overall amount of Indian cotton, indigo, and other goods carried to Turan yearly during this time period, even more than that which arrived through Kashghar came through Durrani Afghanistan. Russia's cotton imports from Khoqand rose in tandem with the country's demand for the commodity (Levi 2002). According to the writers of the IstoriiaUzbekistana, the import-export commerce between Russia and Khoqand rose by more than tenfold between 1758 and 1853, especially in cotton. In 1758, Russian imports from Khoqand were worth 37,000 rubles, while exports to Khoqand were worth 174,000 rubles.In 1853, Russian imports reached 676,000 rubles, while exports amounted 2,171,000 rubles, almost a century later.

In the first half of the nineteenth century, as Russian textile mills became more industrialised, they began importing larger and larger quantities of raw cotton from Khokand markets and

exporting finished cotton textiles to those same markets, following a pattern resembling the reversal of the cotton textile trade between Britain and India. According to Niels Steensgaard, "the Dutch and English East India Companies had an advantage over regional rivals because they were successful in internalising protection costs and gained access to more advanced technology and communication networks, giving the Europeans economic buffers that Asian peddlers lacked" (Steensgaard 1974).

Indian traders played a vital part in delivering Indian goods to the local community in the sixties of the nineteenth century. They brought indigo, tea, muslin clothing, spices, and a vast range of Indian and British manufactured commodities to Central Asia. Not only in Bukhara, but also in Samarkand and Tashkent, Indian merchants offered their wares. Annually, India shipped commodities to Bukhara valued 5,475,000 rubles and weighing 100,000 poods. In exchange, Bukhara sent 2100 poods worth of commodities to India. Indian commodities were shipped from Bukhara to Russian Turkestan and other Russian Empire trading sites (Bamzai 1966).

They began to choose the Bombay Batum water route in the early 1990s, relying on the Trans-Caspian railway, which had recently built.The Caucasian railway transported Indian products from Batum to the Caspian, and subsequently across the Caspian to Krasnovodsk. Transit was authorised along this route in 1895 because it was advantageous for the Tsarist Treasury to move products from India via this route. The creation of this low-cost commercial route to Central Asia was beneficial. Even the 1894 expansion of Russian tariff restrictions to Bukhara had little effect on India's commerce volume. In the lack of credit institutions in Central Asia, Indian merchants also undertook money lending. They often gave modest loans to poor Central Asian peasants and artisans in exchange for a mortgage (Singhal 1963). Vambery, a Hungarian explorer who toured Central Asia in the 1860s, claimed that without Hindu moneylenders, there was no market and no hamlet (Vambery 1865).

Markets all around the world were filled with India's textile excess, which was a distinguishing aspect of early modern Asian commerce. Silk, linen, muslin, calico, andchintz were among the fabrics made available to worldwide markets in a variety of grades and colours at relatively inexpensive rates. Spices like nutmeg, pepper, mace, cloves, cinnamon, and ginger were frequently strapped to the backs of camels and horses and transported from India to the far-off markets of early modern Turan, along with medicinal herbs, jewellery, ornate tents, and precious stones made from Indian cotton cloth for use in campaigns. The

most significant centre for textile manufacture and trade in mediaeval and early modern Sind was the Arabian Sea port city of Thatta (Levi 2002).

Textiles shipped across India's northern mountain routes were largely made in Punjab, a significant industrial hub during the Mughal era where Richards notes, "thousands of weavers manufactured specialised cotton cloth for numerous markets in Central Asia, the Middle East, and beyond" (Richards 1993). This was the situation previous to the transfer of Sind's capital to Hyderabad and the establishment of Karachi as a port in the late eighteenth century. According to a record from 1809, there were 40,000 weavers working in the Arabian Sea port of Thatta when Nadir Shah visited Thatta in 1742.

Some of the more daring merchants even travelled to the Caucasus and Russia's growing markets, where they established a diaspora population in Astrakhan, Russia's Caspian Sea port at the mouth of the Volga River, for almost two centuries. Tea, muslin, indigo, brocades, spices, indigenous remedies, Kashmir shawls, corals, and other Indian products were in high demand throughout Central Asia (Pottinger 1976). "Shawls from Chitral, Hunza, Gilgit, Yashin, and other adjoining Kashmiri regions were also traded between Chitral and Central Asia" (Prasad 1951). Increased exports of coral beads to Russian Turkestan arose from a continuous and large demand for coral decorations among Central Asians. It was profitable for Indian traders conducting business in Central Asia to return their sale revenues back to India in the form of gold coins and roubles (Prasad 1951).

'However, in Kashmir's border areas, Russian-made cotton items retained a tiny but persistent demand. Drill fabric, wide cloth, and chintzes manufactured in Russia were virtually constantly imported into Kashmir and its border areas, albeit in modest numbers" (Zade 1964). An Indian trader stated to the British in the early 1860s that the Bukharan Amirate had 100,000 slaves, 20,000 of whom dwelt in Bukhara (Montgomery 1862). Despite the fact that Central Asia was absorbed into Tsarist Russia, ties between India and Central Asia grew stronger during this time. They were carried out in the Khanates of Bukhara and Samarkand, respectively. Tea, muslin, indigo, spices, manufactured British products, and literature were taken by several Indian merchants to Tashkent. Annually, it is estimated that Indian commodities worth 5,475,000 roubles and weighing 100,000 ponds were shipped to Bukhara. Indian commodities were sent from Bukhara to Russian Turkestan and other trading centres in the region. Indian money lenders have played an important role in developing

India-Central Asia cooperation. In 1750, in Troitsk, between Orenburg and Omsk, a new trade fair started, with pricing posted in both rubles and rupees (Levi 2002).

In 1813, the Indian explorer Mir Izzat Ullah noted that an annual caravan of between 4,000 and 5,000 camels transported commodities between Russia andBukhara, supplying Russia with cotton fabrics and yarn in exchange for manufactured goods, steppe products, and precious metals. "Into Bukhara is imported from Peshawar, Kabul, and Shikarpur woolen fabric, turmeric, white cotton cloth, Chintz, Molasses sugar, pepper, and books of Mohammedan theology and Iaw", wrote Meer Izzat-Ullah, who happened to come to Bukhara in 1812-13 (Ullah 1872).

British agent Alexander Burnes provides a very thorough assessment of Bukhara's social profile. "Suffice to say, that virtually anything may be obtained in the Registan: the jewels and cultery of Europe (coarse enough), the tea of China, the sugar of India, the spices of Manila, and so on", he said about its bazaars. According to Burnes, there were roughly 300 Hindus residing in their own caravanserai in Bukhara, the most of whom came from Shikarpur. He attested to a surge in their number in recent years as well as their successful business. Burnes writes, "The entire of the people of Bukhara and Turkistan wear turbans of white cloth brought from the Punjab". Kashmir shawls were another popular commodity in Indian commerce, with 120 to 300 pieces worth two lakhs of rupees being sold to Russians in 1832. In Central Asia and northern India, he observed a burgeoning rivalry market between Russian and British trade. As a result, the burgeoning colonial competition between Tsarist Russia and Britain began to have an influence on both India and Central Asia (Burnes 1834).

Great Game Politics

Throughout the eighteenth and early nineteenth centuries, India's commercial links with Turan remained strong, and Turan continued to prosper from its role as a middleman in overland Eurasian commerce. In short, commercial contacts between India and Central Asia persisted despite the numerous obstacles erected by the two colonial powers, Britain and Tsarist Russia, which attempted to encircle their colonial possessions in order to gain a monopoly over their markets (Levi 2002).

The geostrategic importance of Central Asia and its abundant mineral and hydrocarbon resources have frequently attracted major countries. In strategic literature, the competition and rivalry between the great powers over control of Central Asian geostrategic space and its resources are commonly referred to as the "great games". Early in the 20th century, Great

Britain and Russia engaged in the first such great game, which was primarily played for the sake of imperial expansion and dominance (Muni 2003).

The creation of the Orenburg line of military-cum-trading forts in the eighteenth century marked a remarkable increase in Russia's aggressiveness in its commerce with Asia. This trend persisted throughout the nineteenth century, accompanied by significant growth in demand for Indian commodities in Russian markets. Tens of thousands of pieces of Indian cotton textiles were brought into Russian marketplaces each year throughout the early modern era (Ullah 1872).

During the half-century between 1780 and 1830, when the Industrial Revolution expanded throughout most of Europe and North America, this trade connection experienced tremendous upheaval. This brief time in history saw the global realignment of commercial connections, resulting in the collapse of many long-established markets and the formation of new ones. The cotton textile trade between India and Britain was one of the more visible commercial realignments during this time period. Whereas India had been an essential supply of cotton textiles for European markets for centuries, the Industrial Revolution in the United Kingdom altered this connection (Bayly 1989).

Furthermore, in the early eighteenth century, Russia began to play a growing influence in steppe politics and commerce. By the mid-nineteenth century, Russia had acquired a large area of the steppe and extended its border practically to the Syr Darya. During this time, Britain had established a foothold in India having conquered Punjab in 1849. During this period, the British Empire in India came into close touch with Afghanistan and the Central Asian area. Long before the Russians integrated Central Asia into their empire, the British monarchs had an interest in the region. To collect information on Central Asia, the British created a surveillance centre in Herat (Afghanistan). The Great Game refers to the pursuit of territorial and imperial dominance in the Afghan area, which took place in the second half of the nineteenth century between the British and Russian empires (Joshi 2010).

This move sparked the Russo-British Cold War, sometimes known as the "Great Game", which led to the Russian invasion of Tashkent and the colonisation of most of Turan in 1865. Khoqandians succumbed to the Russian empire rather quickly, although the Bukharans and Khivans (Khwarezmians) managed to maintain some measure of autonomy over their territories until the twentieth century (Levi 2002).

Russians started migrating eastward into Siberia behind the rural barrier in the sixteenth century, first as intrepid Cossack fur hunters and later as agricultural producers. Two centuries later, the Russian invasion and migration took a southerly detour, which gave them access to Turkestan and the Kyrgyz steppe. The Russian Tsars sought to expand their territory as far as they could and gain access to ports with warm waters, from Central Asia to the Black Sea and the Persian Gulf.In the Treaties of Gulistan (1813) and Turkornanchai (1828), they seized vast tracts of land from Iran (Levi 2002). The renowned Russian historian Kyuchevsky asserts that Muscovy's expansion should be viewed as the result of a centripetal force that gained control of four riverbeds in Central Asia and, as a result, had access to the Baltic, White, Black, and Caspian seas.

Even colonial competition between Tsarist Russia and the British Empire could not break Central Asian commerce and cultural connections with India. With the exception of the Russians, the number of Indian settlers in the nineteenth and early twentieth century was only approximately six to eight thousand, but they occupied a position considerably more significant than any other group of foreigners (Dmitriev 1972). The Anglo-Russian competition, which existed throughout the nineteenth century with only occasional pauses, imposed several constraints on typical political, commercial, and cultural interactions between Central Asia, Kashmir, and British India. Thus, Maharaja Ranbir Singh's flirtations with the Russians in Central Asia further fueled British ambition to re-establish their supremacy in Kashmir by establishing a full-fledged British Residency Officer to oversee internal administration and manage the state's exterior affairs. If the British wanted to expand their influence in Central Asia by boosting Indian commerce through the Srinagar-Leh-Kashgar route, the Russian authorities were equally anxious to keep Indian trade out of Russian Turkestan and the protectorates of Khiva and Bukhara.

In order to keep British Indian goods out of their marketplaces, the Russians underpriced their commodities in Chinese Turkestan. Both Britain and Russia were known to send native spies to Central Asia and India, particularly Kashmir, to gather information on economic, commercial, political, cultural, and military values. To prevent such spies from entering, each kingdom set tight restrictions on foreigners overland treks from Central Asia to India. "By 1895, the British had finished their expansion all the way up to the Hindukush".

"The British interest in promoting Indian trade with Central Asia via the Srinagar-Leh-Kashgar route in order to increase their influence in Central Asia was met with opposition

from Russian authorities, who were equally determined to keep Indian trade out of Russian Turkestan and the protectorates of Khiva and Bukhara" (Kaushik 1985). "In order to keep British products out of their market, the Russians even underpriced their goods in Chinese Turkestan" (Druhe 1977).

The British were continually looking for Russian weak points in Central Asia, which led Russians to see India as a vulnerable nerve of the British Empire. As early as 1866, the king of Indore "sent an expedition to Tashkent with a similar goal" (Hamilton 1896). The mission of Guru Charan Singh, which arrived in Tashkent in 1879, was far more important than the missions sent by India's feudal lords. This mission is known as a popular mission. It had nothing to do with India's feudal powers. It was delivered by Punjab's Namdhari Sikhs, who aspired to free the region from British colonial domination. In 1887, Maharaja Duleep Singh, Maharaja Ranjeet Singh's grandson, also addressed a personal letter to Tsar Alexander III requesting Russian assistance in rescuing India from the British (Kaushik 1970).

According to Nirmala Joshi, the British-Russian competition changed dramatically with the acknowledgment of Afghan independence and the formation of the Durand Line between Afghanistan and the British Empire, as well as the inclusion of Central Asia into the Tsarist Empire (Joshi 2010). The Russian bourgeoisie, on the other hand, wants to dominate commerce in Central Asia. It was April 1868. The Russian government began restricting the entry of indigo, cotton, and tea from India. In order to gain an advantage, the Russians enacted new trade rules in 1894. However, with the completion of the Transcaucasia railway, Indian traders were able to compete with their Russian counterparts in Central Asia. Russian commerce with Central Asia rose dramatically in the 1890s, when the Russian Transcaspian Railway network finally reached the region, substantially easing the shipping of Central Asian raw cotton to Russian textile mills and promoting more cotton output (Levi 2002).

Socio-Cultural life of Indian Diaspora

The majority of Indians in Central Asia were money lenders and dealers, however there were also peasants, craftsmen, and other representatives of the working class. Despite significant obstacles in commerce between India and Central Asia as a result of Anglo-Russian imperial competition, cultural relations did not end. The creation of a branch of the Russian Society for Oriental Studies in Tashkent on April 14, 1901, was a significant step in this direction. Textbooks in Indian languages and a Russian-Hindustani dictionary were published. Uzbek

intellectuals, like Russian orientalists, were interested in studying Indian languages and cultural legacy.

Said Aziz Khojayev, Said Rasul Khoja, Khaliluddin Ahmed, andTahirbekKaishbekov are names to remember in this regard. Some Uzbek professionals were also dispatched to India for practical training in Indian languages. The presence of Indian expatriates in Central Asia at the end of the nineteenth and beginning of the twentieth century's aided the study of Indian languages in Russia. A sizable number of lithographed books published in India were brought to Central Asia by Indian traders. In 1913, Kokand alone received 2000 different books from cities of India including Bombay, Delhi, Lucknow, Kanpur, Lahore, and others.
The presence of thousands of Indians from various social classes, as well as the books and private papers of Indian merchants such as Kripal Das and among others, preserved in the Leningrad Branch of the Institute of Oriental Studies and the Central State Archives of Uzbekistan, shed important light on the cultural relations between the two regions. Following the Russian Empire's absorption of Central Asia, Indians came into touch with Russian merchants and bureaucracy, and many of them learned Russian as well. Thus, certain papers in Uzbekistan's official archives refer to Indian NukraButa as "one who has mastered the Russian language" (Levi 2002).

In 1887, the Russian doctors treated 37 Indians in the Samarkand area. A prescription given by a Russian doctor in Samarkand for an Indian merchant named Kripal Das may be found in the archives of Leningrad. Due to the lack of medical facilities in Bukhara, Indian merchants travelled to Tashkent to visit Russian doctors. In 1909, a Shikarpuri Hindu from Gazar in the Khanate of Bukhara travelled to Tashkent for treatment by a Russian doctor. Similarly, Fazte-i-llahi Nur Muhammadov, a Bukhara based Peshawari tea magnate, travelled all the way to Moscow and St. Petersburg for treatment (ibid).

Indian immigrants in Ashkhabad and Tashkent assisted in the organisation of Hindustani courses for Russian military personnel. In 1897, two-year courses in Hindustani were established in Ashkhabad and Tashkent for army officers. In 1900, the Hindustani Course in Ashkabad and the Tashkent Course united to form the Tashkent Officer's School for Oriental Languages. In 1898, Narain Das obtained the English text books he had authored. Vygornitsky and Gilferding, two Russian officers, developed an Urdu text book and an assistance book for learning practical Hindustani, respectively. Both officers stayed in Bukhara for practical instruction and to translate a book into Hindustani with the assistance of

Indian residents. Vygornitsky also spent 10 months in India to strengthen his Hindustani language skills. Vygornitsky, Gilferding, Khalikeddin, and others were also sent to India. The demand made by the Tashkant Branch of the Society for Oriental Studies in 1902 to establish an institute for the study of oriental languages for Central Asian youth did not materialize until after the October Revolution. Bukhara did not have a printing press until the early twentieth century (ibid).

The Indians monopolised the book trade in Central Asia, and Indian commodities, including medicines, were traded in every market in Central Asian towns and villages, notably in places such as Bokhara and Turkestan. In Bukhara, Alexander Burnes paid respect to the ambitious spirit of Shikarpuri merchants. He wrote, "The Uzbeks and indeed all the Mohommedans find themselves vanquished by the industry of these people who will stake the largest sums for the smallest gain". Burnes noted about several book stalls of Bukhara. The majority of these books were lithographed in Indian towns including Bombay, Kanpur, Lucknow, Lahore, and Delhi. Some of these publications, which were originally published in Kashmir, were also carried to Central Asia (Burnes 1834).

Indian impact on the Central Asian people's cultural life extended not only to literature, but also to medicines, folk-theatre, and religion (Kaushik 1985). According to A. Arandarenko, "over a six-year period in the late nineteenth century, the about 375 Indians working in the Turkestan Krai's Zarafshan Region earned an average of 537,800 rubles each year. This amounted to over 3.2 million rubles, which they allegedly transferred to India in the form of Russian gold. It should also be noted that, according to Lieutenant-Colonel Bailey's early twentieth-century testimony, a community of Shikarpuri merchants in Andijan asked him aid in moving their complete wealth, totaling to almost 2 million rubles, to India. This is only a small portion of the capital riches possessed by Turan's Indian diaspora businessmen" (Arandarenko 1889).

A rare exception to this trend is provided by the 17th-century French travellerThevenot, who carefully notes that, "in Multan, there is another variety of gentiles whom they call Catry. That place is actually their country, and they originated there before dispersing throughout the Indies".Thevenot is alluding to the Hindu Khatri caste, which has long been regarded as one of early modern India's most prominent trading groups. Because the Khatris played an increasingly prominent role in India's trans-regional commerce under the Mughal Empire so

it appears logical to assume that many of the Baniasand Multanis mentioned in historical texts are Khatris (Hugh 1911).

Dale locates Khatris in Astrakhan in the late seventeenth century, and in the 1830s Mount Stuart Elphinstone, the British imperial proconsul and former governor of Bombay, was informed that Khatris were still actively engaged in trans-regional trade from northwest India and that they had communities all over Afghanistan and as far away as Astrakhan (Dale). Because of their commercial concentration in that city, Banias and Khatris were both labelled as 'Multanis'; while another segment of the Indian diaspora was labelled as 'Marwari'. Given the preponderance of Jain merchants in Marwar, this appellation indicates that many of the 'Marwari' merchants were likely Jain devotees (Dale).

Archival data from the Russian colonial period show that the expatriate populations in Turan were much more ethnically diverse (Levi 2002). Russian historian G. L. Dmitriev, who conducted research in Russian colonial archives and the office of the Bukharan Khushbegi, asserts that the majority of Indians living in Turan at the time of British rule were Bhatias, a merchant caste that has been linked to Sind, particularly the region around Multan, since the seventh century (Dmitriev). The Sikh tradition, like the Khatris', lays a strong focus on business. It was simpler for Sikh inhabitants to engage in Indo-Turanian trade, thanks to the location of the Sikh capital at Amritsar, a Punjabi city located thirty kilometres east of Lahore on trade routes going over the Khyber Pass to Turan. It is also known that Hindu-Muslim traders from Gujarat, the Bohras, and Muslim Khojas participated in the Indo-Turanian trade. Indian traders from all throughout northern India, including Shikarpur, Multan, Peshawar, Haripur, Lahore, Ludhiana, Amritsar, and the Kashmiri towns, as well as traders from more remote locations like Delhi, Allahabad, and Bombay, are documented in the Russian archival records from the nineteenth century(Ibbetson 1916).

Brahmans, often known as pirzadas (holy saints or priests) by Muslims in the eighteenth and nineteenth centuries, were in charge of Hindu religious rites across the diaspora. Diwali, a holiday honouring the goddess Lakshmi, and another event that appears to have been Holi, a festival commemorating the arrival of spring, are described in several nineteenth-century texts (Forster 1970). N. Likoshin paid a visit to a Hindu caravanserai and participated in the Diwali celebrations of the locals. According to his description, "Hindus observed the event by refraining from alcohol, eating a strictly vegetarian meal of ceremonial Indian cuisine,

lighting hundreds of petroleum lamps, and hiring musicians, singers, and dancers to play devotional songs" (Likoshin 1896).

The Central Asian Haj pilgrims who travelled through India on their way to Mecca each year packed enough quantities of bullion to cover their journey fees. Several leaders of the Russian intelligentsia connected to colonial circles expressed grave alarm over the monopolisation of the book trade in Central Asia by Indian merchants (Vambery 1864). The Indian people resided in Central Asia for a limited time, ranging from ten to fifteen years on average, before returning home. A handful, on the other hand, stayed for thirty, forty, or even fifty years. A few Hindu Indians have converted to Islam in isolated situations. In 1909 and 1914, two Indians residing in Turkestan's Ferghana area, Mohan Dzhitaev (Mohan Jit) and Bai MutabaiBudraj, became Russian citizens.

In terms of community life, Indian immigrants in Central Asian cities mostly lived in caravan serais. They had the same rights and legal status as foreign residents in Tsarist Russia under the legislation. There is evidence that Hindus lived in the late nineteenth century in Vangazi, Ghijduvan, Babkent, Guzar, Qarshi, Yakkabagh, Kerki, Chirakchi, Kitab, Baisun, Kermin, Khatirchi, Tashkupruk, Nurata, Ziauddin, Karakul, Shahr-i-Sabz, and a number of other cities throughout the Amirate. In the adjacent Turkestan Krai, the Samarqand, Syr Darya, and Farghana Oblasts all had Indian populations in towns and villages (Kaushik 1985).

India-Soviet Union Relations during India's Struggle for Freedom (1917-1947)

The Anglo-Russian rivalry, which had waned since the completion of the 1907 Convention and the emergence of a shared threat from Germany, was reignited in the aftermath of Russia's October revolution. Because of the unstable conditions of civil war in Central Asia, the British felt tempted to intervene. The Soviet leadership also sought to humiliate the British by encouraging anti-British actions among Indian revolutionaries, which resulted in the British grasp over Kashmir and its border dependencies being even tighter.

According to Kaushik (1970), "A major national rebellion against Tsarist Russia did not take place in Central Asia until 1916, whereas India had uprisings against British colonial authority as early as 1857". The emancipation of Central Asia by the Great October Revolution in 1917 was the first time this area received notice. Tashkent became the epicenter of Indian independence fightersdifferent revolutionary actions. The Great October Socialist Revolution of 1917 not only handed power to a workers' and peasants government

in Russia, but it also marked the start of close and cordial connections between India and the Soviet Union, which have endured even after the Soviet Union's disintegration.

The dramatic events of October 1917 in Russia elicited strong reactions all around the world, ranging from outright enmity to enthusiastic excitement. The people of the colonial globe praised the new regime's self-determination principles and its commitment to bring about a major socio-economic transition. They felt that the Soviet regime's rise in Russia would speed the process of decolonization and strengthen national liberation movements across the world. Lenin was particularly interested in India since it was the imperialist world's most valued property. Even before the October revolution, Lenin was keenly interested in happenings in India. Following the First World War, Lenin kept a close eye on developments in India. He saw them as a revolutionary moment in which the Indian masses would rise up against their foreign oppressors.

Following the tragedy in Jallianwala Bagh, Lenin authorised the Comintern to write a telegraph to the editor of the Amrit Bazar Patrika (Calcutta), expressing the Soviet government's entire solidarity for the Indian brethren's noble causes (Sehanavis 1969). On February 17, 1920, Lenin sent a brief telegram to the Indian Revolutionary Association (Mahendra Pratap's Provisional Government of India in exile in Kabul) in response to a resolution adopted at a mass meeting convened in Kabul. He stated, "I am pleased to learn that the ideals of self-determination and the liberation of oppressed people from exploitation by foreign and indigenous capitalists, announced by the worker's and peasant's Republic, have met with such a prompt response among progressive Indians who are waging a brave battle for freedom" (Lenin 1966).

While Tsarist Russia rebuffed all attempts by Indian revolutionaries to establish ties with it, the Soviet authorities welcomed Indian revolutionaries who wanted to work for India's independence. It publicly championed the cause of all oppressed East Asian peoples. Apart from Tashkent, Samarkand, Bukhara, and Andijan, there were roughly 8,000 Indian settlers in Soviet Asia during this time, settling as far as Baku and Astrakhan. Anti-British actions from the region were aided by these immigrants. Intriguingly, between 1917 and 1923, the Bolshevik revolutionaries not only attempted to reassert their rule in various sections of the former Tsarist Empire, but Lenin also attempted to spark revolution in British India through Indian Marxists and revolutionaries such as M.N. Roy. The British fear were reawakened by the Bolshevik Revolution, when Lenin turned to M.N. Roy to use both anti-colonial and

socialist feelings in British India in order to strengthen Soviet influence over India's Liberation Movement.

Since Central Asia became a member of the Soviet Union, its dynamic influence on ties with India has been visible, beginning with Soviet appeals to the people of the East to stand up against imperialist and capitalist oppression. Tashkent, which became a key centre of their activity under the leadership of M.N. Roy, was where a spate of Indian nationalist revolutionaries first found sympathy and support for their cause after the Socialist Revolution in Central Asia in 1917.Barkatullah, Mohammed Shafiq, M.N. Roy, Abani Mukerji, Mohammed Ali (alias Ahmed Hasan), and M.P.B. Acharya were among the Indian revolutionaries who strove not only to coordinate from Central Asia but also to become active in the socialist and communist movements there. They also distributed the Urdu and Persian editions of Zemindar, a weekly newspaper published by the Association of Indian Revolutionaries in Tashkent.

Mrs. Annie Besant's Presidential Address at the annual session of the Indian National Congress in 1917 highlighted the effect of Central Asia's historical experience. She stated, "Beyond the Himalayas, there are nations that are free and self-governing. India no longer considers the vast realms of a Tsar to be her Asian neighbours and compares her situation under British control to that of their subject people" (Addresses 1934). One of India's most prominent revolutionaries was Mahendra Pratap. In 1915, he became the President of the Provisional Government of Indians in Exile, which was founded in Kabul. In 1918, he travelled to Moscow and was greeted cordially by Trotsky and Joffe when he arrived in Petrograd. Mahendra Pratap described the reason of his visit to a large crowd on March 12 in that city: "Free Russia must cooperate with Germany; public opinion in India is uniformly opposed to England".

The British administration of India conducted a massive anti-Bolshevik propaganda campaign and made the bogey of a military danger from the Soviet Union. In 1918, the British launched an attack in Central Asia against the Soviet Union. The British started a two-pronged drive. Lt. Col. Bailey headed the Kashgar expedition, which was tasked with causing havoc in Tashkent from within Turkistan. Major General W. Malleson headed another expedition from Mashad, delivering military and financial aid to the Ashkhabad counter-revolutionary regime (Shamatov 2001).

Because of its geographical closeness and cultural affinity with Central Asia, Kashmir plays a crucial role in India's engagement with that area. In the framework of the Anglo-Russian competition for Central Asia, which had waned since the completion of the 1907 Anglo-Russian treaty, Kashmir took on new significance. It resurfaced in the aftermath of Russia's October Revolution (Rumer 1989). 1919 was a watershed moment in Indian history. The Rowlatt Act of 1919, which was intended to put a stop to the revolutionaries' actions, backfired. It unleashed a wave of revolutionary activity across India. The government's crimes in Punjab violated all principles of civilisedbehaviour.

Motilal Nehru remarked during the Presidential speech at the Thirty-Fourth Annual Indian National Congress Session 1922, "Even though peace has finally arrived, it has offered little consolation to the victorious. Statesmen's promises have proven to be hollow words desire Russia's for peace is not permitted any respite". There was no way the Indian National Congress could support Bolshevik doctrine as long as Gandhi was the leader. For a multitude of causes, including the Home Rule movement, the Bihar riots, the fall of Jerusalem, and pro-Turkish sentiments, anti-British sympathies were high, particularly among Indian Muslims. Despite the positive impression left by Bolshevism, the October revolution did not instantly result in a Bolshevik-inspired movement. A similar movement did emerge and take root, but it wasn't until 1921 that the first batch of Muhajirs trained in Moscow returned to India. In the north, south, east, and west of India, socialist ideas began to coalesce during this period, and attempts were made to promote them.

The Soviet withdrawal from the war against Germany, as well as it's backing for the liberation of Eastern peoples from foreign colonial oppression, were targeted squarely against British imperial interests.At a time when the British attitude against Turkey and strong measures to crush the Indian national movement had turned a sizable portion of the Indian populace against them, the Soviet Union made calls to the peoples of the East, urging them to rebel against foreign imperialist control. The Hijrat movement, which saw thousands of Indian Muslims emigrate to Afghanistan and Soviet Central Asia, astounded the British. In India, where discontent was already boiling over, they started to see the influence of the Bolsheviks in all activities.Due to the Soviets initiating a propaganda campaign against British imperialism in the East, as well as their open backing for Indian revolutionaries operating from Soviet territory, British uneasiness, which made them wish the isolation of India from any Bolshevik influence, grew increasingly strong.

The British replied to the Soviet moves quickly and spontaneously. Their immediate fear was that the Bolshevik revolution's victory in Central Asia would spark "political chaos and ideological conflagration" in Persia, Afghanistan, and India (Stanwood 1983). As a result, establishing control over their Asian colonies and gaining political clout in Central Asia became a key component in the formulation of British strategy toward Soviet Russia. The breakdown of Russian authority in Transcaspia and Central Asia encouraged the British to "exploit the anti-Bolshevik and pro-autonomous sentiments" among the Muslims there (Stanwood 1983).

According to Kaushik (1970), "They conspired to create and buttress tiny independent states in the Caucasus, Transcaspia, Central Asia, Persia and Afghanistan near the borders of India hostile to Bolshevik Russia and under the tutelage of Britain". The British Indian government dispatched a number of military and political expeditions to the Caucasus, Transcaspia, and Central Asia, ostensibly to thwart any prospective Turko-German push on the Indian border, but ostensibly to thwart the formation of Soviet power in Central Asia.

The British considered the entire northern frontier region, which included the North West Frontier Province, Kashmir, and Punjab including its frontier territories in Hunza, Chitral, Gilgit, Yasin, and others, as potential bases for introducing Bolshevism in India due to these regions proximity to Central Asia both geographically and culturally.Kashmir and the region surrounding its border, which controlled several routes from Central Asia into India, thus became a significant component of the new British strategy in Central Asia against Soviet supremacy. To properly track Soviet movements, this required enhancing British control over borders like Kashmir.

The borders at Hunza, Gilgit, and Chitral were sealed in order to stop any potential entry of Bolshevik emissaries and Indian revolutionaries from Soviet Central Asia into India. Bolshevik literature was being suppressed, the import of rubles into India was prohibited, essential goods could not be exported from India to Central Asia, and anti-Bolshevik propaganda was being distributed to Muslims in Kashmir, Hunza, Gilgit, Chitral, the North-West Frontier Province, and Chinese Turkestan. In Central Asia, both the Soviets and the Indian revolutionaries were constantly under observation.

Even after the Anglo-Soviet Accord was signed in 1921, the British maintained their imperialist stance on the Kashmir boundary, despite the fact that they recognised Kashmir's more direct involvement there. Several defence initiatives were started in these areas,

including the installation of wireless sets and air-landing facilities in Gilgit, Chitral, Hunza, and Chilas, as well as the upgrading of road and telephone connectivity. The British were irritated by Maharaja Hari Singh's persistent attempt to impose direct authority over these frontier dependents. The conditions of Kashmir's violent uprising against the Dogra ruler in 1931 gave the British a good opportunity to seize direct administration of the Gilgit Agency from Maharaja Hari Singh in 1935 while still recognising his leadership over the territory. Following India's independence in 1947, Major Brown, the British Conunandant of the Gilgit Scouts, was the first to fly the Pakistani flag in the Gilgit Agency (Kaushik 1970).

Central Asia piqued the interest of some prominent Indian nationalist leaders, who expressed public desire to strengthen the two peoples longstanding links. About September 1, 1922, Jawaharlal Nehru addressed a letter to his father from the District Jail in Lucknow, requesting that literature on Central Asia to be sent to him. He expressed his desire "to visit the glaciers and black mountain ranges by thought and fancy to march along the high valleys of Ladakh to rouse the snow leopard from his den or meet the lordly brown bear" and his intention "to undertake a long pilgrimage as soon as swaraj (self-rule) is attained" to the neighbouring areas, including the "famous cities of Central Asia" (Kaushik 1970).

After his first visit to the Soviet Union in 1927, Jawaharlal Nehru wrote about Central Asia in his book Soviet Russia, which was released in 1928. He stated that, "The study of Bolshevik techniques in the field of nationalities policy was interesting and informative" (Nehru 1928). Later, at a conference, Nehru described officials from Soviet Asian republics as "those who have evolved so swiftly in our time and have so many things to offer us". The Anglo-Russian tug of war in this important area came to an end with the independence of India in 1947. Independent India was able to shake off the shackles of British imperialism in Central Asia and build strong ties with the Soviet Union (Nehru 1928).

Contribution of Indian Diaspora in India's Freedom of Struggle

At the time of the October Revolution, there were as many as 6,000 Indians (mainly traders) living in Bukhara and Samarkand, as well as a handful in Moscow. On the suggestion of Umrao Singh Majithia, they founded the Indian Committee and declared their allegiance with the Bolshevik government. They also took on the task of disseminating Bolshevik propaganda among Indians in Central Asia. According to a British officer, Chatto's group was responsible for the formation of the committee in Petrograd in 1918. The organisation also trained propagandists for the Bolsheviks in India, and several of them were dispatched to

India. The Soviet Union tried many measures to disseminate Bolshevik ideas in India. Under the aegis of the Council of the People's Commissars, it founded the Academy for the Practical Study of Oriental Languages in January 1919, which trained and equipped propagandists to operate in nations like China, India, Persia, and Turkey.

The Hijrat movement, which took place in India in May 1920, was a significant event. Rafiq Ahmed, Shaukat Usmani, and Mohammed Akbar Khan were key figures in the Hijrat movement and the dissemination of socialist ideals in India. Hijrat refers to a Muslim's abandoning of his own nation and migration to another in order to escape oppression, particularly in matters of religion. Muhajir refers to someone who does Hijrat. Thousands of people are thought to have sold their goods and moved with their families. However, as soon as they reached the Indian border and were mistreated, their zeal faded. They were rescued by the Red Army. 'Indiiskidom', or India House, was the name given to the Tashkent location where the Muhajirs were housed. According to a report published by the Government of India's Home Department in 1927, the Mali Bureau made a number of detailed judgments about India, one of which was to establish the Communist Party of India. In the autumn of 1920, Roy's proposal to construct a school for preparing a liberation army came to fruition. Tashkent's military academy was properly inaugurated in the presence of Soviet officials.It provided three different courses: one for air force pilots and officers, one for infantry officers, and one for regular infantrymen. Another potential candidate for Comintern assistance was the Ghadar Party in America. Two Ghadar Party representatives attended the Comintern's fifth conference in 1924 and met with its leaders.

There was little room in Central Asia for widespread emigration or surplus Indian labour. The rationale was that it was more economically underdeveloped than India. In addition, Indian labourers were also kept busy building roads and irrigation canals in Sind and Punjab.The annexation of Central Asia by the Tsarist Russian Empire also stifled the expansion of Indian commerce in the north-west. In the context of the Anglo-Russian competition, Russian officials treated Indian immigrants in Central Asia with hostility and discrimination.

Under the influence of the Swadeshi movement, the expanding Indian capitalist class began to focus more and more on the domestic market. The families of Teddy Singh, also known as Kara Doctor, who live in Nukus, the capital of the Karakalpak Autonomous Republic inside the Uzbek SSR, and BudharmalDunamal, who live in the Samarkand region, are among the few Indian families left in Central Asia. A community of 200 to 250 households with around

a thousand people speaking a northwest Indian dialect is another relic of the Central Asian Indian link. These people, known as Afghanis or Pariahs, live in the villages of Tajik republic's Gissar valley and the Sirdariya region of Uzbekistan.

India-Soviet Union Relations during Post-Colonial Period (1947-1991)

British Empire in India, Russian expansion into Central Asia, and the ensuing Anglo-Russian competition (dubbed the "great game") caused a number of problems in maintaining direct communication between Central Asia and India. However, depending on the political circumstances of the time, trade and economic ties were maintained to varying degrees. Indo-Central Asian-Russian lost links were re-established in the post-independence period in the spirit of the Indo-Soviet partnership.

India's independence from British control in 1947 opened the door to a new era of interactions with the people of Central Asia. Mahatma Gandhi and Jawaharlal Nehru guaranteed that the new country became the torch-bearer of anti-colonial, anti-racist and pro-liberation ideologies.

Following WW-II, the USSR emerged as the twentieth century's worldwide leader in a variety of ideological and military matters. After independence in 1947, India's political and economic history was volatile and chaotic, to say the least, as it faced domestic issues such as post-colonialism, poverty, backwardness, development, and diversity. Following the Second World War, both countries inherited biases and viewed each other with distrust.

Initially, the Soviet authorities mistook India for a western imperialist partner. After Stalin's death in 1953, these things altered. Within two years after taking office, Khrushchev and Bulganin had altered Soviet views toward India (Singh 1993). Under Prime Minister Nehru, India pursued a globally oriented foreign policy while attempting to maintain a prudent gap between the East and West power blocs. India earned the esteem of newly independent Asian and African countries for its position on disarmament, anti-colonialism, and world peace.

Nehru, India's Prime Minister was a socialist who firmly believed in Soviet-style growth through a controlled economy. He travelled to the Soviet Union and was an active member of the League Against Imperialism. The 'Hindi-Russi Bhai Bhai' period began. Nehru believed that Socialism was a potent remedy to poverty, illiteracy, and underdevelopment. The Soviets highlighted Central Asian instances of illiteracy being obliterated and poverty being eradicated via planning. Central Asia was held up as a shining example of how an

underdeveloped and backward region might be transformed into a developed and contemporary region (Dubey 1993).

Since 1947, when the colonial world came to an end, the international environment has altered as well. The flying of the non-alignment flag symbolised India's foreign policy sovereignty, its commitment to avoid superpower blocs and to examine situations on their own merits. The end of bipolarism and the cold war, according to Indian scholars, vindicates non-alignment, which for India meant merely maximising diplomatic possibilities, and so retains significance in a world with just one superpower. For the Soviet Union and the Russian people, India's efforts to reconcile varied interests, linguistic and religious groups, and Nehru's motto, "Unity in Diversity", had become a formula (ibid).

The Soviet ambition to have a helpful partner against western imperialism had prompted India and the USSR to form a four-decade friendship. India was also seen as a geographical counterbalance to communist China by the Soviets. India's nationalist activities and Prime Minister Jawaharlal Nehru's post-independence pro-socialist stance, as well as India's leadership position in the Non-Aligned Movement, moved India closer to the Soviet Union as a commercial and military ally. The fact that Jawaharlal Nehru had invited Central Asian republics as participants in the Asian Relations Conference in March-April 1947, New Delhi, and then through clear articulation in his speeches during his very first visit to the Soviet Union and Central Asia in June 1955, indicated India's special concern for the Central Asian republics (Kaushik 1970).

India reestablished relations and collaboration with all five Central Asian countries, as shown by the fact that India's second Prime Minister, Shri Lal Bahadur Shastri, travelled to Tashkent in 1965 to sign the landmark Tashkent-Pakistan Peace Agreement. Successive Indian leaders have worked to strengthen friendship and collaboration with the USSR's Central Asian republics. During the 1971 war with Pakistan, India received timely military help, resulting in East Pakistan becoming an independent entity known as 'Bangladesh'. Shortly during the war in 1971, Mrs. Indira Gandhi signed a 25-year pact with the Soviet Union on weaponry and military cooperation, known as the 'Indo-Soviet Treaty of 1971. The Soviet Union unwaveringly backed India's position on Kashmir and was firm in its rejection of a plebiscite on the future of Kashmir (ibid).

Kazakhstan (when part of the Soviet Union) was deemed extremely important to India by Jawaharlal Nehru. In 1947, he invited former Soviet Central Asian representatives to the inaugural Asian Relations Conference in New Delhi, and in 1955, he travelled to Almaty with Indira Gandhi on an official visit to the Soviet Union. In 1956, as Vice President of India, Dr. Radhakrishnan paid a visit to Kazakhstan. In June 1955, former Indian Prime Minister Jawaharlal Nehru paid a visit to Ashgabat. During the Soviet era, India and Uzbekistan maintained a close relationship. Tashkent and other cities in Uzbekistan were frequently visited by Indian leaders. In 1955 and 1961, India's first Prime Minister, Jawaharlal Nehru, travelled to Uzbekistan (then the Soviet Union). After the 1965 conflict between the two nations, Indian Prime Minister Shastri and Pakistan President Ayub Khan met in Tashkent in January 1966 for a historic summit. After signing the Tashkent Declaration with Pakistan, Prime Minister Shastri died in Tashkent. In Tashkent, his name has been remembered by naming a street and a school after him, as well as a statue and a bust in his honour. On April 7, 1987, the Indian Consulate General in Tashkent was solemnly inaugurated. On March 18, 1992, it was upgraded to an Embassy (Movlonov 2006).

The disintegration of the Soviet Union produced a new scenario in India, where a captive market for approximately 20% of the country's exports was no longer accessible. Spares and replacements for the majority of its advanced armament, which was provided by Moscow at nominal costs, had to be paid for in hard currency, indicating the importance of the connection. For more than four decades, the Soviet Union has been India's primary supplier of advanced arms at subsidized prices, as well as provided tremendous financial support by accepting Indian rupees as payment for Soviet goods.

After 1985, political changes in the Soviet Union cast uncertainty on India's ability to obtain armaments, as the USSR accounted for over 70% of India's military imports. India was concerned that the Soviet Union's economic reliance on the West would cast doubt on the country's trustworthiness as a military supplier. Because the MTCR was not intended to stifle peaceful space exploration, the Soviet Union guaranteed India that cryogenic rocket engines would be supplied. The Soviet Union promised India $250 million worth of cryogenic engines for launching communications satellites in 1991, which were later delivered. During the 1980s, when the Soviet Union was experiencing economic difficulties due to a lack of consumer goods, it opened up Central Asia and invited international investment to help restore its economy. Tatas was invited to build a hotel in Tashkent, and Larsen and Toubro were invited to build a hotel in Samarkand by the Soviet authorities. During this time, the

Soviet Union collapsed, and the nature of Central Asia's politics and economics abruptly changed, resulting in the emergence of five newly independent Central Asian governments in the global arena. The transition from communism to democracy has gone rather smoothly. Following the disintegration of the Soviet Union, fresh opportunities for India to reconnect with the area arose (Gopal 2007).

Cultural Diplomacy Between India and Soviet Union

It is observed that till mid-1950 the relation between India and USSR was mostly based on trade and cultural interaction. The first cultural troupe of Indian cinematographers visited Moscow and Tashkent in 1951. It was the prime time for Indo-USSR cultural relations in 1954, when popular Indian cinema representatives led by Khwaja Ahmad Abbas, Raj Kapoor, Balraj Sahni, Mithun, Nargis, Nirupa Roy and Dev Anand travelled through Afghanistan to USSR. They had visited Moscow, Tbilsi and Tashkent. As a fruitful result the first Indian Film Festival was organized at Tashkent, in 1954. The following films were presented: Awaara, Do Bigha Zamin, BaijuBawra, The Ganges, Hurricane, which soon became popular across the USSR.

'Mera Naam Joker', 'Sri 420', 'Hathi Mere Sathi', 'Hamraaz', 'Sangam' and so forth had achieved great popularity across Soviet Union. Within a decade Raj Kapoor became a household name for Soviet people with the circulation of his popular movies and songs. 'AwaraHoon' and 'MeraJoota Hai Japani' reverberated across USSR, captured the heard of Soviet people (Razlogova 2015).

The most powerful Soviet Cultural Diplomacy agency, the All-Union Society for Cultural Ties (VOKS) was established in 1925, which was re-formed into the Union of Soviet Societies for Friendship and Cultural Contacts (SSOD) in 1957. By 1958 it had established its regional branches across the USSR. In India, the society of Indo-Soviet friendship was created in 1952 and 1960s the regional offices numbered 15. The SSOD united all the societies, associations, friendship committees, republican societies and cultural relations with abroad, and various industry sections that existed at that time. In 1947, under the Oriental Studies faculty of the Central Asian State University (known as National University of Uzbekistan) the Department of Indian Philology was established, headed by V.S. Moskalev. Two eminent Soviet Indologists Serebryakov and Moskalev published the first Russian-Urdu phrasebook and Urdu text book in Soviet Uzbekistan (Khalmirzaev 2018).

The pioneers in the literary world included female representatives of India and Uzbekistan, like Punjabi poet Amrita Pritam and Uzbeki poet and writer ZulfiyaIsroilova. Their cooperation opened a new friendship chapter in the Indo-USSR literary relations. In this context, Zulfiya made an immense contribution by translating of Amrita's works into Uzbek language, and had been honoured with International Jawaharlal Nehru Award in 1968 and Lotus International Reward for Literature in 1971 (Khodjaeva 2017). The constant cordial relations and bilateral visits between the leading cultural personalities brought it into governmental domain, which officially made Punjab and Tashkent sister cities in 1964 (Tansyqbaeva and Kutina 1965). Through publications, which was made by the branches of 'Progress' and 'Raduga' publishing houses, people of India and Pakistan became familiar the soviet literary world. On the other hand, constant Russian and Uzbek translations and publications of famous Indian writers and poets, like Tagore, Mulk Raj Anand, Munshi Prem Chand, Yashpal, Mohammad Iqbal and Amrita Pritam and others provided people of Soviet Union to widen their knowledge on India and its society.

With the growing interest on India as well as strong Indo-Uzbek cultural relations and sufficient number of Hindi experts led to the emergence of few specialized schools in Tashkent, where Hindi was taught as a foreign language. From 1956, school no. 24 started teaching Hindi. In 1972, to commemorate the memory of Lal Bahadur Shastri, the school was renamed after to him. Later, indologists of school no. 144 and 92 were actively involved in familiarizing young generation with Hindi language and culture of India.

From cultural diplomacy view point, strong relations were set up based on two-way street. Since the Indo-Soviet cultural treaty sought the strengthening of cooperation in all field of studies, Indian government under the Area Studies Programme promoted Central Asian Studies in India. Accordingly, a study scheme for Indian researcher/students was undertaken by the Soviet Union.

Conclusion

On the relationships between India and Russia and the Central Asian region, spanning from prehistoric times to mediaeval civilization, the cultural contributions of the Sultan and Mughal periods, and the historical facets of the USSR, there are a number of well-known works written by Western, Central Asian, Indian, and Russian scholars. The research outlined pertinent information and its implications for the two regions because the chapter concentrated on India's historical relationship and cultural contact between the two regions.

Based on important discoveries made from several excavations, artefacts, and inscriptions, which mainly revealed that the regions of South and Central Asia had a cohesive civilisation. Recent scientific research has demonstrated the genetic similarity of the populations residing in the large continent of Eurasia. The best cultural traditions, beliefs, ideas, and knowledge were transported by the caravans throughout the Eurasian continent and beyond. The fact that South and Central Asian societies were almost always integrated showed in their capacity to be astute traders and intrepid travellers. The world depends on the great brains that both nations have produced in the fields of science, sociology, and the humanities. The first cultural envoys who travelled along the silk routes were traders, missionaries, and wanderers who contributed to the fusion of the civilizations.

The chapter focused on the interaction of two religions and the spread of Buddhism from the Indus Valley through Kashmir, Afghanistan, and Central Asia to the regions of East Asia via the Silk Roads. Historians have seen the spread of Islam in Central Asia as both a blessing and a curse. The British also contributed to the impact on the South Asian region as a whole. During both the Great Game and the Cold War, the English language was very important to the powers foreign policy. In their interactions with the Indian trade community in Central Asia, the Russians had employed it. The agreement on cultural, educational, and scientific exchanges had been institutionalised as an addition to a regular connection between India and the USSR.

CHAPTER THREE

INDIAN DIASPORA IN RUSSIA

Introduction

International migration impacts millions of persons daily, whether they are migrants or not. It may happen because of a disruption in people's lives, shaking up communities and bringing separated families back together. It may relieve pressure on destinations, prevent economic and social disturbance, or provide sending and receiving countries much-needed resources. People, the media, and politicians may have strong emotional responses. It might be seen as an inflow, a flood, or a tide, or it can be welcomed with open arms. Who "we" and "them" are, as well as ideas of home, identity, and belonging, are all impacted by migration.

As the migration process becomes increasingly well-known, the dispersion of cultures, adjustment, and adaptation in relation to migrants become more prominent. The goal of this chapter is to look into the socio-cultural changes that a migrant goes through at their destination through interaction with the locals as well as the settlement pattern. The information and data gathered from respondents during the interview and questionnaire were used to compile the data for this chapter. The respondents were asked about their economic growth following migration, as well as their close relatives on both sides, i.e., family members and kins. Migration is not a one-time occurrence; Typically, it is accompanied by changes in the economy, society, and culture, to which people adjust and adapt. Migration brings together people at their destinations that come from a wide variety of social and cultural backgrounds. This brings about a process of shift in the social, culturally, religious, and economical lives of individuals involved in the migration in order for them to adjust or make adjustments.

The life of the Indian diaspora in Russia is a remarkable story of hope, struggle, and adaptation in a country where everything is unfamiliar, from climate, language, and food to culture. Despite the difficulties, they work extra hard to make ends meet and support their family in India. They generally arrived as students during and after the Soviet era and stayed for professional or familial reasons. The Indian population in this region is made up of people from all across India, including UP, Bihar, Bengal, Tamil Nadu, Kerala, Punjab, Gujarat, Rajasthan, Andhra Pradesh, and other states. According to the Embassy of India in Moscow,

"Over 16,000 Indian students are currently enrolled in various medical institutions in the Russian Federation". Because medicine is such a sought-after profession in India, students are willing to pay a hefty tuition cost and put up with hardship in the hopes of finding steady employment after graduation. While most students return to India, some who find work or start a business in Russia choose to stay (MEA 2022).

This chapter discusses India and Russia's state-to-state and people-to-people interactions. The chapter focuses on space, defence, energy, science, and technology, as well as political, economic, intellectual, social, and cultural interactions between regions. The chapter focuses on understanding the Indian diaspora's sociocultural lives in this region and discusses Indian diaspora's integration into local society and the local community's response. This chapter also discusses Indian diaspora's social, religious, academic, and cultural organisations support India's soft power in host nations.

India's Relations with Russia: An Overview

Contacts and connections between India and Russia date back to antiquity, according to both popular belief and history. There is a widespread belief in the Caucasus that one of the Queens of King Dashrath's (kaikei) of Ramayana fame was from the Caucasus. Even now, in Panjab, the expression 'Kavkas di Pari' is commonly used to describe gorgeous ladies. Some researchers and historians believe that in the distant past, the Volga and the Ganga, Russia's and India's two largest rivers, were intertwined. In one of its early issues, the Indian Embassy in Moscow's quarterly illustrated newspaper 'INDIA' published an essay subscribing to and attempting to establish this viewpoint. The article's title, 'From the Volga to the Ganga,' was really suitable. This ancient link between the two rivers was purported via the Caspian, the Oxus, the Indus, and ultimately the Ganga, with inter-connecting river linkages that are said to have dried up and vanished over the years. Some scholars argue that evidence exists now to demonstrate or imply dried-up river banks where these connection rivers may have formerly flowed, supporting this notion.

Before India's independence, the two countries maintained diplomatic relations. In 1947, Russia was one of the first to support Indian independence, bolstering its anti-imperialist reputation. By the mid-1950s, it appeared that India and the Soviet Union were on the verge of strengthening their connections and supporting India in achieving economic self-sufficiency through significant industry investment. Energy production, mining, steel mills, and heavy machinery manufacturing were among the new companies that the Soviet Union

invested in. The two countries resolved to launch a military-technical cooperation project in 1962. A new era in friendship between the two nations began with the “Treaty of Peace and Friendship”, signed in August 1971.

India's relations to the Soviet Union were at their strongest and longest lasting during that era. The Indo-Russian relationship echoed the uncertainty of the early post-Soviet years as the Russian Federation struggled to re-establish its foreign policy (ANI, 2022).In the years after the fall of the Soviet Union, Boris Yeltsin's government was friendly toward the West. Meanwhile, India was reaching the point when it would need to open up its economy and pursue trade and investment opportunities in the West. Consequently, both countries were consumed with internal difficulties while trying to adapt to a new international order in which the USA was the only world power.

However, both countries made efforts to repair their strained friendship. One year after signing a Treaty of Friendship and Cooperation in 1993, they also inked a treaty to cooperate on military and technological fronts. When weapons exports to India dropped dramatically between 1990 and 1993, India became a major market for Russian guns (Kortunov 2019). Russia's defence exports to India and China amounted to 41% of the country's overall defence sector income by the mid-1990s (Colney 2000). This was crucial for Russia's arms industry, which suffered when the Soviet Union broke apart, and the military decreased orders. Indeed, India and Russia had agreed on $650 million in arms deals as early as 1992 (Anthony 2019). Since then, the transformation from a solely buyer-seller partnership to combined research, design, development, and manufacture of state-of-the-art military systems, with the Brahmos missile serving as a successful example. Both companies are active in developing indigenous tanks and fighter planes, as well as the modernization of current equipment.

Economic connections, on the other hand, have not improved in tandem. Disputes over the rupee-rouble rate and India's debt payments persisted in the 1990s (Singh 1995). India's share of Russian trade went down because of the Russian economy's decline, competition from other countries expanding rapidly, and unclear laws in the post-Soviet state. By 1996, trade between Russia and India only comprised 1% of the country's total trade (Gidadhubli, 1998). Cultural and people-to-people interactions, which had flourished during the Soviet Union and were supported by substantial funding and scholarships for regular engagement, declined

during this time, as did the number of institutions offering Russian language classes and the number of students enrolling in such classes (Tsan 2012).

In 2000, when Vladimir Putin took office, a new effort was made to strengthen the relationship between India and Russia by holding a yearly summit. In 2010, on the tenth anniversary of the two countries "Declaration on Strategic Partnership", a joint statement said the relationship had reached the level of a special and privileged strategic partnership.

Restoring the multifaceted link has taken a long time and has been an uphill battle against regional and global geopolitical and geoeconomic shifts (Roy 2016). This has necessitated the two nations to put aside their old idealism about Indo-Soviet relations and engage on a more realistic basis (ibid). There is no doubt that the two nations have mutual trust and friendship today. However, in recent years, divergences in the two countries' ambitions have widened – fueled by both bilateral and international causes – and have the potential to influence the future of the Indo-Russian relationship significantly. The current National Democratic Alliance (NDA) government pushed these issues to the forefront again.

Political Relations

Relationships with Russia play a significant role in India's foreign policy. Russia was seen as a reliable and long-standing partner by India, one that had greatly aided the country's development and security. Since the signing of the "Declaration on the India-Russia Strategic Partnership" in October 2000 (during President Vladimir Putin's visit to India), relations between India and Russia have taken on a new, more cooperative tone across the board. This includes increased cooperation in the fields of politics, security, trade and economy, defence, science and technology, and culture. Under the Declaration of Strategic Partnership, many formalised discussion frameworks have been developed, which function at the political and official levels and enable regular involvement and follow-up on cooperation initiatives.

A unique and privileged strategic relationship was agreed upon during President Dmitry Medvedev's December 2010 visit to India, elevating strategic cooperation between the two countries. Indian and Russian officials celebrated 75 years of diplomatic relations in 2022. The political relationship between India and Russia has always been stable and friendly. Despite their weak economic foundations, the two nations have benefited from what observers refer to as a "problem-free atmosphere" (Trenin 2015).

Both countries are members of international groups like the United Nations Organization (UNO), BRICS, the Group of Twenty (G20), and the Shanghai Cooperation Organization (SCO), and Russia agrees that India should have a permanent seat on the UN Security Council. However, Russia has also shown interest in becoming an observer member of the South Asian Association for Regional Cooperation (SAARC), of which India is a founding member.

Since its inception in 2000, 22 yearly summits have been conducted continuously, alternating in India and Russia. The two nations' presidents also meet regularly at meetings — or on the sidelines — of major international organisations such as the BRICS grouping, the Shanghai Cooperation Organization (SCO), and the G20. Indeed, Russia was the driving force behind India's full membership in the SCO, which it joined in 2017. One of the main reasons for this was Moscow's wish to prevent China from dominating the organisation, which the Central Asian governments shared (Lanteigne 2018).

In 2014, the two sides inked a Strategic Vision for Strengthening Cooperation in Peaceful Uses of Atomic Energy and in 2016, they agreed on a "Partnership for Global Peace and Stability". PM Modi was awarded the Order of St Andrew the Apostle by Russia in early 2019 for his distinguished contribution to the establishment of a privileged strategic relationship between Russia and India, as well as friendly connections between Russian and Indian peoples.

Apart from the annual summits, the two nations' defence ministers meet regularly as co-chairs of the Inter-Governmental Commission on Military Technical Cooperation (IRIGC-MTC)'. These yearly meetings aim to assess the two nations' defence cooperation. The Inter-Governmental Commission on Trade, Economic, Scientific, Technological and Cultural Cooperation (IRIGC-TEC) is co-chaired by India's foreign affairs minister and deputy prime minister represents the Russian side Other ministerial level meetings are held annually to ensure ongoing interaction between the two nations at all levels of government (MEA 2017).

Economic and Trade Relations

The economic relationship between India and Russia has always been friendly and stable. Both governments are trying to enrich their potential and collabourating in various sectors to

maximize trade. External Affairs Minister of India and Russian Deputy Prime Minister Yuri Borisov co-chair the India-Russia Inter-Governmental Commission on Trade, Economic, Scientific, Technological, and Cultural Cooperation (IRIGC-TEC) (MEA 2017). Both leaders have highlighted strengthening trade and economic cooperation as a top objective. By 2025, the goal of boosting bilateral investment to $50 billion and bilateral trade to $30 billion has been updated. According to the Department of Commerce of India estimates, bilateral trade reached USD 8.1 billion in the financial year 2020. India's exports totalled USD 2.6 billion, while imports from Russia's totalled USD 5.48 billion. Due to supply chain disruptions and other impediments caused by the covid epidemic in 2020, bilateral commerce fell by 19.5 per cent from 2019.

According to the Department of Commerce of India, India's commerce with Russia increased by 54 per cent from April to August 2021, compared to the previous year's period. “Electrical machinery, medicines, organic chemicals, iron & steel, apparel, tea, coffee, and vehicle” replacement parts are significant exports from India, Defence equipment, natural resources, precious stones and metals, nuclear power equipment, fertilisers, electrical gear, steel goods, and inorganic chemicals are all major Russian imports (ANI 2022).

Bilateral trade in services has been constant over the previous five years, with the trade balance favouring Russia. For the year 2020, the number is USD 973.645 million. Services trade decreased to around 1 billion dollars from 1.35 billion dollars from January to December 2020 (Jan- Dec 2019). Bilateral investment between the two nations has been robust, exceeding the prior aim of USD 30 billion in 2018, resulting in a revised objective of USD 50 billion by 2025. Oil and gas, petrochemicals, banks, railroads, and steel are among Russia's biggest investments in India. Oil and gas, diamonds, and pharmaceuticals are the primary industries in which India invests in Russia.

Defence Relations

India and Russia have a long and productive military partnership. India and Russia have a strategic alliance based on working together on defence. Under the Strategic Partnership, there are a number of formalised ways for politicians and officials to talk to each other and keep track of cooperation activities. During the visit of Russian President Vladimir Putin to India in 2010, the strategic partnership was upgraded to a "Special and Privileged Strategic Partnership”. It is run by the Military Technical Cooperation Program (MTC), which the two

countries agreed on. The document outlines the two governments' intention to increase their military and technical collaboration in the areas of weapons system R&D, production, and post-sale service. The two sides also regularly trade military troops and do military drills together (MEA 2021).

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India and Russia have established an official group to keep an eye on all their military-technological cooperation issues. The India-Russia Inter-Governmental Commission on Military Technical Cooperation (IRIGC-MTC), which was set up in 2000, is at the top of this system. India and Russia's military-technical cooperation has changed from a buyer-seller model to one where they work together to research, develop, and make modern defence technologies and systems. The Russian and Indian Defense Ministers co-chair the India-Russia Inter-Governmental Commission on Military and Military-Technical Cooperation" (IRIGC-M&MTC), which meets annually. Its most recent meeting took place in New Delhi on December 6, 2021. Every year, the two Defense Ministers meet, alternating between Russia and India, to talk about and evaluate the status of ongoing projects and other problems with military-technological cooperation. Under the IRIGC-MTC, two Working Groups and seven Sub-Groups assess and discuss a wide range of military technology issues. The "High-Level Monitoring Committee (HLMC) was set up in 2008, with the Defence Secretary from the Ministry of Defense of the Republic of India and the Director of the Russian Federation's "Federal Service for Military-Technical Cooperation (FSMTC) as co-chairs (MEA 2021).

Indigenous manufacture of T-90 tanks and Su-30-MKI aircraft is presently underway, as is the supply of MiG-29-K aircraft and Kamov-31 and Mi-17 helicopters, as well as the upgrading of MiG-29 aircraft and the delivery of Multi-Barrel Rocket Launcher Smerch. Over time, military technological partnership has changed from just purchasing and selling to doing research, designing, developing, and making cutting-edge military equipment together. This trend can be observed in the making of the Brahmos cruise missile. The two nations collabourate on Fifth Generation Fighter Aircraft, Multi-Role Transport Aircraft, and the INDRA joint exercise. Army, Navy, and Air Force have conducted combined training since 2014 (MEA 2022).

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Even so, Russia's market share guarantees that it will continue to be an important source of new weapons and spare parts for India. The military-technical cooperation, which includes sharing information and making things together, is a crucial link for India. Also, the 2014 low

has been fixed, and at the annual summit in 2016, important agreements between governments were signed. These included the supply of the S-400 Triumph Air Defense Missile System and four Admiral Grigorovich-class frigates (these deals were finalised in 2018), as well as a shareholder agreement for the production of Ka-226T helicopters in India. In 2019, PM Narendra Modi made an announcement in Amethi that AK Series Assault Rifles would be made at the Ordnance Factory in Korwa as part of the Make-in-India programme (MEA 2019).

At the 9th Moscow Conference on International Security, 2021, Indian Defense Secretary travelled to Moscow to address military and military-technical cooperation issues and held numerous bilateral discussions. SCO member country Chiefs of General Staff Conference in Orenburg was held in Russia on September 22-24, 2021, with Chief of Defence Staff General Bipin Rawat in attendance. He also attended the SCO countries' last validation exercise in Orenburg, the multi-nation Exercise Peace Mission 2021. 250 troops from India and Russia took part in the INDRA-2021 joint training exercise in Volgograd, Russia, from August 4 to 12 (MEA 2021).

Defense Minister Rajnath Singh met with Russian Federation Deputy Prime Minister Yury Borisov in Moscow in 2021 to discuss the state of defence ties between the two countries. Negotiating regional issues and how the two countries can work together was very useful. Even though the pandemic is causing problems, the Defense Minister said that India and Russia are still getting along well on many levels. India and Russia have a Special and Privileged Strategic Partnership. One of the most critical parts of this partnership is the defence connection (AIR 29 July 2021).

There could also be challenges with the defence alliances between the two countries. India's slow decrease in Russian orders has been linked to several factors, including India's desire to diversify its defence purchases, which makes Russia's competition with other suppliers stronger, and India's dissatisfaction with Russia's after-sales services and maintenance. Also, India has been worried about the accessibility and upkeep of defence supplies. The aircraft carrier “Admiral Gorshkov, later renamed INS Vikramaditya”, was delivered five years later than planned, and the price went up from $974 million to $2.35 billion. India used to be unhappy with the high cost and poor quality of Russian replacement parts for weapons and the delivery delay (Bakshi 2006).

India-Russia Relations in Energy Sectors

The year 2022 marks the 75th anniversary of diplomatic ties between Russia and India. Over the years, the two countries have worked on a vast scope of long-term and large-scale projects in the energy sector, especially in the nuclear field. This is one factor that makes their strategic partnership unique and special. India relies heavily on Russia as a partner in developing nuclear power for peaceful purposes. It says that India is a country with advanced nuclear technology and a perfect record of not spreading nuclear weapons. The restart of energy talks between Russia and India began with atomic energy and was driven more by politics than economics. In 1998, an Annex was agreed to the 1988 agreement on building the first stage of Kudankulam Nuclear Power Plant (KKNPP) (MEA 2022).

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But full cooperation wasn't possible until 2008, after the Board of Governors of the International Atomic Energy Agency (IAEA) decided that the "India-specific" safeguards agreement would go into effect and the Nuclear Suppliers Group (NSG) decided to lift restrictions on the export of nuclear materials, equipment, and dual-use technologies to India. Units 1 and 2 of the KKNPP are now working, and Units 3 and 4 are being built. On June 29 and December 20, 2021, the first concrete was poured for Units 5 and 6. A technical check is being done in second place right now. DAE is collabourating with the Bangladesh Ministry of Science and Technology and Rosatom on constructing the Rooppur NPP in Bangladesh.

Attempts by Indian oil corporations to participate in other key projects in Russia, such as the development of the Shtokman Field, the Trebs and Titov Oil Fields, and Yamal LNG, have failed owing to either strong Russian law against direct foreign investments into critical sectors (including the oil and gas industry) or competition from more successful and better-equipped firms from China and the West (Shikin & Bhandari, 2017). In the oil and gas sector, Russia and India have been working together more recently. One meaningful change has been the shift from individual projects to systemic relationships along the lines of "supplier–customer".

Over the duration of their thirty-plus years of partnership, India and the Russian Federation have seen their energy relations grow from a relic of the Soviet period to the primary force behind their economic ties, even overtaking their partnership in military and technological fields. Additionally, the advancement of these ties to the level of strategic collaboration has

been facilitated by projects like as the Kudankulam NPP and Sakhalin-1. Although there have been encouraging signs of progress in the energy talks between Russia and India, the sector's continued politicisation is a major roadblock. Initially, this may have been a benefit, but nowadays, private corporation isn't able to make a contribution to the economy due to the concentration of collabourative projects in the hands of large state companies, strict regulations and laws that limit foreign investment, and a less-than-ideal investment climate.

Energy consumption in India is rising rapidly, making it the third biggest energy user in the world. Russian oil and gas exports are significant worldwide. The requirements of one nation may be met by the other. The two countries' already strong energy partnership may be extended to include non-conventional energy sources like liquefied natural gas (LNG). A natural gas vehicle industry and renewable energy sector might develop from this, with the help of policy instruments such as energy requirements and a regulatory framework that allows for the free movement of labour.

Science & Technology Relations

India's strong relationship with Russia is the foundation of its foreign policy. As part of the strategic partnership, there are several formal channels for communication between top-level politicians and bureaucrats to maintain constant lines of communication and monitor the progress of ongoing projects. Working Group on Science and Technology under the India-Russia Inter-Governmental Commission on Trade, Economic, Scientific, Technological, and Cultural Cooperation (IRIGC-TEC), Integrated Long Term Programme (ILTP), and Basic Science Cooperation Program are the three primary institutional vehicles for bilateral Science & Technology collaboration.

Through the International North-South Corridor Project (INSTC), the IRIGC-TEC hopes to encourage more freight forwarding and to export between the two countries, notably in the agricultural and food processing sectors. Priority sectors of collaboration between the two countries, including hydrocarbons, coal, fertilisers, mining, civil aviation, infrastructure, and the trade in raw diamonds, have also continued to see progress.

The commission also approved an agreement between the Russian company ACRON and the Indian company National Mineral Development Corporation (NMDC) to develop potassium and magnesium reserves at the Talitsky mine located in the territory of Perm, and to develop the Partomchorr apatite-nepheline ore deposits located in the region of Murmansk. Several other significant agreements were reached between the two countries as well, such as the

Russian company AFK Sistema's proposal to build a "smart city" in India, MGK Lighting technology, Russia's subsidiary manufacturing lighting equipment for general and special purposes in Karnataka, and the joint project between Dauria Aerospace and Aniara Communications Pvt. Ltd. In addition to these pacts, several Indian firms have entered into an investment and collabourative ventures with Russian partners in the energy, science and technology, and steel industries.

There have been almost 40 years of mutually beneficial cooperation between India and Russia in the field of peaceful space applications. The Russian Federal Space Agency ROSCOSMOS and the ISRO have signed a Memorandum of Understanding (MoU) to collabourate on the Human Spaceflight Programme (HSP). As part of the agreement governing "crew selection and space flight training", Russia is funding the education of Indian astronauts at the Gagarin Cosmonaut Training Center.

Newer scientific and technological endeavours include the India-Russia Bridge to Innovation, telemedicine partnerships, the building of a Traditional Knowledge Digital Library, the Global Initiative of Academic Networks (GIAN) and the Russia-India Network (RIN) of Universities. Start-ups, space technologies, arctic and antarctic research, primary research, and COVID-19 solutions are only some areas where new potential cooperation routes are being explored.

Co-innovation and Hackathon in student exchange was hosted by Atal Innovation Mission and SIRIUS. Machine translation, remote education, health and wellbeing, and digital asset monitoring are only some of the problems this effort intends to address by technological intervention. Four Indian students competed at the 2020 Festival Nauki Russia and came up on top in their respective categories. Prime Minister Shri Narendra Modi and President of the Russian Federation Mr Vladimir Putin, met for the 21st India-Russia Annual Summit in New Delhi on December 6, 2021. Both leaders were satisfied with the progress of their "Special and Privileged Strategic Partnership" despite the difficulties posed by the Covid pandemic. They welcomed the two countries' ongoing partnership in the fight against the Covid pandemic, which has included humanitarian aid at times of adversity for both countries (MEA 2022).

New Delhi was commended for successfully convening the first meeting of the 2+2 Dialogue of Foreign and Defense Ministers and the Inter-Governmental Commission on Military and Military-Technical Cooperation. The leaders emphasised the need for new development drivers to ensure stable, long-term economic cooperation. They were pleased by the positive results of their joint investment and looked forward to further investing in one another's countries. Discussion centred on the significance of linking the International North-South Transport Corridor (INSTC) with the proposed Chennai-Vladivostok Eastern Maritime Corridor. The two heads of state discussed the need to strengthen ties between different parts of Russia, including the Russian Far East and the Indian states. Both countries noted that they shared concerns and perspectives regarding Afghanistan and lauded the NSA-level plan for bilateral engagement and cooperation (MEA 2022).

The present state and potential future of bilateral relations are summarised in the Joint Statement from both countries to Partnership for Peace, Progress, and Prosperity. During the visit, numerous agreements and memorandums of understanding were signed on topics such as commerce, energy, science and technology, intellectual property, outer space, geological exploration, cultural exchange, and education between government agencies and other organisations from both countries (IBT, 2021) This is indicative of the multifaceted nature of our bilateral partnership.

States of India and their Engagements with Russia

India is attempting to strengthen ties with Russia's Far East. To get things started, on August 12-13, 2019, the Indian Commerce and Industry Minister led a group of four Indian state chief ministers to Vladivostok to discuss potential areas of further bilateral cooperation. Cooperation on the temporary employment of competent Indian workers in Far Eastern Russia is an area of mutual interest for the two countries.

In September of 2021, the Chief Minister of Gujarat and the Governor of Sakha Republic (Yakutia) met virtually as part of an inter-regional conversation on economic ties between the Indian states and the provinces of Russia. Both countries have much welcomed recent interactions between Indian and Russian areas. Up to this point, 9 bilateral agreements have been made between Indian cities and states and Russian regions to promote collaboration in industries as varied as diamonds and jewellery, pharmaceuticals, and ceramics (Hindustan Times 2021).

After the Prime Minister's trip to Vladivostok this year, initiatives have been made to deepen ties with Russia's the Far East. Several online meetings have taken place between Far Eastern regions and Indian states like Haryana and the Sakhalin region and Uttar Pradesh and the Zabaikalsky region to discuss the implementation of various commercial tie-ups made during the 2019 visits of the Prime Minister, CIM, CMs of five Indian states, and the Minister of Petroleum, Natural Gas, and Steel Krasnoyarsk, Buryatia, Astrakhan, Krasnodar, Chechnya, Irkutsk, Volgograd, Kalmykia, Murmansk, Khanty-Mansyisk, and Kurgan, among others, have all made similar initiatives to forge commercial ties with places outside Moscow and StPetersburg (EoI MOSCOW 2022).

Cultural Relations

Culture has a significant impact on the development of relationships between nations. It can help a country project a positive image, affecting its soft power. The country's ability to import international students is essential for conducting public diplomacy. The exchange of "foreign students" has "ripple effects" on others who aren't directly involved. Education is crucial in this situation. (McClory 2011).

There has been a significant increase in the number of visitors from both India and Russia visiting each other's countries. Both nations are cooperating to make travel simpler for their citizens. Research on India has a long tradition in Russia. India's cultural connections with Russia are maintained via the Jawaharlal Nehru Cultural Centre (JNCC), which opened in Moscow in 1989. It has been working closely with various Russian universities to host several cultural events with the aim of promoting Indian culture in the Russian Federation. In addition, there are three Indian professors who instruct students in Kathak Dance, Bollywood Dance, Indian Folk Dance, Tabla, and Hindustani Vocal Music.

Several important Russian organisations collabourate closely with the Jawaharlal Nehru Cultural Centre (JNCC). About 20 Russian institutes, comprising prestigious schools and universities, teach Hindi to an estimated 1500 Russian students daily. Tamil, Marathi, Gujarati, Bengali, Urdu, Sanskrit, and Pali are only a few other languages offered at Russian educational institutions. Russians have developed a strong affinity for Indian art forms, including dance, music, yoga, and Ayurveda. Averaging over 500 participants each month, JNCC conducts yoga, dance, music, and Hindi classes. A total of 118 citizens of Russia

benefited from ITEC scholarships in 2019-2020, making Russia an active partner country (MEA 2021).

The Indian Council for Cultural Relations (ICCR) in New Delhi has signed a Protocol on the Organization of Culture Festivals with the Russian Federation's Ministry of Culture, under which cultural troupes from both nations alternate years visiting India and Russia. Every year, the number of ICCR scholarships continues to rise. In 2019, Ms Aditi Mangaldas' Kathak Dance Group, Shri RemesanMarakkarValappil's Hindustani Kalari Group, Mr Sunil Gupta's Bollywood Dance Group, and Mr Ashwani Shankar and Mr Sanjeev Shankar's Shehnai Group toured several areas of the Russian Federation. The Protocol is frequently renewed (ICCRAR 2020).

The Indian and Russian tourism industries benefit from the cultural exchange programme and the working groups that facilitate it. In addition, four other scholarship programmes fund students from the Russian Federation to attend universities in India and study subjects including the arts, sciences, Ayurveda, dance, and music. To convey Indian culture to people in Russia, India often hosts festivals. Academics teach master's level courses in Indian dance and music, and "Days of Indian Culture" are conducted on Russian Federation land to showcase Indian culture. Similarly, there are several Indian study centres where students may pick up Indian languages and other subjects. Throughout 2021 and 2022, JNCC will celebrate the 75th anniversary of India's independence by hosting many cultural events in the Russian Federation called "Azadi Ka Amrit Mahotsav". (MEA 2022).

Indian Diaspora in Russia: A Socio-Cultural Perspective

The Indian diaspora has been widely dispersed across the globe for decades. The first generation of the Indian diaspora was heavily influenced by the deep cultural and traditional roots of both India and the countries where they settled. For the younger generation, the idea that India is their motherland and a place where the first generation's history can be found is a dream or a story from their childhood. Many researchers have tried to determine how well migrants have blended into their new communities by studying the bonds they've forged with locals. The country of origin (India) employs a wide range of strategies to foster the host country's sociocultural domain to forge a sense of diaspora identity.

Gsir and Mescoli (2015) write, "Socio-cultural integration occurs, not only via immigrants' efforts to learn a new language and culture but also through articulation or interaction with the host society and opportunities to engage in the receiving society's socio-cultural activities". The rich cultural heritage and customs of India's diaspora are deeply felt. They have continued to unite and integrate different traditions, practices, values, and beliefs with their own. It's crucial to comprehend how the diaspora builds and maintains their cultural identities while connecting to their origins in various regions and cultures. Because there are significant differences between the culture of the country they live in (Russia) and the culture of the country they came from (India).

Most of the time, diasporas with similar cultural identities have the same history, culture, and ancestors. Indian festivals are celebrated worldwide, and Indian communities in Russia do a great job of doing this. Culture is a way for the Indian diaspora to stay in touch. India and Russia's cultures have many transparent interactions with each other. Indian immigrants find it hard to settle down with someone not from their ethnic group because of Russia's ethnic and, in some cases, racial divisions. In Russia, a big part of a person's identity is their ethnicity. Despite numerous obstacles, Indians have established themselves in many spheres of Russian society thanks to their work ethic. The Indian diaspora is seen as a good example for other minority groups because of their economic contributions and performance, education level, willingness to follow the law, civilizational values and ethos, and other things. They are the best for effort and hard work (Kapur 2003).

The end outcome of this ongoing process is the creation of a socio-cultural milieu in which people of many ethnic groups may communicate with one another. Ethnicity has always been a crucial part of building relationships with other people. So, it involves two people talking to each other and giving them something in common to talk about. This is important in multiethnic communities because it shows that national identity and ethnicity don't have to be opposites. Religious rituals and traditions can also be used to define an ethnic group. Religion is also a somewhat organised way for a society to establish a social, political, and cultural position different from others.

In the realm of culture, links between India and Russia go back a very long time. A trader named Afanasiy Nikitin from Tver in Russia is credited with being one of the first Russians to travel to India. His famous expedition, which lasted from 1466 to 1472, was chronicled in

the book titled "A Journey Beyond the Three Seas". Nikitin stayed in India for a total of three years (1469–1472). During that time, he travelled throughout the country and collected information on its people, culture, economy, technology, history, society, and cuisine. In the 1950s film Adventure Beyond Three Seas, the Soviet actor Oleg Strizhenov and the Hindi screen star Nargis Dutt recreated Nikitin's journey.

In 1788, Catherine the Great issued a decree that ordered the first Russian translation of the Bhagavad Gita to be published. This version was Russian. Gerasim Lebedev, a Russian pioneer who travelled to India and studied Indian culture in the 1780s, and Nicholas Roerich, a Russian pioneer who travelled to India and studied Indian philosophy, were both among the first Russians to travel to India and explore Indian culture. The writings of Ramakrishna and Vivekananda, as well as the poetry of Rabindranath Tagore and the Bhagavad Gita, were significant sources of inspiration for Roerich. In October of 2004, celebrations were held in India to commemorate the 130th birth anniversary of Nicholas Roerich and the 100th birth anniversary of Svetoslav Roerich. Ivan Minayev, Sergey Oldenburg, Fyodor Shcherbatskoy, Yuri Knorozov, AlexandrKondratov, Nikita Gurov, and Eugene Chelyshev were among the most prominent Russian Indologists at that time. Their studies centred on gaining knowledge of the Indus Script, Sanskrit, and Indian literature.

India and the Soviet Union have a long history of working closely in filmmaking. Russians and Indians have had generations of their populations grow up viewing each other's films with subtitles. In Russia, this mainly was Bollywood, and Russian cinema was also popular in Indians. The Indian motion pictures Awara, Bobby, Barood, Mamta, and Disco Dancer were among the most well-known movies in the USSR Nevertheless, with the collapse of the Soviet Union, Bollywood's market share in Russia saw a dramatic drop. In more recent times, on the other hand, there has been an increase because people now have access to it through cable and satellite channels.

During his state visit to India, former Russian President Dmitry Medvedev, well-known for his love of Bollywood movies, visited the Yash Raj Studios set and met Bollywood actors Shah Rukh Khan, Yash Chopra, and Kareena Kapoor. In an interview, he said that "our country is one of the areas where Indian culture is most respected and Russia and India are the only countries where satellite channels show Indian movies 24/7".

Since the 1980s, yoga has been more and more popular in Russia, especially in urban centres and major cities, primarily because of its positive health associations. But it actually dates back much further, to the era of renowned Russian actor and coach “Constantin Stanislavski”, who was much influenced by yoga and Indian philosophy.

Nature of Russian Societies

The term "migration" refers to the process of changing one's residence. When a person's residence changes, their social life changes as well. It also includes changes in the way people interact with one another, within a social group, in culture, obligations and responsibilities, new expectations, troubles adjusting to a new environment, social mobility, and a slew of other socio-economic issues. People migrate from one country to another all around the world, bringing with them a variety of socioeconomic and cultural backgrounds. A new cosmopolitan culture emerges when migrants congregate in cities and start living together. As a result, cities are dubbed the "melting pot of civilizations”. Liberal, impersonal, self-centred, and materialistic cultures are more prevalent in these societies.

Consequently, we may conclude that adaptation is a two-way interaction between migrants and the host community. Both partners experience adaptational changes throughout this phase. However, one may charge more than the other, causing many of us to consider adaptation entirely from the migrant's viewpoint. The adaptation method may or may not result in the migrants' absorption into the host culture and society. It can be defined as the migrants' 'integration' into the new society, primarily based on their shared economic goals while keeping their separate social and cultural identities.

The Indian diaspora in Russia is a vibrant community that actively engages with the host society rather than passively accepting social and cultural change. Certain social changes have resulted from migration, and social change in communal and institutional life has resulted in certain population trends. Migrants have enhanced their literacy and educational level by raising awareness about learning and education. The Indian diaspora easily mixes and conveys their feelings with host societies of other castes, colours, creeds, and languages as a result of migration. Migrants appear to alter people's beliefs. Certain social and cultural patterns in migrant communities differed significantly from those in the host community.

Karl Popper (1945) stated about open societies in his work “The Open Society and Its Enemies”. He writes, “Arresting political change is not the remedy; it cannot bring happiness.

We can never return to alleged innocence and beauty of the closed society. Our dream of heaven cannot be realized on earth. Once we begin to rely upon our reason, and to use our powers of criticism, once we feel the call of personal responsibilities, and with it, the responsibility to help advance knowledge, we cannot return to the state of implicit submission to tribal magic. For those who have eaten of the tree of knowledge, paradise is lost…. There is no return to a harmonious state of nature. If we turn back then we must go the whole way- we must return to the beasts. But if we wish to remain human, there is only one way, the way into the open society".

The settlement pattern of Indian Diaspora in Russia

India-Russia's cultural ties were Long before India's independence in 1947, cultural linkages had already been developed across generations. The arrival of "Afanasy Nikitin in India before Vasco-de-Gama revealed India to the West, the settlement of Gujarati traders in Astrakhan, and the growth of Russian theatre in Kolkata have all moved our communities closer together. Russian scholars, like Gerasim Lebedev and Nicholas Roerich, have been to India and studied its culture and philosophy". Leo Tolstoy, Alexander Pushkin, and other Russian philosophers and authors have profoundly affected Indian literature and thought. Indian cinema has influenced several generations of Russians. Since the 1980s, yoga has been gaining popularity in Russia, notably in big cities and metropolitan centres.

Given the dynamic of diasporic networks, the question of why some appear to be more critical than others arises. Many countries have large diasporas, resulting in more extensive networks. Because the benefits of networks rise with network size, large countries have a more significant potential to gain from the diaspora network, given an assumed rate of immigration. The diaspora plays a crucial role in the dissemination of knowledge, inventions, fashions, and technology.

As an increasing number of Indians migrate to Russia, they are much more likely to assimilate depending on their geography and native language. Individuals grew to identify with India due to their common culture and language. Based on their regions, faiths, and traditions, Indian communities in Russia have established several organisations. In the early 1980s, diasporic identity was constructed via the federation of organised groups, according to Gautam. Other Indian communities and acquaintances formerly residing in other nations were contacted (Gautam 2013).

The idea of migratory networks dates back to the beginning of the twentieth century. Migration networks are interpersonal connections that reunite migrants or returning migrants with relatives, acquaintances, or family back home (Sahay 2009). In the preceding two decades, the significance of networks of highly qualified diaspora members has increased. These networks unite groups or individuals of immigrant intellectuals with links to their native countries (Sahay 2009). The formation of migrant knowledge networks paves the path for research into diasporic communities. Network connections have become more significant as a method for brain growth as a result of the inconsistencies of international financial markets and the innovation of new technology (Sahay 2009).

By linking diaspora members with their home country, highly competent expatriate networks transform brain drain into a brain gain with huge development consequences. Russia views Indian professionals as significant sources of skill and money inflows to India. The Indian government has played a vital role in the development of these private networks by implementing laws and tax policies that encourage the influx of money and investment from Indians residing overseas.

Today's culture is extremely networked, and one of the most common ways for people to engage with one another is through online social networking. This networking concept, which aims to bring individuals together who share common interests, has been used for a variety of particular and general purposes. It is a tool for connecting the widely dispersed Indian diaspora, as well as a powerful medium for building and maintaining a sense of identity within the Indian diaspora population. The Internet serves as a conduit for disseminating the dynamic Indian diaspora's social, political, cultural, educational, and environmental challenges. With the help of the internet, PIOs can keep in touch with their families back home, and communication is now more faster than before. When it comes to cost, the internet is far more cost-effective than previous forms of communication.

Through e-newspapers, e-magazines, news networks, broadcast, and TV, the Indian diaspora can reach out to the Indian masses in any part of the world. Despite the fact that the diaspora is spread across the globe, they have access to several television and radio stations that broadcast in their mother tongue. These adequacies add to their sense of belonging to their motherland. The Indian diaspora may stay up to date on current events in their homelands thanks to a plethora of news stations that broadcast live news. Because the benefits of

networks rise with network size, large countries have a greater potential to gain from the diaspora network given an assumed rate of immigration.

Indian diaspora communities have formed as transnational communities with diverse identities and extensive networks around the world. Diasporic networks serve as reputational mediators and authentically boosting tools, which may be particularly crucial in industries where information, particularly possible future knowledge of quality, is implied. Bhat and Narayan write, "Efforts of the Government of India, as well as state governments in India, have only furthered these ties through the formalisation of these networks under contemporary globalisation for the mutual advancement of India, the Indian diaspora, and the countries of the Indian diaspora" (Bhat and Narayan 2010). The Indian diaspora in Russia has developed a number of groups and organisations depending on their ethnicity, geography, culture, and religion. Some affiliations are based on ethnicity, culture, religion, or other factors. These organisations connect with their members and among themselves through diverse communicative networks.

The lives, livelihoods, and migratory experiences of the Indian diaspora

The significant majority of those of Indian descent living in Russia are Hindus. In addition, there are also Indian Christians, Muslims, and Sikhs. Hinduism is practised in Russia, notably by followers of the Vaishnava Hindu organisation International Society for Krishna Consciousness, Brahma Kumaris, and visiting swamis from India. In Russia, there exists a vibrant Tantra Sangha group. According to the Russia - International Religious Freedom Report that the United States Department of State published in the year 2006, registered religious organisations in Russia included one "Hindu" and 78 "Krishna" (as well as two "Tantric") while "Moscow's estimated 10,000 Hare Krishna devotees shared their temple with at least 5,000 Indians, Sri Lankans, Nepalese, and Mauritians of other Hindu denominations".

There are many renowned people living in Russia, such as the Indian film actress and television presenter Swati Reddy, who was born in Vladivostok. There are also a lot of other famous people living in Russia. E.g. like Abani Mukherji was an Indian revolutionary and one of the co-founders of the Communist Party of India. Elena Tuteja, Miss India Earth 2017's Second Runner-Up and Dina Umarova is a Russian Supermodel who is also the wife of Indian actor Vindu Dara Singh. Abhay Kumar Singh is an Indian-born member of the legislature in United Russia. Other notable dignitaries include Alesia Raut, an Indian model and actress, and Anjali Raut, the younger sister of Alesia Raut.

It may be hard to believe, but even beyond Moscow and St. Petersburg, the majority of the country's major cities are home to a tiny population of Indian people. At the beginning of the twenty-first century, there were at least a few hundred Indian people living in Sakhalin, which is the location of an oil project in which ONGC is engaged. There was only one representative from the Indian oil and gas bellwether on the island, but numerous international companies had Indian employees working for them. Sikh populations are in majority of this working region.

Indian restaurants and cafés can be found in the cities of Siberia. The household names "Little India" and "Om" are well-known among residents of the city of Novosibirsk. Irkutsk is home to a well-known Indian eatery as well. Indian outlets in the centre of Vladivostok, which are located in a food court serve Indian food. A Hare Krishna café and another restaurant that was created by the same Indian businessmen who opened Yuzhno-Sakhalinsk's Bombay restaurant, which evolved to become a popular destination for wedding banquets, in the city. Both restaurants serve Indian cuisine.

There are Indian chefs and owners working at each of these restaurants, but when it comes to people working in other fields of business, Moscow is typically the most common destination for Indians to move to. According to the website of the Indian Embassy in Russia, more than 200 of the approximately 500 Indian businessmen working in the nation call Moscow as home. The Indian community in Moscow is small and tightly connected, and its members are very involved in the city's various cultural activities. Among them are those who were born and raised in India but who married Russians and became citizens of Russia. Even these figures are very little in comparison (kamlakaran 2017).

Initially, the migrants used Postal services to communicate with their family in India, but with the advancement of technology and improved modes of transportation, they are now able to communicate with their relatives in India on a regular basis. Apart from telephonic communication, several migrants highlighted their participation in active social media groups such as Whatsapp, Facebook, and Instagram, which allow them to communicate with relatives and friends in India. According to many migrants, lower air ticket rates have also enabled them to go whenever they need to.

Pull and Push Factors

Uneven population distribution, imbalanced literacy growth, and uneven population growth are examples of demographic characteristics that encourage people to move from one location to another. Both at the source and destination, migration has a direct and indirect impact on the demography of the population. These direct effects are generally structural in character and become obvious right away. The indirect effects are manifested in changes in fertility, mortality, and other demographic factors.

Often, push factors, such as the fear of violence or the loss of economic stability, compel an individual or group of people to migrate from one nation to another, or at least provide them with compelling reasons to go. On the other side, pull factors are often the positive aspects of a foreign nation that entice individuals to go there in search of a better life. Even though push and pull factors may seem to go against each other, they are both critical when a population or an individual considers moving to a new area (Horevitz 2009).

People might have to leave their homes because of bad living conditions, "lack of food, land, or jobs, famine or drought, political or religious persecution, pollution, or natural disasters". In the worst-case scenarios, it could be challenging for an individual or group to decide on a destination—getting away quickly is more crucial than choosing the greatest alternative for relocation. Jews, for instance, fled Germany during the Nazi era because staying home would have resulted in their horrific death (Portes 1989).

Pull factors are those that assist an individual or population in deciding if moving to a new nation would be significantly advantageous. Populations are drawn to new places by these characteristics mostly because of the amenities offered there that they cannot find in their home countries. Pull factors for immigration to a new nation may include the promise of independence from political or religious intolerance, the accessibility of work opportunities or inexpensive land, and a sufficient supply of food. People will have greater options to achieve a better life in each of these scenarios than they would in their native nation (Klaus 1996). Some people and groups experience a combination of push and pull factors. This is specifically true when the push factors are mild. A young adult, for instance, would think about moving abroad only if the opportunities are much better (High income and stability) than those s/he can obtain at home.

Indian Students in Russia

In addition to being the largest nation by geographical area and having more than 57 medical universities accredited by the National Medical Council (NMC) and WDOMS registered, Russia is quickly gaining popularity among aspirant Indian students looking for an affordable international MBBS programme. The Ministry of Health and Education has successfully worked toward having heavily subsidised MBBS fees, which is one of the reasons why the cost of an MBBS in Russia is relatively reasonable. In comparison to other western nations, studying for the MBBS in Russia is significantly less expensive overall.

Indian students are drawn to Russia for a variety of reasons, including its affordable MBBS education, lack of any kind of donations, lack of supplementary entrance exams, recognition of the MBBS degree internationally, possibility of earning dual degrees, and opportunity to learn Russian. Around 15,000 Indian students are studying in Russia, the majority of them in medical programmes. Since the Soviet era, Russia has been a popular choice for Indians looking to pursue a career in medicine overseas. Because Russian courses are less expensive than those in Western nations, so many Indian students choose to study in Russia (Hindustan Times 2022).

All of Russia's top medical universities have been successful in providing cutting-edge training in medicine together with inexpensive tuition and facilities that are state-of-the-art. The SAT or IELTS are not prerequisites for admission to any of Russia's medical universities. The only requirements for admission to Russian medical universities are a qualifying score on the NEET exam and a minimum overall grade point average of 50% from CBSE or another recognised board.

For years, Indian engineering and medical students have travelled to Russia in large numbers. Indian students are drawn to Russia due to both a welcoming attitude toward the country's population and a government scholarship quota.

Networking Among Indian Diaspora in Russia

Participation in socioeconomic and political associations or institutions, both at the group and societal levels, is another indicator of a migrant community's level of adaptability. The Indian diaspora has formed a number of well-funded organisations. These groups concentrate on a wide range of challenges with varied aspects. It also includes charity initiatives aimed at

improving India's health and education, advocacy organisations, business and professional models, media outlets, and groups dedicated to the promotion of Indian culture, language, and religion. The Indian diaspora has formed a number of well-funded organisations. These groups concentrate on a wide range of challenges with varied aspects. It also includes charity initiatives aimed at improving India's health and education, advocacy organisations, business and professional models, media outlets, and groups dedicated to the promotion of Indian culture, language, and religion.

Respondents were asked how frequently they had involved in practices such as having visited each other for foods, meeting friends, pujas and other religious events, marriages, mourning, meetings, and interaction with their local neighbours during the preceding year in order to determine the extent of contact or interaction between Indians within the community and with outsiders. Migrants, on the whole, prefer to live in an area where they can interact with individuals from their own community or culture. In general, the Indian diaspora avoids inhabited old settlements that were formerly home for previous generations. The population of the new settlements is multi-ethnic and multi-cultural. Indians appear to be more at ease with their diverse migrant population. Most likely, mixing with this multi-cultural community is easier than mixing with a culturally homogeneous population. Migrants wanted to live near the city, particularly near the church, temple, or Gurdwara. It was simple for them to get together in the evenings for their small talk.

Internationalization of the Host Society's Culture

A migrant group is frequently confronted with a clash between its traditional values and practises and those promoted by the host society. Migrants were asked who assisted them throughout their migration, whether it was a migrant friend or relative or a local Russian resident.

Migrants are now more closely identified with each other than with the locals. Their interactions with the locals are primarily tied to their professions, but they also interact with their neighbours on occasion. The migrants have formed friendly bonds with the local inhabitants. When compared to first-generation migrants, second-generation migrants have more local friends. The migrant group had brought various modifications in their lifestyle, such as eating habits, over time as a result of their integration with the host society, which was the cause of most of their first troubles in Russia. The schedules of most ceremonies, such as weddings, had changed, as had the meal for the reception that followed.

The Indian Diaspora in Russia was required to learn Russian langunage as part of their absorption of the host society's culture. It's worth noting that the majority of the migrants could communicate in Russian in addition to their native languages, which included Hindi, Punjabi, Bhojpuri, and Malyali. This demonstrates how quickly Indians could adapt to other groups of people in Russian society.

Exposure versus Enclosure of the Indian Community in Russia

Total enclosure and total exposure are two extreme conditions with which no known community has a close relationship. We may examine the degree of enclosure and exposure of a community. A society or community resembles an open society in some aspects, and a closed society in others. Endogamy and exogamy, ecological concentration, and associational clustering are measures used to evaluate the enclosures and exposure of a community.

There were several cases where Indian migrants' workers, particularly males, married a woman from the host society. And there have been numerous cases of inter-religious migrant marriages also.

In comparison to India, migrants in Russia do not have as many clubs or societies as they do in India. These institutions have offered group support to migrants in times of need, assisting them in adjusting to a new social life distant from their familiar surroundings. The migrants' claim of origin demonstrates their attempt to assimilate into the social framework. However, migrants have a different group definition; they have a "we" idea for themselves as opposed to "them" feelings for non-migrants. Many second-generation Indian migrants who are young and educated are gradually abandoning their home tongue.

Migrants were also asked about parallels and differences in food habits, clothes and life-cycle ceremonies, festivals, religious rites, and places and methods of worship between themselves and the Russian local community. Except for clothing and eating habits, more than 85 percent of migrants said they were distinct from people from other communities.

Females make up a smaller proportion of the immigrant population in Russia than their male counterparts. One of the causes is that women have fewer job choices; the only occupations offered to women are nursing, teaching, and domestic services. Another cause for women's underrepresentation could be due to Indian society's culture. Indian families almost never encourage independent female migration. Other obstacles, such as higher rents and a lack of educational opportunities for children, deter Indians from bringing their families to Russia.

Economic Impact of migration in India

In India, migration has played a key role in reducing poverty, unemployment, and relative scarcity. Migrants were able to better their economic and social position as a result of migration. Migration patterns have had a substantial impact on India's culture and political process, and large remittances have aided in the reduction of unemployment and poverty.

Families lose their homes, families, and communities when they migrate, as evidenced by the Indian diaspora's migration to Russia. They also lose their language and standing within their communities. Their influence can be seen in their daily actions. Migration has aided them in learning new cooking skills and eating habits, as well as language and clothing customs.

The process of migration has changed the socio-cultural world of migrants in recent years. It has had a variety of effects on their life. This scenario has evolved over time as a result of the process of adaptation and socio-cultural change that has occurred with the passage of time and generations.

Russian demographics

In the 2010 census, Russia, the world's biggest country by land area, was home to 142,8 million people.Russia experienced a demographic crisis during the 1990s and 2001 because the country's death rate was higher than its birth rate. As a consequence, the country's population is ageing, with a median age of 40.3 years. In 2009, Russia's population increased on a yearly basis for a first time in 15 years.By the middle of 2010, this growth had accelerated due to lowering mortality rates, rising birth rates, and increased immigration. The COVID-19 pandemic, however, has resulted in an overabundance of deaths since 2020, which has caused Russia's population to drop at its greatest rate during a period of peace. Russia's total fertility rate is expected to be 1.5 children born per woman in 2020, which is lower than the replacement rate of 2.1 and about in line with the European average.

Russia is a multi-ethnic country with over 193 distinct ethnic groups. In 2010, about four-fifths of Russia's demographic was of European descent, with an overwhelming majority of East Slavs and a large minority of Finnic and Germanic peoples. Ethnic Russians made up around 81% of the population, with ethnic minorities accounting for the remaining 19%. According to the UN, Russia has the world's third-largest immigrant population, with over 11.6 million individuals, the majority of whom are from other post-Soviet republics.

Different demographic patterns in donor and receiving nations show the influence of the demography component. Russia, a major recipient nation, is dealing with a declining labour force and population. The natural population loss in Russia is not entirely offset by immigration from elsewhere. The prediction shows that by 2050, with a population of 112 million, Russia will drop from ninth to seventeenth place if these trends continue (Ryazantsev and Horie 2011). There are also economic dimensions to this issue, including the possibility of a labour resource shortage, a reduction in army recruiting, school enrollment, and rapid population ageing. On the other hand, population is increasing in India and the Central Asian countries.

Immigration policy of Russia: Impact on Indian Diaspora

Immigration is a difficult and time-consuming process with immediate and long-term repercussions for both immigrants and the nations that accept them. according to Shutika, , "Comprehending the dynamics of new destinations is vital to understanding concerns of the modern immigration debate, since these groups have become some of the most vociferous and influential participants in immigration politics" (Shutika 2011).

As a result of the noticeable increase in immigration and the resulting changes in demography, a major shift in public policy has occurred. They have benefited the most from globalisation, which has reduced the role of borders as a dividing line between cultures and civilizations. In international politics, the diaspora has grown increasingly important. As Jain puts it, “understanding the social stratification framework into which the professional Indian diaspora of the last forty years or so belongs requires a comprehension of globalisation” (Jain 2004).

"Think global, act local" has long been a guiding principle in developing nations. Over the last two centuries, India has shown an extensive history of the world's most important and diversified movement of people, which established the present Indian diaspora.Emigration from India began in the late eighteenth century in modern times. Furthermore, skilled labourers and professionals make up the majority of Indian emigration to affluent countries (Madhavan 1985).

The effect of emigration on a country's economic growth is determined by the number of people who depart in relation to population growth. The disparity in earnings and salaries

paid in India and immigrant-receiving nations is a major reason for emigration. Other factors contributing to the growth in emigration from India include dissatisfaction with the slow rate of career advancement and limited prospects in India, as well as the abundant availability of skilled and unskilled people in numerous industries.

As governments compete on a worldwide scale to meet the need for qualified employees and to have the finest human capital, immigration policy is becoming a crucial role in shaping industrial strategy in advanced and industrialised economies. Immigration's influence on source countries' economic growth and technology exchange is poorly understood. Modern diaspora in a country's economy may be comprehended when markets are considered as social organisations that facilitate interaction.

Because of immigration, economically developed countries are seeing more societal transformation. According to Gilkes, "Moreover, the integrative process may be understood as a series of steps an immigrant passes through from integration first inside a family or extended family, then into a subgroup of their ethnic group, then into the larger communal group, and eventually into the broader society" (Gilkes 2007).

Increased immigration has resulted in substantial modifications in public policy as a result of demographic changes. Immigration dynamics brought people of many ideological and political perspectives together. Patronage has been a prominent motive for immigration during the globalisation era. More international labour migration is being driven by a focus on political economics and the demand for various skills.
In an attempt to tackle the nation's demographics collapse, the Russian authorities in 2006 started easing immigration rules and created a governmental plan "for giving assistance to voluntary immigration of ethnic Russians from former Soviet countries". President Putin forecasted in August 2012 that Russia's population may touch 146 million by 2025, mostly due to immigration, as the country witnessed its first demographic increase since the 1990s.

Residents of these countries have taken a particular interest in the new citizenship requirements that were enacted in April 2014 and enable qualified nationals of the former Soviet republics to get Russian citizenship (i.e. Russians, Germans, Belarusians, and Ukrainians). There are approximately four million illegal immigrants from the former Soviet Union in Russia. In 2012, the Russian Federal Security Service's Border Service (PS FSB

Rossii) observed an upsurge in undocumented migration from the Middle East and Southeast Asia (Note that these were Temporary Contract Migrants) Immigrants without documentation who are captured now suffer a ten-year restriction on reentry. The majority of immigrants since the fall of the USSR have come from Ukraine, Uzbekistan, Tajikistan, Azerbaijan, Moldova, Kazakhstan, Kyrgyzstan, Armenia, Belarus, and China.

Scale of Immigration in Russia

The most significant factor preventing more Indians from relocating to Russia is their concern that the nation would experience yet another severe economic downturn in the not-too-distant future. The demand for stability is deeply ingrained in the psychology of the majority of Indians, and some of them still have the misconception that Russia is some sort of bubble that is about to burst, despite the fact that this is not the case in any way.

When Indian students consider attending medical school in Russia, one of the things that give them the most cause for concern is the prevalence of racism in that country. Compared to the younger generation in Russia, the older age has a disposition that is quite friendly toward people of Indian ancestry. The Russian language, the local culture, and the climate all present significant challenges for Indians living in Russia. During the winter in Russia, temperatures in certain regions averaged roughly - 33 degrees and were extremely frigid. In contrast, even in the dead of winter, the temperature in India never drops below 10 degrees Celsius.

In addition to Russia's immigration policy, there are a variety of other factors that have prevented or limited the settlement of Indians in Russia:

The first barrier to immigrants is language. Both the language and the grammar of Russian are difficult to learn. For Indians who do not speak Russian, the language is a huge barrier. To fully appreciate living in Russia, one needs to know the language. Since there is so little exposure to Russian media or entertainment in India, so the language is the major issue. English-speaking folks can only find labour and low-skill occupations in Russia.

The weather is the second barrier. Winter is a difficult time. Nearly the entire country of Russia is experiencing a particularly harsh winter. Wintertime lows range from -20 to -30 degrees Celsius. Over one metre of snow is present and stays that way throughout the whole winter. It is quite chilly for six months with little to no sun. Long nights and little daylight even the most upbeat immigrants might become depressed. Therefore, working under such circumstances is exceedingly challenging for many Indians.

The third barrier is Russia's approach to immigration. Russia fiercely opposes immigration. They already struggle with Caucasians and migrants from their former states. The fourth barrier is corruption in the bureaucracy and a lack of economic opportunities in Russia. Because they can't make good money in Russia, many medical and engineering students return to India.

Security worries are the fifth barrier. The truth is that Caucasian gangs, Azerbaijanis, Armenians, and other ethnic groups are responsible for the majority of street crime. Indians hardly ever commit crimes. However, certain Indians, particularly North Indians with moustaches, can, unfortunately, be mistaken for Caucasians. Indians are hence frequently subjected to document checks in Metro stations. One should always have their passport and city registration on them.

Obtaining Russian citizenship or permanent residency is the sixth barrier. To obtain citizenship, one must wed a Russian woman. Even then, dealing with the Russian bureaucracy is a drawn-out process. Russian bureaucracy will upset you if the weather and language don't.

The seventh barrier is to get a job. There are a lot of Indian students studying Medicine or Engineering in Russia. Students who are constantly short on money try and work part-time in Indian companies, Illegally. Most start work as interpreters. Some become entrepreneurs.

The Russian visa policy is the ninth barrier. Obtaining a Russian visa is not very simple and familiar. The Russian cuisine culture is the ninth barrier. Indians tend to be vegetarians. Indian food is quite difficult to find in Russia.

Opportunities in Russia

The majority of accessible employment in Russia necessitate an in-depth understanding of the Russian language, much like the jobs available in Germany and France necessitate an understanding of the German and French languages, respectively. Because of this, the expat enterprises in Germany, France, Sweden, India, Turkey, China, and other countries recruit some of their own native speakers who are fluent in Russian. For instance, the pharmaceutical businesses in India seek out individuals who are qualified in their field and are fluent in Russian. But there aren't that many jobs like that. The onsite jobs that are being done in Russia by Indian information technology companies do not require any additional Russian language skills. People working on massive building projects, the creation of new infrastructure, and other similar endeavours are not required to have any knowledge of the Russian language.

However, the language barrier is not the primary obstacle that one has when trying to obtain employment or immigrate. Under normal conditions, immigration to Russia is not permitted. Those foreigners who have a wife or husband who is a Russian citizen are eligible for permanent residency in Russia. These individuals also have the potential to eventually get citizenship in the country. However, getting married for the sole purpose of obtaining permanent residency and citizenship would not result in good outcomes.

There will be people from India who move there, particularly those who work in high technology, the software business, oil and gas fields, engineering, defence, diamond merchants, students, and maybe low-wage labourers as well. Both nations ought to simplify the application process for obtaining visas and boost the number of planes that go between the cities of both nations. To encourage more interaction between the two populations, the two cities ought to get twinned and become sister cities to one another. The number of business deals, investments, and trade shares should be increased between the two countries.

There are some locations in the far east of Russia, such as Vladivostok, that are now more open to business and immigration. But these regions have year-round freezing temperatures, so it is unlikely that Indians will thrive there. There are numerous Indian restaurants located in Russia. Spices and pulses from India can be purchased at any store that sells Indian goods. On Russian television channels, you can find a large number of Indian films with Russian subtitles. Temples of the Indian religion can also be found anywhere. The city of Moscow is home to a number of English and Indian medium educational institutions.

Conclusion

In today's world, the Indian diaspora is one of the largest and most powerful diasporas, with a dominating and important presence in the global arena. A politically prominent and economically affluent diaspora has been a huge asset for India, acting as a bridge between the two countries and supporting the survival and strengthening of bilateral relations. It's not restricted to one-sided communication. It's important to meet expatriate Indians' emotional requirements. This helps India harness its diaspora's financial capacity for economic gain and create bilateral contacts with Indians overseas. The Indian diaspora in Russia has actively organised lobbying groups to promote and safeguard India's national interests.

The chapter examines Russia's immigration policies under various regimes over time. It has also looked at the consequences and repercussions of Russia's immigration policies on the

Indian diaspora at various times. It also looked at how Russia's immigration policies affect the bilateral relationship between India and Russia. The influence of immigration policy on trade, investments, and the economies of both countries was also discussed in the chapter.

This chapter tells the story of people who moved to Russia. They were thrust into a cultural landscape they had never encountered before with their own cultural traits. Their issues included language, diet, social conventions, and societal integration. However, as is clear, migrants constructed their own world by making associations and altering their cultural patterns. The process of adjustment and cultural adjustment put them in a better position, as seen by migrants adopting local dialects for social interaction. It's possible that their interactions will lead to cultural assimilation. Locals, on the other hand, seek their integration because of their ties to medical and even secretarial jobs. This anthropological, social trait was highlighted in the chapter. "I will not simply enjoy my life, I will not just spend my life, I will invest my life", Helen Keller remarked.

Despite the obstacles imposed by Covid-19, India-Russia ties have strengthened, with increasing cooperation in all facets of the bilateral relationship, including "political engagements, security, defence, trade and finance, science and technology, and culture". Joint efforts in the battle against the Covid-19 pandemic, including vaccine testing and manufacture, medicine supply, and repatriation of individuals from both nations, enhanced cooperation even further.

CHAPTER FOUR

INDIAN DIASPORA IN RUSSIA IN CENTRAL ASIA

"Labour Migration refers to the movement of people from one geographical location to another, either on a temporary or permanent basis".

Ekong

Introduction

Many countries benefitted in the second half of the twentieth century by recognising and harnessing the potential of their various diasporas. China and Israel were able to make the most of inflowing support from their respective diasporas, carefully utilising traditional financial support in the form of remittances and private transfers for a variety of developmental reasons (Freinkman 2001).

Remittances, commercial activity, investment, skill circulation, networking, and exchange of experiences are all ways that diasporic communities and entrepreneurs can contribute to the economic development of their home country. This chapter aims to investigate and analyse the many issues that the Indian diaspora in Central Asian countries faces. The Indians' contribution to the CAC demonstrates that they are "global players".

Migration is a selective process. The reasons for migration differ from one migrant to another. International migration is a worldwide phenomenon that is increasing in scale, scope, complexity, and influence. When supported by the correct policies, migration can be regarded as a beneficial factor for progress. There are around 232 million migrant labourers around the globe today. Globalization, population upheavals, conflicts, financial disparities, and climate change all drive workers and their families to migrate across borders in pursuit of jobs and security. These migratory workers are becoming a source of cash, contributing to their countries' growth and development. From highly skilled professionals to political refugees, a diverse range of individuals are crossing the border. In terms of governance, migrant protection, developmental links, and international collaboration, the migration process is a difficult task.

Labour migration poses numerous issues in the age of globalisation. Rather than just affecting cash flows, migration has an impact on a variety of aspects of people's lives and identities. Migration is always a preventative action; our survival instinct drives us to seek better

opportunities. The migration process has a significant impact on both the places from which migrants originate and the areas where they eventually reside. Migrants are used as a tool for social and cultural dispersion.

Migration is a natural process of population adjustment and balance. In most countries, there are places with greater birth rates and parts with lower birth rates, as well as areas with rising employment prospects and areas with stagnant or declining economic chances. Population migration from places with falling economic prospects to those with rising potential serves as a method for preserving social and economic balance in communities, the demographic structure changes as a result of migration. The volume of migration received in a community during a period of fast industrial expansion can be significant.

Throughout most of the second half of the twentieth century, the region was dominated by Cold War politics. At the end of the twentieth century, the Union of Soviet Socialist Republics (USSR) breakdown was a watershed moment. The Soviet Union broke apart into 15 separate republics. Kazakhstan, Kyrgyzstan, Uzbekistan, Turkmenistan, and Tajikistan are the five Central Asian countries that gained independence in December 1991. Central Asia may be an area with a common culture, heritage, history, and religion. These shared characteristics create fertile ground for regionalization in these states. Efforts to establish regional cooperation among the Central Asian republics began soon after independence. Kazakhstan's President Nazarbaev envisions a fully united Eurasian Union modelled after the European Union in Central Asia. Several regional organisations have emerged, including the Commonwealth of Independent States (CIS), the Collective Security Treaty Organisation (CSTO), and the Conference on Interaction and Confidence-Building Measures in Asia (CICA), among others.

According to Western political pundits, the newly independent Central Asian Republics had a gloomy future. Others, like CIA expert Martha Brill Olcott, Nancy Lubin, and others, forecast a bleak future for the area, predicting balkanization. The Central Asian Republics proved the doomsayers wrong by preserving their national independence and sovereignty while also playing a vital role in world affairs. Despite their best efforts, Iran and Turkey were unable to make significant progress in the region. Iran's focus was diverted to the area due to a lack of cash and the nuclear standoff with the US. Turkey, for a variety of reasons, has been unable to establish a considerable lead in the area. Russia continues to be a significant factor in

Central Asian issues. China has also made significant attempts to become a major player in the area.

The terrorist attacks of 9/11 in Washington and New York marked a turning point in the region's political landscape. Following the Taliban-Al Qaeda takeover of Afghanistan, the superpower United States of America (USA) and the North Atlantic Treaty Organisation (NATO) sent soldiers into the country. The United States pushed Central Asian republics to join NATO in the war against Islamic terrorism in Afghanistan by offering massive financial help. The discovery of vast energy resources in the region has attracted a number of global countries.

The nature of the Indian diaspora in Central Asia will be examined in this chapter, along with the migration process that the diaspora underwent, their struggles to overcome those challenges, and the significant role played by this "incipient" diaspora in Central Asia in a number of fields, including remittances, FDI, short-term capital flow, business creation, socio-cultural relations, as well as the development of bilateral relations between India and the Central Asian State.

Globalization's consequences have been felt all around the world. There is no denying it, regardless of the criticism. "Globalization is the rising interconnection and integration between economies and civilizations around the world", says Paola Grenier (Grenier 2006). The "transnational movement of people" and the "intensification in the creation of diverse diasporic populations in many locations, who are engaged in complex interpersonal and intercultural relationships with both their host societies and their societies of origin", according to Stanley J. Tambiah, are the most important features of globalisation (Tambiah 2000). It will examine how the Indian diaspora in various nations is positioned in the globalisation process. The chapter will also attempt to explain why the Indian diaspora in this region has not fared as well as diasporas in other advanced countries and how their networking and special innovation skills have landed them in this unique position.

The relations between India and the states of Central Asia on both a state-to-state and people-to-people level are the focus of this chapter. This chapter focuses on regional relations in a variety of spheres, including politics, the economy, academics, society, culture, space, defence, energy, science, and technology. This chapter is centred on gaining an understanding

of the Indian diaspora that exists in this region. This chapter takes a look at the process of assimilating members of the Indian diaspora as well as the reaction of the local community. The chapter also discusses “India's connect central Asia policy”, with the goal of enhancing the existing relationships between the two countries.

India-Central Asia Relations: An Overview

The 19th-century British geographer Halford Mackinder referred to Central Asia as the "heartland of history”, and he maintained that whoever "controls Central Asia controls the world”. The Silk Rout system served as a trans-continental link in the past, promoting multilateral trade between West Asia, Russia, China, Central Asia, and the Indian Subcontinent. Central Asia was a zone of triangle competition between Britain, Russia, and China throughout the nineteenth and early twentieth centuries, which has been romanticised as the 'Great Game' (Warikoo 2012). The dissolution of the former Soviet Union and the subsequent creation of independent CASs, all of which have a primarily Muslim population, shifted the regional power balance. This region has arisen as a unique geopolitical entity attracting global attention and interest due to its geographical proximity to China, Russia, West Asia, and South Asia. “By joining the United Nations (UN), the Commonwealth of Independent States (CIS), the Economic Cooperation Organization (ECO), the Organization of Islamic Cooperation (OIC), and the Organization for Security and Co-operation in Europe (OSCE), the CASs have entered a multilateral network of international relations (Warikoo 2012)”.

CAS have undergone a transition into a new social, political, and economic system. Despite the increase in trans-border terrorism, Islamic militancy, inter-ethnic tensions, and ethnoreligious resurgence in post-Soviet Central Asia, the conflicts in Tajikistan and Afghanistan aided in dampening the appeal of Islamic fundamentalism and its politics in the region (Warikoo 2012). The substantial energy deposits of Central Asia, as well as the presence of oil and gas pipelines connecting Europe, the Trans-Caspian region, Russia, the Caucasus and China, give the region geo-strategic significance.

The struggle against Islamic extremism, terrorism, drug trafficking, the unstable situation in Afghanistan, and, most importantly, safeguarding regional security are all shared interests and challenges for India and the Central Asian republics. India hopes to decrease the impact of Pakistan, which it sees as the region's main stronghold of international terrorism and

Islamic extremism, by boosting its collaboration with Central Asian countries in this area. India has made a number of initiatives to create the conditions that will allow it to play a larger role in the area.

The reconciliation between India and Central Asian governments began with India assisting the republics in their efforts to join the Non-Aligned Movement, which India leads. Uzbekistan and Turkmenistan are already members of the Shanghai Cooperation Organization (SCO), while Kazakhstan and Kyrgyzstan are observers. India has expressed interest in the SCO's efforts, which include fighting terrorism and safeguarding regional security. India and Pakistan were granted observer status in this organisation at the Astana summit in 2005.

Between 2003 and 2005, Tajikistan, Kazakhstan, Uzbekistan, and Kyrgyzstan signed bilateral anti-terrorism agreements with India, proposing the establishment of joint mechanisms to combat terrorism, the exchange of experience, joint studies, and the training of military personnel from Central Asian countries in India. In this direction, concrete efforts have already been made. India and Tajikistan have built a particularly close military-political relationship. Prime Minister Atal Bihari Vajpayee said in November 2003, during a visit to Dushanbe, that India would support the renovation of Ainiy Airport in Dushanbe, which India utilised to bring humanitarian aid to Afghanistan. As per the Annual report of the Ministry of External Affais (2020), the Indian diaspora's sizing is increasing in Russia and Central Asian Countries.

Table 4.01: Population Index of Indian Diaspora in Russia and Central Asia, MEA 2019.

2001	POPULATION		2018	POPULATION
Nations	PIO	NRI	PIO	NRI
Russia	44	16000	2236	21354
Kazakhstan	-	1127	100	6785
Kyrgyzstan	100	-	4	11200
Uzbekistan	40	650	49	350
Tajikistan	-	400	-	1500
Turkmenistan	-	-	-	240
Total	184	18177	2389	41429

Source: Annual Report of Ministry of External Affairs (2019)

It is clear from the data that the population of non-resident Indians (NRIs) in this region is rapidly expanding at an alarming rate. The majority of the people who live there are Indian students who have travelled to Russia and other Central Asian countries, particularly Kyrgyzstan and Kazakhstan, in order to pursue medical degrees. There are some those who are enrolled in academic courses such as language and others.

Political Relations

India established diplomatic ties with all of the CASs and opened consulates as soon as they became sovereign states. Frequent exchange of high-level political, diplomatic, cultural and business delegations between India and the CASs has taken place regularly. The CASs were given a line of credit by India. India considers Central Asia to be a crucial strategic region and its extended neighbourhood. Both the CASs and India share common values and interests, such as the need to promote inter-ethnic harmony and peaceful coexistence, as well as a commitment to secularism and democracy and an opposition to religious fundamentalism. They also recognise the dangers that trans-border terrorism, arms trafficking, and religious extremism pose to regional security and stability (Warikoo 2012).

Globalization is a complex term since it is moulded domestically by a variety of elements as a result of past, present, and future constraints in society and culture. One such vast network is the diaspora's globalisation. It is governed by multiple countries and redefines the international boundaries of diasporic politics (Laguerre 2006). The significance of diasporas in global politics, particularly as social and political actors who cross national borders, has recently attracted a lot of scholarly attention (Varadarajan 2010).

On the one hand, the diaspora is considered a resource because of the economic, social, and cultural contributions it makes to both the country of origin and the place of destination. They can, on the other hand, constitute a source of conflict among the people and cultures of the host country due to their marked diversity in regional circumstances, linguistic, cultural and religious (Sharma 2017).

In January 2019, Uzbekistan hosted the first India-Central Asia Dialogue with the participation of Afghanistan, which took place in Samarkand. This notable event opened up a new page in the relationship of India with the states of the regions. It is possible that CAS may become a key path for Indian capital exports in the direction of projects that will be

mutually beneficial in the fields of energy, medicine, the textile industry, banking, and agriculture.

Economic Relations Between India and the Central Asian States

India has a substantial economic stake in Central Asia. India's emerging export industries have a market in Central Asia. India wants to grow its commerce and investment in Central Asia while also ensuring stable access to oil and gas supplies. India intends to work with Central Asian energy exporting countries like Kazakhstan, Uzbekistan, and Turkmenistan (Pant 2011). Despite the fact that trade between India and Central Asia dates back to the days of the Silk Route, CAS only account for a small percentage of Indian export and import trade. The situation radically changed after the fall of the USSR and the formation of independent CAS. The trade between India and Russia, and the CIS drastically decreased. India's exports to the USSR in 1990–1991 were US$ 2935.04 million, while imports from USSR totalled US$ 1422.14 million. In 1992-93, Indian exports to USSR amounted to US$ 584.62 million, whereas Indian imports were worth US$258.17 million only. Even though commerce between India and CAS has started to increase since 2004–2005, it is still far below its true potential. India's potential in the traditional sector has so far not been fully realised.

Lack of direct overland access, Central Asian macroeconomic instability, inadequate banking infrastructure, stringent visa requirements, language barriers, a lack of trade dynamism and entrepreneurship among Indian businessmen, and India's failure to secure air connections and remove customs/tariff bottlenecks to encourage Indian enterprises to form joint ventures in the CAS are the main obstacles to trade between both regions (Warikoo 2012).

India can significantly increase the amount of tea, medicine, and consumer products it exports to CAS. The service industry, which includes banking, insurance, healthcare, IT software, tourism, and education, has to be another area of concentration for India in terms of trade and investment. India must participate in the exploitation and distribution of Central Asian energy resources through the construction sector. India has refineries with good technology on par with recognised international norms. India can therefore aid in the modernization of refineries in CASs. There is potential for India to get involved in the construction of pipelines, the modernization of refineries, the infrastructure of retail stores, and the marketing of petroleum goods (Warikoo 2012).

There is a lot of scope for cooperation with Kazakhstan in the fields of nuclear reactors, uranium processing, oil refining and processing, the laying of pipelines and space stations; with Tajikistan in the establishment of joint ventures for the exploration and processing of aluminium, silver, and uranium; with Kyrgyzstan on joint ventures in a variety of industries, including information technology and pharmaceuticals; and with Uzbekistan in joint ventures on textiles, food/fruit processing, gas oil and refining (Warikoo 2012).

India's trading links with Central Asia are significantly underdeveloped. India and Central Asia commerce is negligible in comparison to some of India's key commercial partners. Total commerce between India and Kazakhstan was 1032.81 US million dollars in 2017-18, according to the Department of Commerce Export Import Data. It accounted for 0.10 per cent of all trade in India. Commerce with Kyrgyzstan was just 59.33 million dollars over the same time, whereas trade with Tajikistan was 74.24 million dollars. And commerce between India and Turkmenistan was 80.46 million dollars, accounting for 0.01 per cent of India's overall trade. Uzbekistan's total commerce with India was 234.39 million dollars, accounting for 0.04 per cent of India's total trade (DCEIDB 2018).

Figure 4.02: Trade between India and Central Asia in 2017–2018 (Values in US $ Millions)

Country	**Exports**	**Imports**	**Total**
Kazakhstan	125.37	907.43	1032.81
Uzbekistan	132.72	101.67	234.39
Turkmenistan	54.31	26.15	80.46
Tajikistan	23.94	50.29	74.24
Kyrgyzstan	28.59	30.94	59.53
Total	364.93	1,116.49	1,481.21

Source; Department of Commerce: Export Import Data Bank http://www.commerce.nic.in/eidb/ergnq.asp

Energy Security and Defence relations between India and CAS

The subject of guaranteeing energy security has risen to the foreground of world politics by the mid-1990s. Eurasia's vast natural resources, especially energy resources such as oil, natural gas, and hydrocarbons, drew worldwide attention. The five Central Asian Republics (CAS), which are located in the heart of Eurasia, are rich in natural resources, particularly energy. The search for new energy resources in Eurasia has been entwined with geopolitics, giving the Central Asian region a geostrategic significance (Joshi 2012).

India's growing worldwide profile, rapid economic and industrialization expansion, and rising population expectations have all combined to make energy security a primary concern in the country's foreign security policies. The Middle East and the Persian Gulf account for the majority of India's energy imports. It is critical for India to diversify its energy sources (Joshi 2012). Natural resources abound in the CASs. Oil and natural gas are abundant in Kazakhstan and Turkmenistan, respectively. Uzbekistan possesses a small amount of natural gas, although further discoveries are possible. Water resources abound in Kyrgyzstan and Tajikistan, which they are attempting to convert to hydel power (Joshi 2012). According to Ariel Cohen, a well-known expert at the Heritage Foundation, the region could hold 170.5 billion barrels of oil and 15.3 trillion cubic metres of natural gas (Cohen 1999). In their CAS, Turkmenistan, Uzbekistan, and Kazakhstan are projected to have 90 to 200 billion barrels of oil and 300 trillion cubic feet of gas. This is comparable to Saudi Arabia's.

India places a high priority on Kazakhstan in terms of energy security. After Russia, Kazakhstan is the only country with the resources to help India with its energy security. Nuclear power and hydrocarbons are two examples. It has large uranium reserves as well as oil and gas reserves. Kazakhstan has the world's second-largest uranium reserve, with 1.5 million tonnes, or around 17% of the total (Hussain 2009).

The fact that Central Asia is landlocked is a crucial factor in gaining access to its energy, as India shares no common border with any of the CASs. India was a latecomer to the Central Asian energy landscape. In the 1990s, the Oil and Natural Gas Corporation (ONGC) established an office in Almaty, but it did nothing to further India's interests (Joshi 2012). The drive for energy security is second only to food security in our (India's) scheme of things, Prime Minister Manmohan Singh said. The pursuit of energy security had become a key component of Indian diplomacy, influencing India's relations with a variety of countries

throughout the world" (Pardesi and Ganguly 2009). Following Prime Minister Manmohan Singh's April 2011 visit to Kazakhstan, India purchased a 25% share in Satpayev, an offshore oil block in the northern part of Kazakhstan's Caspian Sea region (Joshi 2012).

TAPI Pipeline Project

The TAPI pipeline project is a natural gas pipeline that connects Turkmenistan, Afghanistan, Pakistan, and India. However, the project faces a significant hurdle because of the insecure security situation in Afghanistan and Pakistan. India needs to look into feasible alternatives for supplying gas and oil from Central Asia. A pipeline route between Russia-China-Central Asia-India is definitely conceivable. Similar to China, India may have direct land access to CASs via Ladakh-Xinjiang-Kyrgyzstan-Kazakhstan and join the growing Eurasian land bridge. India will, therefore be physically present in Central Asia.

The proposals to open up the traditional Leh-Demchok-Gartok-Lhasa and Leh-Demchok-Yarkand-Kashgar trade routes need to be actively considered on an urgent basis in order for India to be able to open up its direct channel of communication with China's frontier province of Xinjiang and through it with the CASs. Warikoo argues that the existing Sino-Indian border conflict in Ladakh need not impede the implementation of comparable projects because the Nathu La route in Sikkim has already been opened for trade (Warikoo 2012).

Cultural Relation

India and Central Asia have a long history of geo-cultural affinities and historical connections dating back to antiquity. Despite the physical obstacles of the high Himalayan and Hindu Kush mountain ranges, the inhabitants of both regions had strong socioeconomic and cultural ties. The ideological impact of Buddhism, Zoroastrianism, Sufism and Islam, as well as the influx of Aryans, Sakas, Kushans, Turks, Mughals, and others, solidified these ties, as did the great mobility of statesmen, scholars, spiritualists, artists, craftsmen, literati, traders, and others. The free movement of people, goods, and ideas, as well as reciprocal cultural influences, broadened human growth prospects and left a lasting mark on the region's political, social and economic life (Warikoo 2012).

Pre-Islamic Central Asia was profoundly influenced by Indian art, culture, and philosophy. The discovery of extraordinary parallels in stone and bone tools, pot shapes, and other artefacts in northern India and Central Asia suggests an uncommon intensity of the contact

across the Himalayas from prehistoric times. When parts of Central Asia and north-western India were merged into a single empire under the Kushans, several significant Silk Route cities such as Khotan, Kashgar, Balkh, Bamiyan, and others became prominent Buddhist centres. In mediaeval times, the founding of Islam in Central Asia and its extension to India gave the region's longstanding links a new depth. The inflow of Central Asian Muslim artisans, businessmen, Syeds, and mercenaries transformed India's geopolitical history. The Mughal Empire, which lasted over 300 years, altered India's societal makeup and resulted in the development of an Indo-Islamic civilization (Warikoo 2012).

After the Russians and British gained control of Central Asia and India, respectively, there was an Anglo-Russian rivalry in the region that stifled contact between these two countries. Central Asian contacts were revived after India's independence in 1947 in the broader spirit of Indo-Soviet relations.

Due to cordial relations between India and the Soviet Union throughout the Soviet era, India was able to reach out to Central Asia more than its neighbours, both close and far. Leaders and guests from India may travel to Central Asia, which was not the case for others. In the heyday of amicable Indo-Soviet connections, direct Indo-Central Asian contacts flourished in a variety of fields, including trade, education and culture, research, technology, and film, resulting in a stronger mutual understanding. Indian Airlines used to fly to Tashkent twice a week (Warikoo 2012).

The region's social fabric and cultural traditions have been profoundly shaped by the exchange of goods, ideas, and cultural influences. Central Asians' ongoing fascination with Indian culture may be seen in their consumption of Indian spices, teas, medicinal herbs, and more. Even today, the search for Indian cinema and music in Central Asia reflects the long-standing ties between India and the region. In the course of socio-economic interactions between India and Central Asia, a shared cultural pattern emerged that included astronomy, language, philosophy, folklore, arts and crafts, architecture, textiles, calligraphy, and eating and dress customs. Indo-Central Asian collaboration in several areas of socio-economic development is based on a solid foundation of historical and cultural ties that date back to antiquity and are deeply ingrained in the minds of the people of both regions (Warikoo 2012).

The government of India has made a number of efforts, including creating full-fledged Indian Cultural Centers in Tashkent, Almaty/Astana, and Dushanbe, as well as putting up India Chairs/Study Centers in Osh, Tashkent, etc. Several hundred students from various CASs have been able to study in India thanks to scholarships provided by the country's ITEC and ICCR programmes. Institutionalization is needed to ease the flow of academic and cultural interaction between Indian and Central Asian educational institutions like universities, institutes, etc., in order to facilitate collaboration among experts in their respective fields of study/specialization. The UGC and other government agencies may help make this a reality by providing generous funding to Central Asia-focused Area Studies Centers. A joint production of films, television series, and novels, as well as the sharing of written and visual resources, is an essential facet of cultural cooperation (Warikoo 2012).

Central Asia's ancient artefacts, such as frescoes, manuscripts, and inscriptions, are strewn over the region and need to be documented in order to preserve them for future generations. Indian and Central Asian archaeologists need to work together immediately to identify, locate, document, and disseminate a rich and common historic-cultural legacy that has been overlooked till now. The preservation of literary, historical, and aesthetic works must also be taken into consideration. It is possible to microfilm and publishes with English translation of old classics in Kharosthi, Turkic, Persian, Uyghur, Mongolian and other Central Asian languages that have been discovered in different parts of Central Asia. A concrete programme for the identification, documentation, video-filming and preservation of these artefacts should be started by the International Institute of Central Asian Studies (IICAS), the “Indira Gandhi National Centre for the Arts” (IGNCA), Samarkand, and UNESCO. If not, they risk being lost to history (Warikoo 2012).

Academic Connections Between Both The Regions

In the 1990s, the disintegration of the Soviet Union and the emergence of the Commonwealth of independent States (CIS) were reflected in academic disciplines as well. Because of regional importance, energy resources and ethnic volatility, subsequently, new Central Asian Divisions/Institutions/Centres appeared across the Globe. However, in the case of India, since 1978, the Centre for Central Asian Studies (CCAS) at Kashmir University has carried forward research on this particular area. CCAS started its publication in 1990, ‘Journal of Central Asian Studies’, which publishes research papers from across the world.

To encourage knowledge and promote the preservation of Central Asia's tangible, intangible cultural heritage and facilitate the exchange of academic scholars, the Himalayan Research and Cultural Foundation (HRCF) has played a significant role since the 1990s. The foundation organises inter/national seminars, and since 1997, a quarterly 'Himalayan and Central Asian Studies' journal is being published.

Today, one of the most prestigious Jawaharlal Nehru University (JNU) in Delhi has two premiere centres for interdisciplinary research on Central Asia: the Centre for Russia and Central Asian Studies (CRCAS) and the Centre for Inner Asia Studies (CIAS). In order to exchange views among scholars, these Centres facilitate academic interaction and organise international/national conferences on a regular basis. In addition, CRCAS brings out a triennial journal, 'Contemporary Central Asia', which is an important contribution to promoting research in the field of bilateral relations between Central and South Asia. JNU has several MOUs with Universities of Central Asian Countries, which are encouraging cultural diplomacy between both the regions.

Maulana Abul Kalam Azad Institute of Asian Studies (MAKAIS) is one more institution dealing with social, cultural, economic and political developments of Central Asia since 1993, which is financed by the Ministry of Culture of India. Overall in India there are some more academic institutions devoted to study on Central Asia. Significant research activities carried out in the centre for Central Eurasian Studies, University of Mumbai. Since 2009 the Department of South and Central Asian Studies of Guru Nanak Dev University (GNDU) is also engaged with promoting and strengthening inter-regional and intra-regional ties among South and Central Asian regions. Maulana Mohamed Ali Jauhar (MMAJ) Academy of International studies under Jamia Millia Islamia (JMI), apart from other area studies centres, is engaged with the research and teaching activities focused on Central Asia studies as well (India Today 2019).

The Indian Diaspora in the Central Asian States

There are three perspectives through which one might examine the significance of Central Asia for India: the historical-cultural, the geopolitical, and the economic. In terms of history and culture, India and Central Asia have been in contact with one another from the beginning of recorded history. Since the beginning of time, there has been an ongoing exchange of cultural practices as well as commercial activities between the two regions (Pandey 2012).

If the archaeological discoveries of South Turkmenistan, which suggest influences and exchanges with the Harappan and Mohanjodaro civilizations, are to be trusted, then India's historical and cultural ties to the Central Asian region extend back to the Bronze Age of the fifth millennium BC. It's possible that the two had communication linkages via roads and other means (Chandra 1996).

There are a few countries in the world which historically connected and culturally influenced each other. It was during the rule of the Greeks and the Saka that certain regions of northern India and Central Asia were a part of the same state formation. This allowed for a significant increase in the cultural and economic exchange that took place between India and Central Asia. During the Kushan period, cultural exchanges between Central Asia and India were quite active and two-way. The Kushan officials, functionaries, and warriors were the primary people responsible for spreading cultural influences throughout India. On the other hand, Buddhist missionaries and monks were the primary people responsible for spreading cultural influences throughout Central Asia (Bongard-Levin 1971).

According to S. D. Muni, cultural and commercial interactions between India and the Central Asian nations grew throughout the Kushan Period in Indian history, which began in the first century AD, and continuously increased until the seventh century. Buddhism arrived in Central Asia around this time, and with it, Indian philosophy, languages, literature, art, and architecture began to have an impact on this region's way of life (Muni 2003).

The "Silk Road", which linked China with the "Far East", India, and Europe, made a tremendous contribution to the diffusion of culture and trade. During the Mughal Empire, cultural exchange multiplied and even resulted in political ties between India and Central Asia (12th to 17th century). Due to their Central Asian ancestry, the Mughal emperors of India had a natural fascination with the country of their forefathers. Successful Indian military expeditions during the reigns of Akbar and Jahangir helped to expand the Mughal empire into Central Asian lands. There were extensive exchanges between the two sides in the fields of art, poetry, literature, architecture, clothing, and delectable foods (Foltz 1998).

Symbols of the historical and cultural ties that flourished between India and Central Asia during the Mughal Period include the Turkeman gate in old Delhi, which was named to honour the memory of a Turkmen general serving in the Mughal army and the Jalalabad city in Afghanistan was named to commemorate Jalaluddin Akbar's victories. During this time, the volume of commerce between the two sides also increased phenomenally. India bought

horses, dried fruits, valuable stones, and fresh fruits like melons and grapes from Central Asia while exporting sugar, cotton fabric, and indigo to that region (Kaushik 1996).

Devahuti asserts that Indians did not go to Central Asia to settle there, though. Their own country did not lack land, and the hostile mountainous landscape and harsh climatic conditions in those areas did not entice them. On the other hand, Central Asia gave them chances for a successful trade and the missionary dissemination of Buddhism. Occasionally, politically astute settlers appear, but for the most part, Central Asia is home to Indianized, not Indian, populations (Devahuti 2002).

When the Islamized Central Asian Turks took control of north India in the early thirteenth century, the relationship between India and Central Asia became even more intense. The Mughal Empire's consolidation in India boosted India's connection with Central Asia. Under the Mughals' political stability and economic prosperity, India's trade with this region grew, and the number of Indian traders and bankers increased (Pandey 2012). The British colonisation of India and the conquest of Central Asia by the Tsarist Empire resulted in a loss in trade between the two regions, as well as a reduction in India's relations with that region (Pandey 2010).

With the signing of the Anglo-Russian Convention establishing the spheres of influence of the two rival countries in 1907, the intensity of the great games had subsided. The Khilafat Movement of the Indian National Congress, led by Gandhi, and the support given by many Indian Muslims for Mustafa Kamal Pasha of Turkey both demonstrate the continued presence of nationalist Indians in Central Asia. Some of these Indian Muslims were even given military training by an Indian revolutionary named M.N. Roy, who had stationed himself in Tashkent under the ideological protection of the Soviet Union (Boquerat 1996).
India was cut off from its historical and natural neighbours, Iran, Afghanistan, and Central Asia, after the partition in 1947. As a result, major roadblocks formed in India's interactions with its neighbours (Ozkan 2010). There was no direct political relationship between India and the Soviet Central Asian Republics during the Soviet era (CAS). Moscow mediated the socio-cultural links between India and Central Asia (Pandey 2012).

However, only relations with the Soviet Union could be used to conduct Indo-Central Asian relations. Prior to the Central Asian Republics becoming independent and sovereign states at the beginning of the 1990s, India and Central Asia had free and direct access until the

eighteenth and twentieth centuries (Muni 2003). India suffered a setback when the Soviet Union fell apart. The breakup of the Soviet Union created the way for India to re-establish long-standing connections with the five autonomous Central Asian countries.

India attempted to develop a framework for diplomatic, economic, and cultural interaction with these newly independent nations in 1991 and 1992 by establishing diplomatic ties with Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan. Apart from its long history with the region, India sought good relations for a number of reasons, including maintaining long-standing commercial and military ties, opening up new business opportunities for Indian companies, and preventing Pakistan from forming an anti-India coalition with Central Asian states in the Kashmir dispute (Sahgal and Anand 2010).

Nature of Uzbek Society

As an ethnic diverse country, Uzbekistan has more than 130 ethnic groups. Due to numerous reasons, different nationalities came to this region, sometimes through the historical Silk Road, as merchants, pilgrims, refugees, labour. But massive migration happened during the USSR period, and as a result, under the ideology of 'Friendship of Nations', Uzbekistan remained a homeland of different national groups. It is a fact that Uzbekistan faced some interethnic clashes with the rise of national self-consciousness in the late 1980s and early 1990s, which took place between Uzbeks and Meskhetian Turks, Tajik, and Kyrgyz populations. It made some of the ethnic minorities migrate to their own ethnic-origin countries. Uzbekistan, along with other CAS experienced as much in-migration as out-migration of people since the 1990s.

On the basis of the World Bank and CIA World Factbook (2017), ethnic composition in Uzbekistan consists of Uzbek (80%), Russian (5.5%), Tajik (5%), Kazakh (3%), Karakalpak (2.5%), Tatar (1.5%), other (2.3%). Today, the country's state educational institutions use seven languages, the National Television and Radio Company broadcasts its programs in twelve languages, and newspapers and magazines are published in more than ten languages. The new government, as well as the previous one, encouraged a friendly atmosphere between various ethnic groups and religious confessions. As of today, the country counts over 2,200 religious organisations or groupings within some 16 different confessions. Of these organisations, 2046 are Muslims, 165 are Christian, 8 are Jewish, and 6 are of the Baha'i faith. There is also a society of Krishna (ISCON) and a Buddhist temple.

Indo-Uzbekistan Relations

The strategic elements that make up the Republic of Uzbekistan determine its position and importance. Uzbekistan is a landlocked country in Central Asia that shares its borders with Kazakhstan, Kyrgyzstan, Tajikistan, Afghanistan, and Turkmenistan. Geographically speaking, it is located in the geographic centre of Central Asia. Because of its geographic position, Uzbekistan serves as both a bridge and a barrier in the region. The nation has a sizable market, productive fields, and an effective army. According to Vladimir Tyurdenev, the Russian ambassador to Uzbekistan, the people of Uzbekistan are the country's greatest resource because they have lived in close-knit, multireligious families for centuries. You will always be welcomed with real warmth and friendliness everywhere you go in Uzbekistan (Sputniknews 2019).

In the years between 1925 and 1952, when there were widespread relocations, Tashkent, the capital of Uzbekistan, earned a reputation as a haven for foreigners. When the surrounding nations experienced a food crisis, Tashkent gained fame as the "city of bread". More food was accessible, and the citizens of the city were renowned for their charity. Uzbekistan became the main location for the acceptance of hundreds of multi-ethnic groups as refugees, especially during the years of World War II. It is amazing how many abandoned and homeless kids were taken in, loved, and cared for by local families, revealing to the world the depth of the Uzbek nation's humanity. As a result, Tashkent is referred to as a "city of the friendliness of nation" and Uzbekistan is described as a tolerant nation. In Uzbekistan, different religions and ideologies have coexisted for millennia. More than 130 ethnicities, ethnic groupings, and 16 different religions are represented in the country today, and they coexist peacefully thanks to the generosity of Uzbek society and governmental policy (intercomitet.uz).

Uzbekistan's major cities like Khiva, Urgench, Tashkent, Samarkand, Bukhara, Termez, and Fergana are among the prominent historical cities of Central Asia that are situated along the ancient caravan routes. These historically prominent cities served as hubs for the spread of Islam in the region and formerly showcased a number of notable individuals to the globe. Sufism, the mystical movement in Islam that quickly spread to Africa and Asia, was also born in Uzbekistan. It is important to note that Tashkent was employed as a "Gateway to the East" during the USSR era in order to preserve stable and open connections between nations, whilst Moscow served as a "Gateway into the West". As a result, Uzbekistan became a "centre for cultural dialogue" between other countries. On 1 September 1991, the world

welcomed Uzbekistan as a new sovereign Republic, with its glorious ancient heritage and incredibly precious and strategic natural resources. Uzbekistan has a total size of 447400 square kilometres. Compared to other CASs, Uzbekistan has a high rate of economically active citizens and abundant human resources. Considering that Uzbekistan had 4.6 million people in 1926 and 34 million in 2020, the population there has grown quickly over the past 90 years (stat.uz).

Natural resources abound in Uzbekistan, which is the world's 11th-largest producer of natural gas and oil and has significant natural gas and oil deposits. Uzbekistan ranks among the top ten countries in the world in terms of the resources and reserves of the most valuable minerals, including gold, uranium, copper, potassium salts, phosphoresces, and kaolin. In terms of gold ore reserves, it ranks fourth globally, seventh in gold mining, eighth in uranium stocks and eleventh in uranium mining. Although the importance of this product has drastically decreased since the nation attained independence, Uzbekistan is still the world's third-largest exporter of raw cotton and the sixth-largest producer of cotton (MFA_UZ 2019). Uzbekistan is sometimes referred to as the 'heart of Central Asia' because of its location between the two enormous Central Asian rivers, the Syr Darya and the Amu Darya, and its proximity to all other Central Asian nations, as well as Afghanistan. However, it lacks borders with either Russia or China. Uzbekistan and its people aspire to be the regional power in Central Asia due to the abundance of their natural resources, agriculture, ancient and rich historic-cultural heritage, and unique geopolitical position. Uzbekistan has embraced a strategy of lessening its reliance on Russia, diversifying its economic ties, and forging new relationships outside of the CIS as a way to strengthen its autonomy (Warikoo 2012).

A number of concrete efforts have been made by India and Uzbekistan toward security cooperation. Both nations have been working together to combat terrorism, drug trafficking, and arms smuggling because they hold similar views regarding Afghanistan. India has also acquired a military transport plane made by the Chakalob Aircraft Factory in Tashkent, in addition to training Uzbek military troops there. Both nations announced that their relations had advanced to a long-term and strategic partnership during the recent state visit of the Uzbek president. This partnership would entail active cooperation in a wide range of areas, including political, economic, counterterrorism, education, health, science, technology, tourism, culture, etc. Both parties discussed their perspectives on the unrest in Afghanistan and the problems in the area (Warikoo 2012).

In the fields of textile, leather, sericulture, food and fruit processing, pharmaceuticals, machinery and instruments, IT, etc., joint ventures must be established. A success tale is Indian textile manufacturer Spintex, which recently purchased three textile plants in Uzbekistan. An MOU on collaboration in oil and gas exploration, production, and joint ownership of oil-producing assets in Uzbekistan has been signed by ONGC Videsh Ltd. and Uzbekneftegaz (Warikoo 2012).

The joint statement on the India-Uzbekistan strategic partnership was signed in 2011. For India, developments in the Central Asian region are critical for its own security and for maintaining its interest in Afghanistan. Therefore, India and Pakistan also became a full-fledged members of SCO in 2017. As a potential platform, SCO helps to advance India's Connect Central Asia Policy. A new chapter opened for both nations when a Memorandum of Understanding was signed in the field of Military Education in 2018 (www.uzbekembassy.in).

India was one of the first countries to acknowledge the state sovereignty of Uzbekistan when the country proclaimed itself a sovereign democratic republic and appeared on the world map as a new independent state. The already functional Indian Consulate-General in Tashkent was upgraded to the Embassy level in 1922. And on the other side, the consulate of the Republic of Uzbekistan was established in New Delhi in September 1992 and later on upgraded to the Embassy level in 1994. As a matter of fact, the process toward the establishment of fresh and strong ties with India has been carried forward by constant official visits and high-level government exchanges between the states. Since Uzbekistan's independence till 2022, there have been several states and official visits exchanged between Uzbekistan and India.

It is a well-known fact that the image of contemporary India is equal to IT developments. To promote, encourage software export and provide consulting, India launched 'software Technology Parks of India' (STPI) in 1991. That was the core factor which boosted the economy, tourism and communication industry in India. On the basis of mutual agreement between both Government in 2018, Uzbekistan's first ever Technological Park of software products and information technologies were launched in Tashkent on July 24, 2019 (azernews.az 2020). Firstly, Techno Park promotes a national business environment and culture, which enables knowledge-based, creative enterprises and technology clusters to operate locally successfully, regionally and globally.

Another effective IT area cooperation can be seen in the education sector. In the 2019-2020 academic year, two Indian Universities, Amity and Sharda, opened their branches in Tashkent and Andijan, respectively. These universities train personnel for IT, including software and hardware developers, specialists in the field of artificial intelligence, computer engineering, tourism management, business administration and ICT management.

As described by the Hindustan Times newspaper of India, "Uzbeki hearts probably beat the hardest for Indian Cinema in this region. You can buy Indian Bollywood actors posters at any corner shop" (Lopez 2015). There is a protocol of cultural and mass media cooperation between both countries, and with the initiatives of the Indian Government, Doordarshan TV Broadcasting was introduced to Uzbekistan in 1990.

In order to promote and spread Indian cultural diplomacy, the role of Uzbek Indologists is appreciated. A great Indologist form Andijan, Ahmadjan Kasimov has considered a well-known figure among Indian movie admire in Uzbekistan. He has translated around 300 Hindi movies into Uzbek. It was in 1997, with his initiative, the 'Namaste!' TV programme was created to familiarize the Uzbek audience with Bollywood news. Following, on November 25, 1998, a Radio version of 'Namaste Hindustan!' was launched on the Yoshlar channel, which soon gained fame across Central Asia. The followers are basically interested in the life of Bollywood celebrities, Indian customs and festivals, whereas the one-hour programme, broadcast twice a week, covers all requests and shares the latest hit Hindi songs as well.
The foundation of the Indo-Uzbekistan Film and Cultural Forum attracted some producers from the Indian film industry. As a result, Uzbekistan, for the first time, cooperated with Bengali Film Production. The Bengali comedy 'Hoichoi Unlimited' was shot in Uzbekistan, featuring Tashkent, Samarkand and Bukhara, which was released in India as CIS (Mohan 2018).

There are about 200 Indians in Uzbekistan (eoi.gov.in/tashkent), who mostly reside in Tashkent. With new business opportunities and a unique investment climate, Andijan is also becoming another centre for Indian entrepreneurs in Uzbekistan. As of now, the Indian community from all parts of India have their business in various spheres and is successfully conducting it in Uzbekistan. Ashok Minda Group, an automobile component manufacturer, started its joint venture with UzAvtosanoat in 2010 and successfully operated in Navoi Free

Economic Zone (FEZ). Polo Aquapark (Water Park), Ramada Hotel operates in Tashkent, where Indian cuisine is available.

In terms of Indian cuisine, there are several restaurants in Tashkent. With the increasing flow of Indian visiting tourists to the region, the number of Indian restaurants increased, set up by local or by Indian businessmen. The Le Grande Plaza hotel (built by TATA), located in the core area of Tashkent city, has the first Indian restaurant named after Raj Kapoor, which always reminds his bond with Uzbekistan. Subsequently, Tashkent experienced the rise and fall of the following Indian restaurants –Brham Ji, Maharaja, Royal Garden, Ragu, Namaste, The Gabbar's, Patiala House and the Host. To promote gastro-diplomacy and improve people-to-people interaction with Uzbekistan, the Government of India initiated a series of Indian food festivals in August 2017.

Indian Restaurants and Hotels in Tashkent, including Ramada, Le Grande Plaza, Miran, Malika and Aqua Park Chirchiq, have collaborated with the Embassy of India in Uzbekistan. Indeed, the easiest way to capture hearts and minds is through the stomach. The implementation of gastro- diplomacy is the oldest tool in any diplomat's kit to promote relationship building, cooperation and peace in cross-cultural understanding.

Festivals

'Surajkund International Crafts Mela' is organised by Haryana tourism every year. Because of this iconic event, a historical area of Faridabad, Surajkund, an ancient reservoir of the 10th century, gained back its importance. Since 1987, the traditional local craftsman from different states of India has taken part in the 'Surajkund Crafts Mela' annually, which is organised under the aegis of the Ministry of Tourism of India. Gradually, the fair took a global position, and neighbouring countries of India stated joining the Mela. Thus, the Central Asian Countries started joining this Mela. This International fair became a beneficial platform for Uzbek artisans to display their skills, art and Uzbek heritage. Along with craftsmen, usually, some Uzbek folk or traditional dance groups also participate in the event. Because of its goodwill and affection towards India, in 2020, Uzbekistan second time, has been selected as a 'partner Nation' among other countries at Surajkund Mela. At the invitation of Uzbekistan in September 2019, India sent a large group to participate in the 'Kokand International Craftsmanship Festival', which was organised for the first time in Uzbekistan. As a result, a partnership agreement was signed between 'International Surajkund Handicraft Mela Authority, Haryana, India and Committee for 'Kokand International Handicraft Festival',

Uzbekistan, which creates one more bridge toward Indo-Uzbek cultural interaction (UzDaily 2020).

To enrich bilateral relations, the Friendship Societies of India and Uzbekistan play a role in creating a comfortable atmosphere between the nations like 'The indo-Uzbek Friendship Society' and Indo-Uzbekistan Film and Cultural Forum.

Islam is the major religion in Uzbekistan. However, the country's constitution provides for freedom of religion or belief, while small communities of Christians, Jews, Buddhists, Baha'is and Hindus enjoy full religious freedom. The International Society for Krishna Consciousness (ISKCON), known as Hindu Temple in Tashkent, emerged in 1992. Apart from regular religious worshipping, ISKCON Temple gathers its 300-500 followers along with the Indian community to celebrate Indian Festivals as well (FerghanaNews 2008).

Indo-Kazak Relationships

With a focus on developing multilateral economic ties with all CIS nations, including Russia, the United States, the European Union, India, China, etc., Kazakhstan sees itself as a bridge connecting Europe and Asia. Kazakhstan enjoys a central location in Eurasia, which also contributes to its exceptional strategic importance in the region. Its boundaries touch Russia in the north, Kyrgyzstan, Uzbekistan, and Turkmenistan in the south, and China in the east. Kazakhstan lies at the centre of Eurasia and would be a connecting link between Russia, China, and the Muslim world, according to President Nazarbayev of Kazakhstan, who first proposed the concept of Eurasianism (Warikoo 2012).

Kazakhstan has been working to deepen cordial ties with all nations, particularly those in its immediate and extended neighbourhood. Nursultan Nazarbayev, the president of Kazakhstan, made his first trip outside of the CIS to India in 1992. The cooperative action against terrorism, extremism, drug trafficking, the illegal trade in armaments, and organised crime has been a focus of the Kazakh-India Joint Working Group on Combating International Terrorism since 2002. The Inter-Governmental Commission on Commerce, Economic, Scientific, Technological, Industrial, and Cultural Cooperation between Kazakhstan and India has served as a pillar for bilateral cooperation in areas like trade, economy, energy, information technology, science, and technology, among others. From January 23 to January 26, 2011, President Nazarbayev paid a state visit to India. On January 26, he attended ceremonies for India's Republic Day as the Chief Guest. India and Kazakhstan agreed to a

joint statement on strategic collaboration during his visit. India's permanent membership in the UN Security Council has received support from Kazakhstan (Warikoo 2012).

The Indo-Kyrgyz Relationships

Throughout its history, India has maintained close relationships with regions of Central Asia. Since the time of the Sakas or the Scythians, people from India and Kyrgyzstan have been exchanging ideas and information with one another. Indian merchants on the Silk Road made frequent trips to the Fergana Valley, where they engaged in a frenetic exchange of goods. Evidence of historical connections between India and Kyrgyzstan can be found in the form of Buddhist complexes that have been unearthed in the Chu Valley and the Semirech'e region. Strong historical ties exist between the ancient cities of Suyab and Navaket, both of which played an essential role as trading points along the Silk Route. Both of these locations were also home to old educational establishments in India. The Buddhist sites that are located in and around Tokmak, such as Ak-Beshim and Krasnaya Rechka, as well as the Buddhist sites that are located in and around Bishkek, such as Novopakrovka and Novopavlovka, were connected to Buddhist centres in Kashmir (Stobdan 2014).

In his autobiographical book known as the "Baburnama", Babur waxed sentimental over his previous life and the place he called home in Osh. The Chilla, or retreat house that belonged to Babur may still be seen on Suleyman Mountain in the middle of Osh. Khwaja Syed Muhammad Qutbuddin Bakhtiar Kaki (1173-1235) was another Indian figure with ties to Osh. He attained the status of a highly revered Sufi saint within the Chishti order, which Moinuddin Chisti had established. Kaki was a pivotal figure in laying the groundwork for the Chishti order in Delhi (Stobdan 2014).

Many Indians have been inspired and excited by the great Kyrgyz epic known as Manas, which also has a reference to India. Historians have seen connections between Manas and the Mahabarata, another epic from India. India has honoured Manas by naming a road after him as a sign of respect. India honoured the outstanding Kyrgyz writer Chingiz Aitmatov with the Jawaharlal Nehru Award to show respect and recognise the Kyrgyz people's unique identity. India had limited but friendly contact with the people of Kyrgyzstan during the time that it was still a part of the Soviet Union. This was a long time before Kyrgyzstan achieved its independence. These ties became more intimate as a result of the visit of Rajiv Gandhi and Sonia Gandhi to Bishkek and Issyk Kul Lake in 1985, as well as the festival of India in the

USSR (1987-1988), which promoted cultural exchange as well as engagement between people-to-people (Stobdan 2014).

India was one of the first countries to establish diplomatic relations with the Kyrgyz Republic in 1992, following the independence of the Kyrgyz Republic on August 31, 1991. 1993 saw the opening of the resident mission of the Kyrgyz Republic in New Delhi, whereas 1994 saw the opening of the Embassy of India in Bishkek. During the past three decades, the two nations have kept their bilateral relations at a high level of intimacy.

India's 'Connect Central Asia' Policy

The region known as Central Asia has historically been important in bridging the gap between Europe and Asia. It continues to provide a large-scale opportunity for commercial activity and economic exchange. If India does not make investments in or provide funding for small and medium-sized businesses in Central Asia, it is highly unlikely that India's economic interests will grow in that region. Therefore, it was necessary for India to establish a centralised meeting place for many types of business organisations and stakeholders, including investors, business owners, bankers, marketers, and merchants (Stobdan 2014).

India's external interests are critically reliant on Central Asia as a strategic lynchpin. The Indian government envisioned its new CCAP in 2012 in order to clarify India's interests and create a new platform that might build the foundation for creating an everlasting strategy. The CCAP is intended to be a clever strategy outlining India's comprehensive proactive political, economic, and people-to-people involvement with Central Asian Countries, both individually and collectively. The CCAP was introduced at India's first Track 1.5 diplomatic exchange between India and Central Asia, which took place on June 12–13, 2012, in Bishkek. The former president of Kyrgyzstan, Roza Otunbayeva, and the minister of state for external affairs, E. Ahamed, jointly launched the conversation. The Indian Council for World Affairs (ICWA) and the World Diplomatic Academy, Bishkek, jointly oversaw the Dialogue.

Considering the potential Central Asian States for its own economic growth, in 2003, India launched a new project, 'Focus CIS', with the target of an influential presence in the CIS market. In order to strengthen its position and avert China's dominance in CAS, India came up with a stronger strategy called 'Connect Central Asia Policy' (CCAP) in 2012. This gives India opportunities for the facilitation of transit and connection to trade with Central Asia and

the Persian Gulf regions, which respectively will boost trade and investment. Since CAS are all inland countries and have no outlet to the sea, in this case, India becomes a key partner and important player by providing them with the most reliable corridor towards the Indo-Pacific regions. Within the framework of the CCAP, which includes political, economic and cultural engagements, India has huge opportunities to boost its bonds with the Central Asian States because both regions have deep-rooted historical and cultural links.

It has been observed that especially Indian Strategy: Connect Central Asia Policy' made the ICWA a significant participant in the India-Central Asia mechanism on cultural diplomacy exchange. This is reflected in the 'India-Central Asia Dialogue' editions, which first was held in Kyrgyzstan in 2012, second in 2013, Kazakhstan, third in 2014, Tajikistan and fourth in 2016, India. This dialogue forum was followed up by the interaction of government officials, academics, scholars and entrepreneurs from CAS and India, which provided boosting multilateral cooperation. Soft power elements, such as scholarly gatherings, intellectual exchanges and conference publications, facilitate a further step for decision-makers in the international arena.

On January 27, 2022, the Prime Minister also served as the virtual host of the first India-Central Asia Summit, which included all the presidents of CASs. The interaction between India and the Central Asian nations at the level of head of state is unprecedented. India's expanding engagement with Central Asian nations, which are a part of India's "Extended Neighbourhood", is reflected in the first India-Central Asia Summit. The meeting fell on the 30th anniversary of the beginning of diplomatic ties between India and the nations of Central Asia (MEA Report 2021-22).

Cultural and Religious Scenario

"Waves upon waves of immigrants arrived in India from Central Asia", writes Nurul Hasan, "and many of these were intellectuals, scientists, technologists, and artisans". They added to India's rich tapestry of life and culture. Indian missionaries and merchants reciprocated by bringing religions, arts, and merchandize to the region (Hasan 1985).

Kashmir has long been symbolised not only as a "heaven on earth" but also as a famous location of "cultural plurality". As a result of Kashmir's remarkable exposure to and multilateral collaboration with South and Central Asian countries, its people were imbued with symbiotic traditions of universal brotherhood, communal harmony, and mutual

coexistence that predate pre- and post-Islamic times: courtesy of soft borders, free trade, and people-to-people contacts. Kashmir is often referred to as the Iran-i-Saghir' (Small Iran) because of her multilateral linkages with the rest of the world (Kaw 2010).

The cutoff of India's direct trans-surface access to the South and Central Asian neighbourhood over Kashmir, as well as the suspension of cross-cultural pollination and people-to-people contacts, have resulted in significant commercial losses. However, there are currently initiatives underway to resurrect such historical ties for the sake of greater economic, security, cultural, and civilizational reasons (Kaw 2010).

Conclusion

The definition of cultural diplomacy has been thoroughly described in the fourth chapter of the study. It is preferable to clarify, however, that the primary cultural diplomacy mechanisms have the capacity to showcase national power and prestige, which supports national security. A large investment in the nation may arise from exposing businesspeople and investors to the economy and society. It's important to note that the Indian government built up powerful cultural networks to promote its soft power resources abroad.

The contribution of the Indian diaspora who settled in Central Asian states to their country, India, has been the emphasis of this thesis. This chapter seeks to emphasise how important they were in establishing joint ventures, stimulating FDI, easing export, and mobilising human resources from India. This chapter aims to raise policymakers' attention in India to the diaspora and diasporic entrepreneurs, as well as the contributions they provide, which are otherwise not regarded as assets worth fostering. The nature of the Indian diaspora in Central Asian states is distinct from that of other areas of the world. The Indian diasporas in other developed countries have a habit of spending where they reside, settling down permanently and only providing intermittent help to their family back home. The Indian diaspora in the Central Asian states can provide market intelligence and serve as a knowledge bridge between the two countries. Indian officials should recognise the diasporas' untapped potential as strategic assets, particularly that of diasporic entrepreneurs in the Central Asian states.

Despite the proximity of India and CAC and their cultural and commercial linkages, the full potential of their business capability has yet to be realised. Both India and CAC are now actively working to realise this potential through updated policy frameworks and the

deepening of bilateral ties in the public and corporate sectors. Based on the above-mentioned investment project estimations, it is apparent that a good and healthy working relationship between these two countries can be beneficial to both. Since ancient times, there have been numerous strong historical and cultural connections between Central and South Asia, including those between Buddha and Babur and Bukhara. A cultural diplomacy is an important tool in international relations because it may be used to show off a country's strength and prestige, which strengthens national security.

CHAPTER FIVE

INDIA'S CULTURAL DIPLOMACY AND PROJECTION OF SOFT POWER IN RUSSIA AND CENTRAL ASIAN STATES

Introduction

The exchange of ideas, values, traditions and other aspects of a culture or identity is at the core of cultural diplomacy. In turn, cultural diplomacy also uses these exchanges to determine its agendas. The central purpose of cultural diplomacy mainly includes; strengthening relationships, enhancing socio-cultural cooperation between states, promoting national interests etc. Cultural diplomacy continues to be an effective method of diplomatic communication between states, and in the near future, it can acquire a greater level of significance for governments. It bears greater relevance in promoting public diplomacy of states and as a key element in developing soft power.

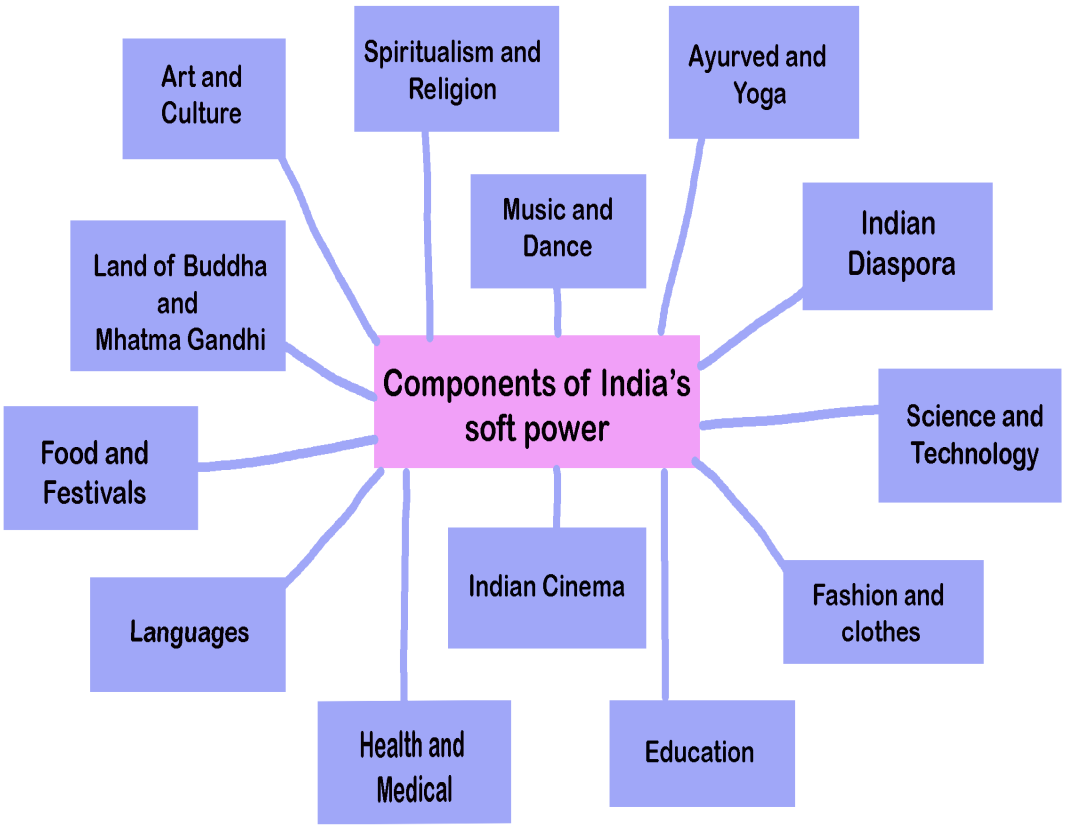
Moreover, in contemporary times, states have widely applied soft power for pursuing diplomatic endeavours with regard to other states. In general terms, soft power is defined as "the ability to influence other's attitudes". It can be developed as well as promoted by the government and non-governmental organisations. The promotion of soft power is not entirely dependent on government acts but rather on Indian movies, culture, yoga, religion, and spiritualism— all of these acts as essential soft power tools. Apart from this, the Indian Diaspora serves a vital role in not just preserving historical and cultural relations but also extending across the economic spectrum. This is especially relevant due to the richness they have acquired through various occupations and their impact on the domestic and international economy.

The present chapter discusses the various aspects of India's soft power and provides an overview of the most important tools and facets of soft power. This chapter seeks to answer the question of what role the Indian government, particularly the Ministry of External Affairs and the Indian Council for Cultural Relations, plays in the promotion of cultural diplomacy and soft power. This chapter also discusses the most important measures and policies that the Indian government has enacted concerning the Indian Diaspora and explains what they are.

India's Soft Power Sources

India is the world's largest democracy. As soft power, India's devotion to democracy strengthens India's moral ideals. India hosts cultural festivals around the world on a regular basis, highlighting various parts of its culture. The Indian government's PBD project is a praiseworthy attempt to harness the economic and political influence of the Indian Diaspora around the world (Purushothaman 2010).

Figure 5.01: Components of India's Soft Power



The success of the Indian Diaspora as a vital source of soft power can be attributed to its rich civilizational ethos and magnificent cultural qualities and history, which they have preserved in their host countries, as well as their brilliance in knowledge and intellectual capacities. The Indian Diaspora has extraordinary abilities and strengths in collaborating with multiple ranges of people and adapting to a variety of conditions. The Indian Diaspora has enormous economic potential. The economic situation of the Indian diaspora is improving, particularly in nations like Russia. As a result, India's economic involvement with its diaspora, as well as

the nurturing of this economic relationship, will undoubtedly be a crucial confidence-building measure for meaningful political changes in the diaspora's host nation. In short, the Indian diaspora enriches India's cultural legacy, civilizational values, economic capabilities, and political ethos as a soft power asset.

Characteristics and Practices of Indian Culture

Cultural ties are important for enhancing democratisation processes in civil society, aiding conflict avoidance and resolution, maintaining trust among individuals, and developing cultural collaboration in unfavourable settings. India has a diverse culture. India has had a long and fruitful civilizational, historical, and cultural link and interaction with countries as diverse as Southeast Asia, the Mediterranean, the Gulf, the Central Asia region, and African and European nations. For millennia India's wealth and success have attracted both traders and migrants. Additionally, India is globally acclaimed for being Buddha's homeland. It is also the spiritual home of Buddhists all over the world. India has an advantage over others due to its growing worldwide footprint and closer ties in the cultural, economic, and diplomatic areas of international affairs.

The cultural diplomacy initiative was developed to help India grab a new identity in the international cultural landscape. Cultural diplomacy is a relatively new field that encompasses a wide range of "nations, territories, races, social and political systems, and cultural traditions". The very presence of cultural diplomacy contradicts the concept of soft power. Another framework for the inquiry was spread using cultural hegemony, orientalism, and nationalism in order to have a different viewpoint. It has been observed that in the international cultural arena, culture and ideology reflect the two sides of hegemony and counter-hegemony.

Culture is one of the most important sources of soft power. Films have long been proven to be the most effective medium for disseminating home culture, legacy, and custom. Bollywood, India's most popular film industry, produces a wide range of films that are popular in South Asia, Central Asia, the Middle East, Southeast Asia, and other regions of the world (Mahapatra 2016). Soft power is defined by its ability to influence, exchange, and establish cultural bonds across national borders that are not governed by governments. This necessitates cross-cultural dialogue, trade, and mutual interest.

The impact of India's soft power on international platforms was recognised even before the term "culture diplomacy" was coined in the twenty-first century. For ages, Indian arts, culture, and spiritualism have captivated people from all over the world. Prime Minister Narendra Modi is currently developing new trends in Indian diplomacy by combining modern soft power components. Dignity, dialogue, shared prosperity, regional and global security, and cultural and civilizational ties are five important cornerstones of foreign policy that have been adopted and integrated with the country's larger economic goals (The Pioneer, 28 July 2018).

Foreign policy under the Modi government is focused on other things like establishing an Asian century based on "vikasvaad" that will bring peace and unity to the continent. The theme of peace, brotherhood, coexistence, and prosperity is promoted by Indian cultural diplomacy.

However, India's use of soft power has been hampered by key constraints such as a lack of resources in comparison to countries such as the United States and the lack of a defined strategy due to internal tensions (Maini 2016). Western countries are also affected by India's soft power. Despite increased and successful soft power use, India has yet to define a uniform mix of soft power elements to achieve projected foreign policy objectives. The disparity between three fundamental bases of soft power; "cultural influence, standards formed by domestic values and policies, and demonstrated through foreign policy", is due to the space between a highly cosmopolitan and assertive foreign policy and a bounded and inflexible domestic political system (Gill and Huang 2006).

With regard to soft power, particular emphasis is placed on "the diasporic community's networks, through which people living outside their home country frequently promote and propel cultural traditions and civic values in order to attract natives of their home country, thereby exercising their soft power to influence the perceptions of the host society's people". "Every ethnic community formed by immigrants in the host country has developed strong networks and promotes their culture and civic ideals on behalf of their homeland, so acting as a soft power influencing agent".

The goal of Indo-Russian relations is to control and dominate all areas of global events, including population, military capabilities, and economic progress. India's soft power strengthens the impact of culture, economics, and politics in the formation of such power.

There is no other diaspora on the planet with such a wide range of languages, ethnicities, and religions. Like no other diaspora, the Indian diaspora has preserved its language, traditions, and celebrations. They have a strong desire to preserve their culture and natural environment, which will assist them in enhancing their existing links in the future. Moreover, they also celebrate festivals in a similar way that Indians do. Though members of the Indian diaspora are familiar with the host country's culture, they also spread and promote their own cultural customs among the native people of the country where they have settled. India's culture is made up of many different elements, including Indian apparel and fashion, Indian cuisines, Indian festivals, Indian cinema, religion and spiritualism, Yoga, and Ayurveda.

India's Powerful Nation Builders

Indian soft power was given a historical depth based on civilizational background by the messages of peace spread by Gautama Buddha, Mahatma Gandhi, Jawaharlal Nehru, and Rabindranath Tagore (Thussu 2013). In many nations, anti-colonial and anti-racist movements have been inspired by Gandhi's views. The Gandhian ideology has served as an inspiration to notable individuals such as the Dalai Lama, Martin Luther King Jr., and Nelson Mandela. As Hymans (2009) describes, “Gandhi created India’s soft power out of whole cloth. In his hands, characteristics that once had seemed an element of Indian vulnerability suddenly became an element of Indian strength. Today, India realizes the words of Einstein on Gandhiji, “Generation to come will scarcely believe that such a one as this, it may be, ever in flesh and blood walked upon this earth”.

Indian Diaspora: A Key Soft Power Asset

The presence of the Indian diaspora in India's economic, political, humanitarian, and socio-cultural sectors has been remarkable. The Indian diaspora has grown into a key source of soft power for India, assisting in influencing, creating, and maintenance of a healthy and mutual relationship between their host nations and their homeland.

"Diasporas have developed as powerful entities as they are regarded as soft power in the arena of foreign policy strategy, as well as an agent or catalyst of economic development in

their countries of origin, in addition to their active engagement in host nations", writes Mahalingam (Mahalingam 2013).

India needs to do a better job of utilising its soft power resources at home and abroad. To enhance India's tourism, culture, and communication, Indians will need to engage in bilateral and multilateral collaboration with other countries. India cannot afford to repeat similar errors again, and it must recognise that its foreign policy can only be reinforced by utilising its soft power in addition to its hard power (Gupta 2008).

Indian Fashion and Clothes

Several factors impact and determine clothing, including "geography, economic situations, climatic conditions, age, education, and other social aspects". Fashion, on the other hand, is a broad term that encompasses hairstyles, accessories, and other factors in addition to apparel. Fashion is viewed differently by different people. Fashion trends shape a society's ideals and shape the beliefs and culture of its members; rather than limiting ourselves to the ideas of European or western fashion, we might divide the concept of fashion into elite and daily fashion.

Fashion is socially obvious but sociologically significant. Fashion has a big impact, as seen by participants' reactions, and creates identities, including gender. Most Indian women wear saris. Saris vary in size and colour depending on their intended usage, but they're long enough to wrap around the waist or torso.

Indian fashion designers have become increasingly popular in Russia. The Indian entertainment business is strongly reliant on the Indian market in Russia in many ways. The diasporic community enjoys Indian music, films, and daily soaps. This has aided in the promotion of Indian products, cuisine, and costumes, both directly and indirectly. Indians are also well-versed in the wholesale and retail trades and have a large network of contacts. Connecting this demand and consumption pattern with the Indian economy might be extremely beneficial. More communication and familiarity with the professionalism that exists in India for the creation of those products is required. There is also a need for a unique approach for Russia and Central Asia, as well as the identification of viable products and markets. Traditional products like jewels and jewellery are among the items that can be exported.

There are certain clothes that have been worn by every Indian culture for a long time and are known as their people's traditional dresses. On significant occasions and traditions, individuals prefer to wear traditional attire. The older generation who immigrated to Russia preferred to dress in their native style. They wore sarees, blouses, dhotis, shirts, Ghagharas, dupattas, and turbans, among other things. However, the Indian diaspora's idea of dressing has changed over time. Today's youth wear jeans, t-shirts, jackets, skirts, tops, gowns, and caps, among other things. Even the fabric of the garments has shifted in popularity. Previously, Indians liked cotton, but now they chose polyester, denim, and easy-to-clean textiles.

The Indian diaspora's fashion sense has influenced Russians' fashion sense as well. When they attend Indian festivals and rituals, they also dress in traditional Indian attire such as sarees, kurtas, pyjamas, Ghagharas, dupattas, blouse-skirts, and so on. Russian designers are likewise influenced by Indian clothing designs and attempt to incorporate them into their own.

Indian Food Culture

Another important component of India's soft power is its food, which has become increasingly popular in many parts of the world. It is not difficult to locate an Indian restaurant in a variety of locations. Many restaurants in different South Asian nations have Indian names, which is unique. Indian spices have also found their way into the homes of many non-Indians around the world. Indian dishes such as samosas, chaat, chicken tikka masala, masala dosa, curries, and many others have spread across the globe (Mahapatra 2016).

In Russia, there are numerous Indian Restaurants. While Indian food is enjoyed by people all over the world, many people are unaware that Indian food is as different as its culture. Every region of India has its own distinct cuisine with distinct characteristics. North India is recognised as the country's wheat belt. While some people in Northern India love meat, a significant portion of the population is vegetarian. Northern Indian cuisine is spicy and generally deep-fried. Eastern Indians are primarily non-vegetarians, with fish being one of the most common foods. Eastern Indian cuisine has a hotter flavour due to the excessive use of chiles. Western India is primarily a desert region. Lentils are extensively consumed in the

area, although vegetables are scarce due to the lack of available land. Chutney and pickles are among the condiments served with the meal. The majority of food in Southern India is steamed or roasted. Rice is the foundation of every meal, and it is typically served with a thin soup known as rasam and a spicy lentil stew known as sambar.

There are Indian restaurants that specialise in regional cuisines such as north Indian, south Indian, Punjabi, Gujarati, non-vegetarian and vegetarian-only. People choose restaurants based on their interests and preferences, thanks to these specialities. Locals also prefer Indian restaurants since they get to see Indian culture, friendliness and hospitality at these establishments.

Indian Festivals

A festival is a social event that can be found in almost all human cultures. India's festivals are observed in the United Kingdom, the United States, France, Japan, Russia, and a number of other nations. This gives a greater understanding of Indian culture. In addition, the festivals aided in the promotion of tourism in India.

Festivals are an important element of human culture and tradition. It is a social activity that promotes interpersonal relationships, brings the community together, and builds social identity and social capital. Within a community, social capital encompasses interpersonal relationships, familiarity, and cooperation. Furthermore, the festival is influenced by its economic surroundings, the facilities utilised to stage the event, the media, local or regional culture, the festival's geographical position, and so on. The Indian diaspora organises a variety of festival events such as cultural, religious, social, regional, and food festivals that draw people from all over the world. Festivals are changing, and their economic and social influence is growing. Festivals are thus an important cultural component.

The Indian diaspora celebrates a variety of festivals, including Dushera, Diwali, Holi, Guru Nanak Jayanti, Makar Sankranti, Navaratri, Chhat Puja, Pongal, and others. The Indian community celebrates these festivities with zest and vigour. Food, clothing, and decorations are all important aspects of Indian festival celebrations. Other ethnic groups in Russia also participate in the celebrations by partaking in unique rituals and practices. They are invited to participate in Indian festivals. Sweets and other delicacies cooked during the celebrations are enjoyed by them. They also perform pooja or havans, dance the Garba, fly kites, decorate

their homes with lights and flowers, and offer prayers at temples and Gurudwaras. They take pleasure in these events in the same way that Indians do.

Indian Cinema

As described by the German Academy for cultural diplomacy, "Film has served as one of the most influenced and accessible mediums of cultural diplomacy, and it has had a unique ability to affect 'the masses' all around the world" (www.culturaldiplomacy.org). Cinema is a powerful cultural practice and institution which both reflects and inflects the discourse of nationhood. There is not better way of studying Indian culture than through its culture-specific cinema. Cinema was, is and will always remain a medium of message and values (Singh 2007).

Apart from Hollywood, the Indian Hindi film industry, popularly known as Bollywood, is possibly the most well-known example of entertainment in the world. Since the 1930s, Indian films have been admired in a variety of countries throughout the world, but it is only since the 1990s that Bollywood has had a significant impact on worldwide popular culture. Increased liberalisation, decentralisation, and deregulation of the media and cultural sectors in the world's largest democracy, combined with advancements in digital delivery and distribution technologies, have made Indian films visible in the global media domain. Apart from Hollywood, Bollywood has more influence in other countries in terms of cultural diplomacy. Contrary to western self-sufficiency, the strengthening of family and community-directed ideals has enabled audiences in other developing countries to be more drawn to Indian cinema.

There are two Tollywood (Telugu and Bengali Cinema), Kollywood (Tamil Cinema), Chhollywood (Chhattisgarhi cinema), Sandalwood (Kannad Cinema), Mollywood (Malayalam Cinema), Ollywood (Oriya Cinema), Jollywood (Assamese Cinema) and so forth. According to statistics, "annually, India produces between 1500 to 2000 movies, which is the highest number in the world (statista.com 2019).

Indian music and films have a considerable share of the international market and have proven to be a powerful tool for promoting Indian culture, particularly in Asia, Europe, Africa, West Asia and Central Asia. Indian films, particularly Hindi films, are extremely popular in nations such as Russia, Syria, and Senegal. Indian films are popular not just in South Asian nations

such as Afghanistan, Bangladesh, Nepal, Pakistan, and Sri Lanka, where people identify with India because of the similar cultural values depicted in the films, but also in Europe, Africa, and the Middle East. Indian music and films have had a significant impact on South Asia (Purushothaman 2010).

Hindi movies are currently simultaneously broadcast throughout the world and in India, and the actors in these movies are well-known in both the commercial and entertainment sectors on a worldwide scale. Numerous festivals and events have a Bollywood theme, and prestigious schools provide courses and research on this style of popular culture. Bollywood has a broad appeal and is enhancing India's international standing. The largest film business in the world, India produces 1,500 to 2,000 films annually in more than 20 different languages. Bollywood movies have a 12.6% annual growth rate, which is higher than the 5.6% annual growth rate of Hollywood films (The Economic Times 2017).

The films have been utilised by the Indian government to promote tourism in various parts of the country. Concerned embassies have been tasked with organising cultural events and securing airtime for youth performances and Indian films on electronic media. Bahubali, Bajrangi Bhaijaan, Bajirao Mastani, Dangal, Kabhi Khushi Kabhi Gum, Rang de Basanti, and a slew of other films have made their way to Russian theatres. Russians enjoy watching and admiring Bollywood films, and they have a soft spot for Indian actors. Members of the Indian diaspora watch Indian films because they feel linked to their culture, homeland, and country through them. Locals in Russia watch these films because they believe they have greater worth than Hollywood films. Family unity, patriotism, love, sacrifice, passion, and other such values are all conveyed in Indian films. Indian history, culture, traditions, clothes, and festivals are also reflected in Bollywood films.

Contemporary Bollywood films experienced a new wave thanks to movies like Kabhi Kushi Kabhi Gam, Kuch Kuch Hota Hai, Dilwale Dulhania Le Jayenge, Pardes, Swades, Airlift, Namaste London, and Kal Ho Na Ho. As a result of these diaspora-focused movies being shot abroad, a certain place or nation becomes well-known. A good example is the Swiss Ambassador's Award given to film producer Yash Chopra for his contribution to promoting "Brand Switzerland" through his films.

The International Indian Film Academy (IIFA) was established in 2000 to recognise the aesthetic and technical brilliance of professionals in Bollywood. The yearly ceremony is held

in many nations, most of which have a sizable Indian Diaspora, including the UAE, UK, Canada, Sri Lanka, China, Thailand, Malaysia, Singapore, and South Africa. It has been noted that Indian tourism grew by 30% following each award presentation. The IIFA is regarded as the representative of Hindi cinema, but delegations from Indian industry and culture also attend the festivities (Baluja 2011).

India's film stars enhance the nation's cultural reputation and frequently serve as a bridge between India and other nations. For example, Raj Kapoor and Mithun Chakraborty helped to popularise superstars in the Soviet Union and Syria during the Cold War. During the regime of Hafez al-Assad in Syria, the life-size portrait of then-Bollywood superstar, Amitabh Bachchan, was as big as that of Al-Assad (Tharoor 2008). Bollywood has strengthened its financial position and sought out coproduction with Hollywood and European studios since the Indian states designated the film industry to be a component of the industrial sector in 2000 (Hollyfield 2018).

Spiritualism and Religion

India is a democratic and secular country. The Indian Constitution, as well as other laws and policies, promote religious liberty. India's civilizational ethos is based on unity in diversity. The diversity of India can be seen in its geography, demography, languages, cultural practises, and, most notably, religious diversity. Hinduism, Islam, Sikhism, Christianity, Buddhism, Jainism, Zoroastrianism, and Judaism are all practised in India. In India, people of all religions coexist in peace and harmony, with mutual respect.

For millennia, Indian spirituality has had a strong global presence. One of the pieces of evidence is the establishment and operation of a large number of yoga centres around the world. Indian classical dances have received international acclaim and affection. Not only for the inhabitants of the subcontinent but also for the rest of the globe, the country's religious heritage is of great interest and significance. In the past, Buddha has played a prominent role in India's international engagement. Immigrants frequently transplant their traditional religious institutions to their new location during the process of immigration and settling (Yang and Ebaugh 2001).

In India, religions define how people live their lives. It teaches a variety of principles and values, including dharma (obligation), forgiveness, truthfulness, inner purity, courage,

nonviolence, Karma, non-possessiveness, and many others, in order to live a happy and peaceful life. In today's Russia, a growing number of people are converting to Indian religions. As a result, religious leaders have been able to establish organisations to preach and promote their faith in Russia. Various organisations in Russia, funded by various religious groups, are attempting to teach religious customs and assist people in maintaining or adopting their religion. ISKCON (International Society for Krishna Consciousness), International Swaminarayan Satsang, and Sikh Foundation Inc. are some of the significant religious organisations that have established themselves in Russia. The principles and ethics preached by Indian faiths attract and affect Russians.

Ayurveda and Yoga

India's spiritualism has affected people all over the world, and its preachers have travelled the globe promoting yoga and mysticism. In times of strife, war, distrust and disagreement, India's spirituality is essential. India is known for its tolerance of many religions and cultures. Yoga is a traditional Indian approach to controlling a person's bodily, mental, and spiritual states. The term "yoga" comes from Sanskrit. It literally means "to unite", implying the union of body and mind.

Yoga's popularity in Russia has skyrocketed, and it is now widely regarded as a highly beneficial health practice. The good portrayal of yoga in the media and official reports produced by governments that declare yoga as an activity that promotes positive health benefits can be credited for the rise in the popularity of yoga.

People in Russia practise a variety of yoga styles to be healthy, including live music yoga, naked yoga, Ashtanga style yoga, rock and roll yoga, and so on. In Russia, there are a number of Indian-origin yoga teachers that have opened their own yoga training centres. Yoga has become a possible business opportunity in Russia, where yoga practitioners can purchase apparel, equipment, and other infrastructure. With overwhelming support from 177 countries worldwide, the UN General Assembly proclaimed June 21st of each year as the "International Day of Yoga" in 2014. Since then, yoga has grown in popularity around the world. Additionally, the government of Uzbekistan supports its citizens' adoption of a healthy lifestyle. As a result, on the initiative of Uzbek President Mirziyoyev, the Yoga Federation was created in 2018 and now has 50 locations nationwide, including 30 in Tashkent (yogafederation.uz).

The fact that Uzbekistan was the starting point of Indian Prime Minister Narendra Modi's 2015 trip to Central Asia suggests that the nation is significant to India among the CAS. Modi emphasised the importance of the Hindi language, which is connected to the nation's financial strength, while speaking with Uzbek Indologists, Hindi language learners, and members of the Indian community in Tashkent. According to a saying, "those (countries) whose economies are strong, their linguistic wings increase faster as people seek to study their language" (RediffNews 2015). The first Uzbek-Hindi dictionary was published by Uzbek Indologist Bayot Rakhmatov at the meeting with the prime minister, demonstrating the high regard the Uzbek nation has for the Hindi language.

Ayurveda, like Yoga, is quite popular in Russia. Ayurveda is a holistic medical system that originated in India. The phrase Ayurveda means "knowledge of life", and it is made up of two Sanskrit words: Ayu (life) and Veda (scientific knowledge) (Sen and Chakraborty 2017). As a complete method for living a long and healthy life, Ayurveda is often regarded as the "science of longevity" (Pandey 2013). It lays out a plan for revitalising the body through the correct diet and nutrition. It includes a variety of remedies and natural methods for healing and preventing a variety of common diseases for which there are few medical cures. It is a user-friendly and natural interactive system. It teaches the patient to be self-motivated and accountable.

Ayurveda has its origins in the history of India's civilisation and culture. The four Vedas (5000–1000 BC) are considered historic Indian writings that contain information and knowledge about natural medicines. Ayurveda was thought to be a complete medical system. It was regarded as one of the most well-organized medical systems. Ayurveda is drawing a growing number of individuals from all over the world due to its lack of side effects and natural treatment capacity. Despite the fact that the Indian diaspora and many others are actively promoting Ayurveda in Russia, the Indian government must take a more serious and proactive role in Ayurveda promotion.

Information Technology

The reputation of India and its diaspora across the world has been a result of the transformation of India as a modern nation-state and particularly the progress made in the field of information and technology. In the countries where they have settled, the Diaspora is no longer seen as a poor group. The expansion of the Indian community as "political leaders,

professionals, managers, and entrepreneurs in foreign areas have occurred over the last two decades".

The Indian diaspora is an integral part of the Indian IT industry, which is widely recognised and has well-documented successes. The Indian diaspora has always had a close relationship with India's IT industry. Both have aided each other's quantitative and qualitative development. The Indian diaspora benefited the IT sector on multiple levels, including "the improved human capital skills, social and financial support, remittances, foreign direct investments, the formation of networks and markets, and the elevation of India's standing". The Indian IT industry, on the other hand, created a significant potential for the mobility of highly qualified workers and provided the diaspora with several possibilities to engage with their motherland (Pande 2014).

The Indian diaspora has undoubtedly contributed significantly to the growth and evolution of the Indian IT industry. It also emphasises the shift from brain drain to brain gain when highly skilled diaspora return to their home countries for mutual benefit. India's experience with the IT industry might be seen as a metaphor for diaspora-led development (Pande 2014).

From this perspective, the Government of India's development of a Global Indian Network of Knowledge in 2009 is a critical undertaking. Another endeavour to reconnect with the Indian diaspora is in the field of education, where Indian students opt to study IT. The government is considering establishing five universities in major Indian cities for PIOs who will be financially supported through a public-private partnership, with the goal of interacting with diaspora youth. The severe shortage of teachers in the field of education, particularly IT education, that India is currently experiencing is expected to be resolved with the active engagement of the diaspora. The diaspora has been instrumental in promoting IT education in India and in the establishment of reputable institutions. The Indian diaspora contributes significantly to educational projects in India, particularly at the Indian Institute of Technology (IIT), where the bulk of them are graduates. The contribution of the IT diaspora to India's primary education is significant (Pande 2014).

India's Cultural Diplomacy and Soft Power Projection

India, also known as Bharat (Bha is for knowledge and Rat is for people or a race), is the land where knowledge is practised. Along with Egypt and Mesopotamia, the ancient Indian (Harappan) civilization is regarded as one of the world's earliest civilizations and is credited with producing many brilliant scientists and thinkers. Hinduism, Buddhism, Jainism, and Sikhism are the four world faiths that originated in the Indian subcontinent. The Aryans, Achaemenids, Persians, Greeks, Parthians, Sakas, Kushanas, and Huns in the ancient period, the Arabs, Afghans, Turks, and Central Asians in the mediaeval period, and the Portuguese, Dutch, French, and English in the modern period were among the various rulers who had an impact on India throughout the history. These groups were important sources of social and cultural diversification in India.

As a result of Islam's spread into India, a distinctive Indo-Islamic cultural tradition arose, demonstrating an impressive process of Islam's adaptation to and interaction with local customs. This led to the development of close political, economic, and cultural ties with Afghanistan, Persia, Turkey, and the Arabian Peninsula (Malone 2011). Over millennia, India has provided Jews, Parsis, many sorts of Christians, and Muslims with a haven and, more crucially, with religious and cultural freedom (Tharoor 2013). Not through the might of kings and governments but through the travels of pilgrims and merchants, India is a land-linked nation (Eck 2012). These foundational elements enriched India's culture and served as a model of "unity in diversity", which aided in the stability of India's democracy. The idea that "Vasudhaiva Kutumbakam"—"the whole globe is one single family"—is an essential component of Indian philosophy and has made India a global leader in terms of the harmonious and diverse cultures of the world.

Soft Power Dynamics

International politics revolves around the concept of power. Though power has several dimensions, in common usage, it refers to one's ability to track the activities of others in a systematic manner. One facet of power is soft power, which refers to one's ability to persuade others to achieve a goal. Different countries place a high value on soft power in today's world of international politics. India had demonstrated its soft power potential for several years, long before the notion was studied by political figures. India has utilised both harsh and soft power at various times throughout its history. India has a lot of potential for using its "smart

power", which combines soft and hard power characteristics. Soft power is a method of gaining cultural and economic clout without resorting to armed force (Bell 2015).

Power is defined in international relations theories as the ability to accomplish things and control others, to persuade people to do things they would not otherwise do. "Traditionally, the test of a great power was 'strength of war" (Nye 2004). War was the ultimate game in which international politics' cards were played, and relative power estimations were verified. Power sources have altered over the years as technology has advanced. The term 'soft power' was created by American academician Joseph Nye in his books 'Bound to Lead,' published in 1990, and 'The Paradox of American Power,' published in 2002. After military and economic power, Nye introduced the concept of soft power or the "third dimension" of power. Soft power, according to him, is the ability to shape preferences that are linked to intangible power resources such as appealing culture, ideology, and institutions (Nye 2002).

In today's information era, three sorts of countries are likely to achieve soft power and prosper. These are: (1) those whose dominant cultures and ideals are closer to prevailing global norms (which emphasise liberalism, pluralism, and autonomy); (2) those with the most access to multiple communication channels and thus more influence over issues; (3) and those whose credibility is enhanced by their domestic and international performance (ibid).
Soft power has recently been converted into huge diasporic populations holding crucial economic and political positions in their countries of residency, as noted in the third point above. In terms of soft power, Nye writes, "India has an established democracy, successful leadership of non-aligned nations during the Cold War, a powerful diaspora, and the largest motion picture industry in Asia and the Middle East, vying with Hollywood" (ibid). For example, The Indian community has grown to become America's wealthiest ethnic minority, has proven particularly powerful in influencing US policies toward South Asia (Pocha 2003).

Many aspects of India's foreign policy demonstrate its soft power, such as a greater acceptance of international rules, peaceful resolution of disputes, the development of mutually beneficial economic ties, and the recognition of the need to address non-traditional and transnational security issues such as terrorism, international crime, and escalation, all of which are becoming more integrated with methods recommended by a number of international organisations (Gill and Huang 2006).

Soft power has been a critical component of all countries' foreign strategies in recent years. India's soft power can be divided into several categories. The first is India's cultural and spiritual history, which has aided in the development of relationships with other regions like East Asia and Southeast Asia. Soft power has the ability to influence a larger worldwide audience by changing perceptions of legitimacy and altering the atmosphere of acceptable borders within which economic and military power is exercised. Soft power is one arrow in a country's security quiver; it is not a one-size-fits-all solution (Tharoor 2008). Soft power is potent, and it can be more so than hard power at times (Pallaver 2011).

Culture, political ideals, and foreign policies are important aspects of soft power. When these things are perceived as legitimate, they generate group norms that can alter behaviour and motivate actions (Zheng 2009). In addition to this, “due to civilizational values, rich cultural heritage, music and art, pluralism, democratic ethos, spiritualism and yoga, science and technology, and most importantly, the vibrant diaspora group that has taken India to every corner of the world, India has an enormous source of soft power.

Culture has a significant impact on the development of soft power. It can help a country project a positive image, which in turn affects its soft power (McClory 2011). The appeal of a country is enhanced by a sustainable domestic governance model that includes openness, justice, and liberty. The country's ability to import international students is an important tool for conducting public diplomacy. The exchange of "foreign students" has "ripple effects" on others who aren't directly involved. Education is crucial in this situation. In terms of rules, liberal policies, and the extent of invention, business and innovation aims at a country's economic model (McClory 2011).

India's financial and political help is currently being used to support the regime's internal and foreign policy objectives. Today, India's development assistance to other nations reflects the true picture of India's soft power. When used as part of a bigger strategy for the bilateral relationship, development aid as a tool of Indian foreign policy is likely to have an impact. Soft power has now evolved into a secondary component of India's diplomacy, working in tandem with the country's hard power resources. Over time, India has realised that these two components of power should not be pitted against one another, especially for a rising global power like India. The Indian diaspora's economic success, particularly in industrialised countries, aims to boost India's soft power (Maini 2016).

Various religions, languages, and civilizations have found India to be a welcoming environment. Sanskrit has played a crucial role in shaping India's soft power identity. Individual values are linked to universal principles in Indian tradition, which makes no distinction between people based on religion, language, ethnicity, or colour. Mahatma Gandhi is often regarded as one of India's most popular soft power ambassadors. Swami Vivekananda was a major soft power facilitator in India (Mahapatra 2016).

However, advancements in communication technology, as well as their widespread availability, have aided in the formation of diaspora networks and improved the regularity and speed with which they communicate with their people and country. As a result, it is critical to keep the diaspora interested and associated with the homeland, as well as to design policies that are tailored to the needs of each part of the diaspora, depending on its characteristics. India's present and future, as well as that of the diaspora, are inextricably linked. Both parties must work to establish and maintain a mutually beneficial partnership. One of the most important ways for India to engage soft power diplomacy is through its diaspora.

With regard to India, its soft power potential is comprised of; “diverse polities, dynamic democracy, Gandhi's heritage, and admirable principles of truth and nonviolence, acquired throughout the country's history of freedom struggle”. In contrast to the West, where soft power is succeeded by the effectiveness of hard power, India approached soft power in a unique way. In many regions of the world, India has allowed its soft power effects to take precedence over physical power. The desire for this evolving power to re-examine and reinforce its respective position on the international platform has increased as its vision and interests in the global economy have grown. Through government-supported and funded international conventions, India has recently revised its course in the face of overwhelming popular opposition.

The Indian diaspora has shaped economies and earned a prestigious position in the world. Entrepreneurs, labourers, traders, teachers, researchers, inventors, doctors, attorneys, engineers, managers, and decision-makers are among its members. This certainly demonstrates a desire to actively engage an already engaged diaspora in order to achieve long-term economic gains and improve India's international image. The diaspora's economic

and political relevance, as well as the necessity for engagement with it, are a result of India's growing strategic importance and its plans to integrate it (Palit and Palit 2009).

The Ministry of Indian Overseas

The Ministry of Overseas Indian Affairs was established in May 2004 to deal with the difficulties of Indian residents living abroad, and it is historical that the government recognises and honours the contribution of these people to India's overall economic development. Overseas Indians are considered both the product and drivers of globalization. Taking their assistance and leveraging them as a medium to form alliances will benefit India as an emerging economic power.

It was devoted to everything having to do with the Indian community that had migrated to other parts of the world. It was referred to as the "Services" Ministry, and its primary functions included the provision of information, the establishment of partnerships, and the facilitation of any and all matters concerning Overseas Indians. To manage the varied spectrum of services offered, the Division was organised into four functional service divisions, which were as follows:

a) Diaspora Services
b) Financial Services
c) Emigration Services
d) Management Services

The Division's primary focus was on establishing connections between and among Indians living overseas in order to facilitate the formation of partnerships with members of the diaspora.

In addition to addressing any and all concerns pertaining to Overseas Indians, the Division was actively involved in a number of collaborative projects with Overseas Indians to advance a variety of important fields, including commerce and investment, emigration, education, culture, health, and science and technology. On January 7, 2016, this Ministry was merged with the Ministry of External Affairs to form the current Ministry. It was said by the government that the move was in accordance with the administration's "overall purpose of reducing government and maximising governance" and that it would assist the government in addressing issues of duplication and unnecessary delays. In the case of the Pravasi Bharatiya

Divas (PBD), it provides a platform for the diaspora to rejuvenate their emotional bondage to their country of origin (Sharma 2011). Along with the PBD, the Pravasi Bharatiya Samman Award was initiated, which is aimed at celebrating the achievements of the Indian diaspora as well as to encourage NRIs to invest in India's growth story.

Ministry of External Affairs

India's Ministry of External Affairs is the department in charge of carrying out the country's foreign policy. The Minister of External Affairs, a Cabinet Minister, is in charge of the Ministry of External Affairs. The most senior civil servant in charge of the Department of Foreign Affairs is the Foreign Secretary, an Indian Foreign Service officer. The Ministry represents the Government of India through embassies, is in charge of India's representation at the United Nations and other international organisations, and is in charge of advancing and defending Indian interests and influence around the world by giving other nations billions of dollars in development aid.

Additionally, it provides guidance on foreign governments and institutions to other Ministries and State Governments. On January 7, 2016, the Ministry of Indian Overseas was merged with the Ministry of External Affairs to form the current Ministry. Everything having to do with India's interactions with the rest of the world is within the purview of the Ministry of External Affairs. It is responsible for the development, implementation, and presentation of India's official foreign policy. The primary purpose is to enhance India's national security and developmental interests in a world that is becoming increasingly globalised and autonomous.

As for the MEA Report (2018), special focus and attention are given to ensuring the welfare and protection of vulnerable sections of the overseas Indian community. Indian diaspora engagements include programmes likewise: as (1) Overseas Citizenship of India Scheme, (2) National Pension Programme for NRIs, (3) Scholarship Programme for Diaspora Children, (4) Online Service for Voters, (5) Corporate Internships for Young Overseas Indians, (6) Tracing the Roots, (7) Overseas Indian Youth Club, (8) Indian Community Welfare Fund, (9) Pravasi Bhartiya Kendras, (10) Study India Programme and (11) Know India Programme.

Pravasi Bhartiya Divas

Since 2003, the 9th of January has been designated as Pravasi Bharatiya Divas (PBD), an event that is held annually to recognise the contributions made by members of the Overseas Indian community to the progress of India. The ninth of January was selected as the date to commemorate this event because it was on this day in 1915 that Mahatma Gandhi, widely considered to be the most influential Pravasi ever, arrived back in India from South Africa. He went on to lead India's independence movement and forever altered the lives of the Indian people.

Since 2015, its format has been modified to commemorate the PBD once every two years and to organise theme-based PBD Conferences during the intervening year with participation from overseas diaspora specialists, policymakers, and stakeholders. The Indian community living outside of India can use these conventions as a forum to engage in activities that are mutually beneficial to the people and government of the land where their ancestors were born and raised.

These conventions are not only beneficial for networking among members of the Indian diaspora who live in different regions of the world but also provide attendees with the opportunity to share their experiences in a variety of professional arenas. The purpose of the PBD Convention, which has been held annually from the 7th to the 9th of January since 2003 and is considered the flagship event of the Ministry of External Affairs, is to connect India to its vast overseas diaspora and bring their knowledge, expertise, and skills together on a common platform.

Table 5.01: Pravasi Bhartiya Divas Convention, Ministry of External Affairs 2022

Sr. No.	Dates	Venue
1	9-11 January, 2003	New Delhi
2	9-11 January 2004	New Delhi
3	7-9 January, 2005	Mumbai
4	7-9 January, 2006	Hyderabad
5	7-9 January, 2007	New Delhi
6	7-9 January, 2008	New Delhi

7	7-9 January, 2009	Chennai
8	7-9 January, 2010	New Delhi
9	7-9 January, 2011	New Delhi
10	7-9 January, 2012	Jaipur
11	7-9 January, 2013	Kochi
12	7-9 January, 2014	New Delhi
13	7-9 January, 2015	Gandhinagar
14	7-9 January, 2017	Bengaluru
15	21-23 January, 2019	Varanasi
16	9 January, 2021	Virtual

Source: Pravasi Bhartiya Divas Convention, Ministry of External Affairs 2022

The 15th PBD Convention was held in Varanasi, Uttar Pradesh, from the 21st to the 23rd of January 2019, with Uttar Pradesh serving as the Partner State. The 15th PBD was attended by more than 7,000 delegates in total. Two new attractions were added to the 15th Pravasi Bharatiya Divas in order to show respect for the sentiments of the larger diaspora. These new attractions were the opportunity to visit the “Kumbh Mela” in Prayagraj and to participate in Republic Day celebrations in New Delhi on January 26, 2019. Both of these opportunities were offered to PBD participants. A number of the heads of diplomatic missions stationed in India took part in the Kumbh Mela to explore Indian traditions, rituals and culture.

The 16th Pravasi Bharatiya Divas Convention was held on January 9, 2021, in a totally virtual mode because of the current Covid pandemic. The different PBD Convention components, including the PBD Conferences and the "Bharat Ko Janiye" Quiz, were also organised virtually in the months leading up to the Convention. The theme of this PBD was "Contributing to Aatmanirbhar Bharat". On the PBD website as well as on MEA Social media sites on Facebook and YouTube, the full event was streamed live.

The Pravasi Bharatiya Samman Award

The Pravasi Bharatiya Samman (PBSA) is the highest honour that can be given to people residing outside India. The PBSA is given by the President of India as part of the Pravasi Bharatiya Divas (PBD) Conventions which has been organised annually since 2003. As per the government norms this award can be given to "a Non-Resident Indian, Person of Indian Origin, or an organisation or institution established and run by the Non-Resident Indians or Persons of Indian Origin who has made a significant contribution in any one of the following fields"

Improved awareness of India in other countries;

Contribute materially to the advancement of India's issues and concerns;

establishing more robust connections between India, the Indian diaspora, and the countries in which they are now residing;

causes relating to social welfare and humanitarian aid, either in India or elsewhere;

The well-being of the indigenous community in the area;

activities related to philanthropy and charity;

eminence in one's field or remarkable effort that has contributed to the enhancement of India's status in the country in which one resides; or India's prestige in that nation has increased as a result of its preeminence in a certain field (for non-professional workers).

It is highly astonishing that from 2003 to 2021, not even a single PIO or NRI, as well as any form of diasporas organisation, has gotten this prize who is residing in Russia and the Central Asian States.

India Center for Migration

The India Center for Migration (ICM), formerly known as the Indian Council for Overseas Employment, was established by the Ministry of External Affairs (MEA) in July 2008 as a "not for profit" society under the Societies Registration Act of 1860. The Ministry of External Affairs (MEA) uses the India Centre of Migration (ICM) as a research think tank on all issues involving global mobility and migration. The Center conducts research that is empirical, analytical, and policy-related and runs pilot projects to compile best practises. ICM has actively organised workshops, research studies, and seminars in conjunction with academic institutions, state governments, and foreign organisations over the years, using a multi-pronged strategy to broaden the scope of its activities.

ICM carries out research projects that include tracking and analysing the trends and dynamics of the global labour market. Additionally, it has been funding initiatives to improve and develop skills in order to increase access to jobs abroad.

Main objectives of ICM are:

Acting as a "think tank" to develop and carry out medium- to long-term initiatives for encouraging Indian employment abroad.

To routinely track, research, and analyse global labour market developments as well as different labour-sending and - receiving nations' strategies to create and maintain a national labour supply strategy that is competitive internationally.

To conduct research on global labour markets and find new opportunities for Indian youth to work abroad.

To promote India as a source of qualified, skilled, and trained workers.

To oversee social programmes based on need for Indian expatriates.

Indian Council for Cultural Relations

While building and promoting national image on the international arena, the ruling elite of independent India had projected a high degree of cultural self-awareness. Thus, for promotion of cultural diversity and heritage of India a range of institutions had been set up as important pillars of international outreach. Through the 1950s and into the 1960s, the government of India founded a number of institutions which provided the dominant paradigms for the art and culture field as a whole (Isar 2014). Among the major ones was the Indian Council for Culture Relations (ICCR), which carried out Nehru's ambitious idea of capturing heart and soul of the people abroad. The main linchpin of cultural diplomacy agency, ICCR, under the Ministry of External Affairs (MEA) of India, kept building bridges between countries. ICCR was founded in 1950 by Maulana Abul Kalam Azad. Along with the ICCR he established several cultural institutions in India, with the aim of 'preserving India's heritage of performing arts'. The following were formed in India: Sangeet Natak Academy (1953) for music, dance and drama, Lalit Kala Academy (1954) for fine arts and Sahitya Academy (1954). As stated by Azad during the inaugural ceremony of the Sangeet Natak Academy, "India's precious heritage of music, drama and dance is one which we must cherish and

develop. We must do so not only for our own sake but also as our contribution to the cultural heritage of mankind" (www.indiaculture.nic.in).

In an effort to strengthen cultural relationships and promote India's soft power abroad, the ICCR organise a variety of events and programmes. Through its online and offline activities, ICCR is able to forge relationships with foreign students all around the world despite the Covid-19 pandemic that brought the entire world to a standstill. Under the banner of the "Azadi Ka Amrit Mahotsav", the ICCR actively organise a number of significant events to commemorate India's 75th anniversary of independence. The Council collabourates with its 18 Regional centres and 37 Indian Cultural Centers (ICCs) overseas. The ICCR's operations include numerous brand-new projects and one-of-a-kind events in addition to existing and regular activities (MEA Report 2021-22).

The Indian Council for Cultural Relations (ICCR) was constituted in 1950. The stated objective of the ICCR includes; "to actively take part in the creation and implementation of policies and programmes relevant to India's international cultural relations; to promote and strengthen cultural exchanges between India and other nations and people, and to build relationships with countries". In order to advance India's cultural linkages with other nations through a variety of mechanisms involving people-to-people interaction, ICCR has been engaging in exchanges with other nations of the world in the field of visual art.

Through its extensive network of Indian Missions and Posts abroad, ICCR has a vast collection of exhibitions on diverse subjects and styles, including paintings, photos, textiles, and more, which are sent for display overseas in various museums and art galleries. Additionally, with the help of the relevant Indian Mission/Post abroad and at the invitation of renowned museums, art galleries, and organisations, ICCR supports Indian artists who wish to exhibit their work overseas.

The Council's main responsibility is to advance cultural understanding on a global scale. To achieve this goal, the Council presents top-notch performers/groups in many nations so that the public can witness and appreciate the variety and vitality of Indian performing art genres, such as classical, folk, theatre, modern dance, music, etc. These organisations are deployed both inside and outside the scope of India's Cultural Exchange Programme. Throughout the past 60 years, artists from all over India have ventured abroad. In addition to planning Cultural Weeks and Festivals centred on a particular nation or region, the ICCR has deployed hundreds of cultural troupes across the world. Over 160 groups have been abroad annually

for the past few years. The Council takes satisfaction in having dispatched great masters, living legends, and budding young talents. This is a fantastic approach to highlight the ongoing and rich culture of India as well as its astounding diversity.

The musical instrument known as "Shehnai" is a product of the Indian subcontinent. It is composed of wood, with a double reed at one end, and a flared bell made of wood or metal at the other. Although it is also played at concerts, its sound is frequently employed during weddings, processions, and in temples because it is believed to produce and preserve a sense of auspiciousness and holiness.

From December 11–17, 2019, a 06-member Shehnai ensemble led by Shri Sanjeev Shankar and Shri Ashwani Shankar travelled to Russia to perform at the "Namaste Russia" Festival. The event received extensive press coverage in both print and electronic media because to the ROSS CONCERT, an organisation within the Russian Federation's Ministry of Culture. The general population in the area, including the Indian community, attended the concerts.

Kathak dancers under the direction of Prachee Shah Paandya, performed at the SCO's gala concert in Dushanbe, Tajikistan in September 2021. The ICCR sponsored an eleven member Kathak Bollywood dance ensemble, which included Bollywood actors and Kathak dancer Ms. Prachee Shah. Along with other dignitaries, the huge event was attended by EAM from the Indian side and Mr. Nazarion Obid Odilzoda, first deputy minister of culture for the Republic of Tajikistan. The group then travelled to Kyrgyzstan to performed at the Regional Tourism Forum (MEA 2021).

The ICCR disseminates Indian cultural knowledge through performing art forms like classical, folk, modern dance, theatre, music, and other art forms around the world in order to boost India's image and cultivate its soft power diplomacy. The former president of the ICCR, Dr Karan Singh, made this statement in reference to Indian cultural festivals that are held abroad: "Earlier, cultural diplomacy was considered peripheral; now, it is clear that soft power is important, and the idea behind the Festival is to project India as a plural, multicultural society and to achieve the objectives of political diplomacy" (Shukla 2016).

JNCC MOSCOW

The concept of establishing a full-fledged Indian cultural Center in Moscow was inspired by the extraordinary success of the Festival of India in the USSR, which took place in 1988. Since its opening in 1989, the Jawaharlal Nehru Cultural Center has been instrumental in

promoting Indian culture in Russia. Russia has a tremendous interest in and admiration for Indian culture. JNCC substantially satisfies the desire to learn more about Indian culture and its many facets of traditions.

Teachers from Russia and India provide classes at JNCC in traditional dance, yoga, Hindi, and tabla. JNCC employs sixteen native Russian teachers, the majority of whom received their training in various classical dance forms in India, in addition to four teachers who are stationed in India. Every month, JNCC welcomes about 800 new students. It is open every day, including weekends, and offers more than 140 classes per week.

In addition to teaching at JNCC, JNCC teachers also take classes at nearby Russian universities, institutions, and schools. On academic collaboration projects, JNCC also communicates with Russian academic institutions. JNCC occasionally works with Indian cultural centres that are run voluntarily and on a local level in more than fifteen Russian cities. The JNCC is in charge of carrying out the Cultural Exchange Program between Russia and India. Additionally, it offers guidence to students who wish to pursue self-financed or ICCR-sponsored studies in India.

Lal Bahadur Shastri Centre for Indian Culture (LBSCIC), Tashkent

The Lal Bahadur Shastri Centre for Indian Culture (LBSCIC) was formerly known as the Indian Cultural Centre in Uzbekistan. It was established in 1995 and received its current name in March 2005. Major cultural events are organised in Tashkent by the LBSCIC in conjunction with India's Independence Day and Republic Day celebrations. Additionally, the Center hosts regular Tabla, Yoga, and Dance (Kathak) classes on its grounds. The Center routinely arranges visits of its yoga and Kathak dance students to other provinces (viloyats) to create cooperative cultural programmes as part of our outreach operations. The schedule of events includes dance and music performances, art exhibits, open lectures, seminars, etc. (MEA)

The Center also hosts a number of activities throughout the year to introduce young people to India, including singing Indian music, reciting Hindi poetry, and writing essays in both English and Hindi about Indian themes. To promote the Hindi language, the Center also shows movies in both Hindi and English. The Center provides Hindi publications to institutions as well as regularly scheduled Hindi classes, symposia, and competitions. Additionally, the Center sends two students to the Central Institute of Hindi in Agra each year

for training in Hindi. The ICCR's administration under the Government of India Scholarship Schemes fills all available spots during the year (www.mea).

The centre keeps a well-stocked library with literature on India in the following languages: English, Hindi, Russian, and Uzbek. It also keeps a reading room with copies of all the major Indian newspapers and publications. The Center collabourates with the Council of Friendship Societies of Uzbekistan, which promotes friendship among Uzbeks. The ICCR has established the "India Chair" at the University of World Economy and Diplomacy in Tashkent, in order to reach out to more young Uzbek individuals.

Publication

The Ministry of External Affairs' main magazine is called 'India Perspectives'. It is a bimonthly magazine with readers from 170 different countries that is published digitally in English, Hindi, and 14 other foreign languages. It is designed to emphasise India's bilateral ties with the rest of the world and to support the Ministry's diplomatic endeavours. The journal gives readers a glimpse into Indian culture and tradition as well as some aspects of modern India. The newspaper is one of the most reliable sources of information about India's "soft diplomacy" activities as well as its rich cultural, scientific, and political history because of its intellectual, analytical, and verifiable editorial material. The journal introduces the globe to India by exhibiting the nation's many facets through unique stories on travel, art, music, film, and other topics.

Two issues of the Hindi bimonthly magazine "Gagananchal", which is published by the Council's Hindi division, were made available in the reporting period in the months of August and October 2021. It gave the Council great pride to learn that "Gagananchal" had also been chosen for the Raj Bhasha Kirti Purskar for 2020–21. The India-Kyrgyz Dictionary of Words of Common Origins is a joint effort between the Kyrgyz National Commission on State Language and ICCR (MEA 2021).

Indian Chairs Abroad

ICCR establishes Chairs of Indian Studies (Political Science, Philosophy, History, Sociology, and Economics), Hindi, and Sanskrit in various foreign colleges and institutions around the world after consulting with Indian Missions Abroad. The goal of these Chairs is to serve as a hub around which Indian Studies and Indian languages, as mentioned above, might emerge in

academic institutions overseas. They also aim to familiarise students with India's history and cultural politics.

Indian professors assigned to these Chairs not only conduct seminars on topics ranging from politics and economics to society and culture in India, but also guide research projects, organise conferences, publish academic papers, deliver public lectures, and engage in other scholarly interactions with both students and academics in that nation. This helps spread knowledge about India and fosters a greater appreciation for a variety of India-related topics. The Memorandum of Understandings (MoUs) that the Council and the University/Institution of Central Asian countries have signed governs the establishment of Chairs are in the list given below.

Table 5.02: Institutaions Tie-ups Between Both the Regions

Sr. No.	Country	Institute/University and City
1	Tajikistan	Tajik National University, Dushanbe
2	Turkmenistan	Turkmen National Institute of World Languages, Ashgabat
3	Uzbekistan	Samarkand State University , Samarkand
4	Uzbekistan	University of World Economy, Tashkent
5	Uzbekistan	Tashkent State University of Oriental Studies (TSUOS), Tashkent

Source: https://www.iccr.gov.in/online-forms-links/chairs/introduction

Fellowships to International scholars

Scholarships are a crucial instrument for encouraging people from other countries to learn about and value Indian arts, heritage, and culture. These are also a means of fostering goodwill, outreach and promoting India's soft power around the world. Under 23 distinct scholarship programmes, the ICCR provided 3825 scholarship spots for the academic year 2021–2022 for a range of disciplines, including performing arts, Ayurveda, Unani, Siddha, and Homoeopathy, at the UG/PG/PhD level at qualified Central/State Indian Universities/Institutes. A total of 2393 students had submitted their acceptances as of October 2021 (MEA 2021).

Scholars from abroad with expertise in the social sciences and culture of India are given junior and senior research fellowships by the ICCR. According to this scheme, the chosen Fellow is associated with a university in India based on mutual consent. Junior fellowships

are intended for young research scholars who want to do post-doctoral research on pertinent themes, whereas senior fellowships are awarded to distinguished scholars with established academic credentials and a body of published works. Under the numerous scholarship programmes offered by the ICCR, many international students travel to India each year to pursue a broader education in various universities and colleges. Orientation Programs are provided by ICCR through its Regional Offices located all across India to provide prospective students from outside with an introduction to India and to make their stay in India comfortable. Every year, summer and winter camps are held as part of the welfare activities for international students studying in India under various scholarship programmes managed by ICCR.

In general, scholarships for Indian classical music, dance, and fine arts are awarded to Uzbekistan under the General Scholarship Scheme (GSS), Cultural Exchange Programme (CEP), and ICCR Special Scholarship Scheme. The Council organises international conferences on topics like ideology, Buddhism, Sufism, Tagore and other relevant themes related to the Indian culture, philosophy, and society. This is done in order to advance India's soft power, improve India's skills in cultural diplomacy, and strengthen the dialogues between civilizations. In the end, these conferences assist the Council in carrying out its resolution to continue to represent India's significant cultural and educational efflorescence. These conferences are highly helpful and engaging in sustaining and spreading the notion to promote India's rich legacy since they bring famous Indian scholars and other scholars from around the world to the same platform.

India’s entry in SCO has made Delhi’s presence in this region more visible. To enhance the dialogue and strengthen India’s engagement with the region, an Indian Study Centre was created at the Samarkand State University in 2019. The Government of India is interested in further development of educational exchange, joint training and creation of modern innovative technologies with the University (CMOGujrat 2019). Accordingly, Indian Ministry of External Affairs has a number of fully funded programmes under Indian Technical and Economic Cooperation (ITEC) for training to persons from 161 partner countries in India. As per Minister of External Affairs, S. Jaishankar, for 2019-20, around 14,000 scholarships, both short-term and long-term, were being offered in various areas of civilian and defence competencies in premier Indian institutes.

Many experts believe as the best tool for the implementation of soft power is Cultural Diplomacy, which makes it possible to exert a certain influence on other countries by means of elements such as culture, ideas and values. Richard Arndt (2005) explains, that since the Bronze Age cultural diplomacy has been a norm for human civilization. The giving gifts was the diplomat's first move- as 'a form of sociopolitical currency and pledge of honour'. The exploring of the regular trade routes by adventures enabled frequent exchange of information and cultures, ideas, beliefs and the intermingling of people, which can be identified as early examples of cultural diplomacy.

Professional diplomacy and diplomatic services are much younger than international relations. Consciously, diplomacy came into being when human society got collectivized into tribes that needed to negotiate the mutually overlapping matters with their counterparts. The purpose of diplomacy is to protect the lives of nations, property and territory. By the end of the seventeenth century, words like '*diplomaticus*' and '*diplomatique*' were applied more restrictively to treaties or state papers dealing with international relations (Roberts 2009). In the 21st century, the subject matter of diplomacy has expanded from the high politics of war and peace to include issues like health, environment, development, science and technology, education, law, art and culture. Inclusively, diplomacy still remains the mechanism of representation, communitcation and negotiation through which states and other international actors conduct their business (Melissen 2005).

Richard Arndt (2005) suggest, that 'cultural relations grow naturally and organically, without government intervention – the transactions of trade and tourism, student flows, communications, book circulation, migration, media access, inter-marriage – millions of daily cross-cultural encounters' and 'cultural diplomacy can only be said to take place when formal diplomats, serving national government,, try to shape and channel this natural flow to advance national interest.

The important aspect of cultural diplomacy is intertwined with the concept of 'branding', to present a national image and cultural achievements of the country to the world.

Azadi Ka Amrit Mahotsav

The Government of India has launched the Azadi Ka Amrit Mahotsav to commemorate and celebrate 75 years of independence as well as the illustrious past of its people, culture, and

accomplishments. This Mahotsav is dedicated to the Indian people who have not only played a significant role in advancing India along its evolutionary path but also possess the strength and capacity to be inspired by the spirit of Aatmanirbhar Bharat. The 75-week countdown to our 75th anniversary of independence began on March 12, 2021, and the formal Azadi Ka Amrit Mahotsav trip began on that date. It will conclude on August 15, 2023, one year after it began.

According to Prime Minister Narendra Modi, “the Azadi Ka Amrit Mahotsav symbolises the elixir of independence, the inspiration of the freedom fighters, fresh ideas and commitments, and Aatmanirbharta. This Mahotsav is a celebration of the nation's awakening, the realisation of the dream of good governance, and the advancement of peace and development on a global scale”.

Since gaining its freedom in 1947, India has come a long way in the intervening years. Celebrations called "Azadi Ka Amrit Mahotsav" were held in India and its diplomatic missions and posts around the world to honour the country's 75th anniversary. Every one of our diplomatic posts around the world has been putting on display India's illustrious past, culture, and accomplishments (MEA Report 2021).

Similar to the history of the freedom movement, India's 75-year journey following independence is a testament to the grit, ingenuity, and initiative of everyday Indians. Indians have distinguished themselves through hard effort both domestically and internationally. India, the birthplace of democracy, is continuing to advance by enhancing democracy. India is leaving its mark from Mars to the moon thanks to its expertise and scientific prowess.

The Development Partnership Administration (DPA)

India's development assistance has significantly broadened in both breadth and reach during the past few years. There has been more attempt to engage developing nations. Development assistance has been spurred by India's enduring geopolitical, strategic, and economic interests as well as the need to efficiently deliver India's assistance programme. To successfully manage India's development assistance programmes, through the stages of conception, launch, execution, and conclusion, the Development Partnership Administration (DPA) was established in January 2012 in acknowledgement of this. The territorial divisions in the Ministry that continue to be the primary contacts with partner nations in terms of determining their developmental needs and priorities, work in collaboration with the DPA inorder to coordinate how it operates. Through the phases of project conception, assessment,

implementation, monitoring, and evaluation, the DPA is gradually building the skills necessary to manage projects in a variety of industries and regions. The demands of the partner nations are the foundation of India's development partnership, which is designed to meet as many of their requests as is technically and financially possible.

India's primary development assistance tools include the Line of Credit (LOC), Grant Assistance, High Impact Community Development Projects (HICDPs), Technical Consultancy, Disaster Relief and Humanitarian Aid, as well as capacity-building programmes for civilian and military training under the Indian Technical and Economic Cooperation Program (ITEC). Although India is also extending its development assistance reach to South East Asia, the Caribbean, Latin America, Pacific Island Countries, etc., the focus of development assistance has historically been on the CIS, Africa, and countries in India's immediate neighbourhood (MEA Report 2021).

Lines of Credit (LoC) to the Central Asian States

LoCs are essentially loans with favourable terms. Foreign nations are presented with LoCs on a bilateral basis. Through the Exim Bank of India, the Ministry of Finance's Department of Economic Affairs and the Ministry of Finance jointly conduct this operation.India assists the partner nations through the LoC at several project implementation stages, including project conceptualization, technical research, and the selection of qualified project management consultants and execution firms. The partner nations benefit from cheaper interest rates, a lengthy moratorium of five years, and an extended payback period of twenty to twenty-five years under LoCs. Based on their national goals, the partner countries have a lot of freedom in deciding which areas to focus on and which projects to choose.

Additionally, as a large portion of every development project funded by the LoC is carried out by local subcontractors using local resources, it benefits the local economy and industry in the partner nations. Both geographically and sectorally diverse LoCs make up the portfolio. Incontext of geography, LoCs extends to include Russia and the Central Asia countries. In emerging industries including connectivity, information and communications technology (ICT), health, renewable energy, oil refinery, water and sanitation, etc., LoCs have been expanded for funding projects in such fields (MEA Report 2021).

During the Second Meeting of India-Central Asia Dialogue, held on October 28, 2020— a Commonwealth of Independent States (CIS) External Affairs Minister (EAM) announced a “Government of India LoC offer/availability of USD 1 billion for five Central Asian

countries, namely Kazakhstan, Tajikistan, Turkmenistan, Uzbekistan, and Kyrgyzstan, for priority development projects in areas such as connectivity, energy, IT, healthcare, education, agriculture, etc". The government of India has given the government of Uzbekistan two LoCs totalling USD 488 million, including for social infrastructure and other development projects (MEA Report 2021).

The External Publicity and Public Diplomacy Division and Social Media Platforms

In accordance with its mandate, "the External Publicity and Public Diplomacy Division (XPD)", kept up its efforts to clearly communicate India's viewpoint on important foreign policy matters. At the same time, proactive initiatives to promote the "India Story" and other noteworthy accomplishments of the nation to a global audience continued apace. Despite the difficulties brought on by the Covid-19 pandemic, the division was able to keep its activities moving forward throughout the year by using innovative virtual platforms.

The Russian Federation's foreign ministers visited India in April 2021 as one of the actual visits. In December 2021, the President and Ministers of Foreign Affairs and Defense of Russia paid a visit to India to participate in the India-Russia 2+2 summit. For the third edition of the India-Central Asian Dialogue, five foreign ministers from Central Asian nations visited India in December 2021. These activities received a lot of media attention. MEA has more than 3.74 million Twitter followers, including 2.2 million for @MEAIndia and 1.5 million for @IndianDiplomacy, an increase of about 140,000 followers from the previous year. Through social media channels, missions and posts have also kept up their interaction with the local community and the diaspora in the host nation.

Currently, there are approximately 192 Indian Missions/Posts on Twitter, 186 on Facebook, and approximately 105 on Instagram, with more being urged to sign up for the platform. The Ministry's extensive use of digital media has made it possible to reach audiences not just in India but all around the world with information about the activities of the Ministry and Missions/Posts more quickly, directly, and accurately (MEA Report 2021).

Table 5.03: List of social media platforms (31st July 2022)

Sr. no.	Organisation	Twitter	Facebook	Instagram
1	Azadi ka Amrit Mahotsav	120K	2.9K	221K
2.	Consulate General of India, St. Petersberg	26.5K	27K	1.7K

3	Consulate General of India, Vladivostak	6K	45K	5.6K
4	Embassy of India Bishkek	10.1K	16K	11.2
5	Embassy of India, Ashgabad	2.8K	1K	13.5K
7	Embassy of India, Dushambe	4.2K	4.5K	1.8K
8	Embassy of India, Moscow,	47.5K	105K	35.8K
6	Embassy of India, Nur-Sultan	34.2K	17K	1K
9	Embassy of India, Tashkent	15.3K	11K	1K
10	Incredible India	2.4M	2M	585K
11	Indian council for cultural Centre (ICCR)	26.5K	62K	12.7K
12	Indian Diplomacy	1.5M	784K	774K
13	Indian Technical and Economic Cooperation (ITEC)	5K	16K	1K
14	Jawaharlal Nehru Cultural Centre (JNCC)	166K	12.9K	12K
15	Lal Bahadur Shastri Centre for Indian Cultural, Tashkent (LBSCIC)	15.3K	4.6K	11K
16	Minister of External affairs	2.2M	2.1M	774K
17	Ministry of culture	382K	259K	168K
18	Ministry of home affairs	8.4M	341K	148K
19	Ministry of tourism	329K	189K	103K
20	Overseas Indian Affairs	15.2K	2.1K	13.5K
21	Passportseva support	85.8K	4.9K	8.1K
22	Prime Minister's Office (PMO)	50.2M	13M	-
23	Swami Vivekananda Cultural Centre (SVCC) Dushanbe, Tajikistan	4.2K	4.5K	13.7K

Education

According to Frankel (1965) that no nation's economic growth can be seen as a self-sustaining process in and of itself since it depends on the existence or creation of the necessary social, cultural, and educational frameworks.

Several Indian students have previously studied in the former Soviet Union, primarily in medical and polytechnic institutes, and this practice has continued even after the USSR's dissolution. In reality, 50 of them were enrolled in Tashkent institutions of higher learning in 1999 (Leonard 2010). All of these individuals spoke Russian more proficiently since the instruction was given in that language. Numerous Indians attempted to start their own private businesses in the area due to the welcoming cultural environment. Sometimes, a few Indians also got married locally, which eventually led to them continuing their professional careers in that particular country. For instance, Doctor Akshey Khera, an Indo-Uzbek joint product who attended the Tashkent State Medical Institute, is currently regarded as one of the top ophthalmologists in all of Uzbekistan. Ashok Tiwari, another accomplished individual, is educated in Moscow and is the proprietor of the Uzbek pharmaceutical firm Shayana Farms. His business has had offices spread all across Uzbekistan since 2002. Along with manufacturing its own medicines, the company serves as Uzbekistan's exclusive distributor for other pharmaceutical firms.

Numerous Indian pharmaceutical firms, including Micro Labs, Lupin Labouratories, Unique Labouratories, Aurobindo Pharma, Dr Reddy's Labs, and Ranbaxy, profit from the fact that India is extremely sophisticated in this area by selling medicines to Central Asian countries. As a result, Indian producers have established a solid presence in the market, and the goods of various joint ventures, including Nova Pharma, Bravo Pharma, Ajanta Pharma, Gufic Avicenna, Shreya life sciences, and Ultra Healthcare, are well-represented in Central Asian region by numerous branches (Uzbekistan Pharma Report 2018).

More than 139 businesses with Indian capital participation were registered in Uzbekistan as of 2018, including 59 joint ventures with 80% and 100% foreign capital (UzDaily 2018). Along with numerous other agreements, the formation of cooperation between the Andijan region and the state of Gujrat was inked in 2018 during Mirziyoyev's state visit to India. An Uzbek-India Free Pharmaceutical Zone (FPZ) is being built in Andijan as part of the partnership in the pharmaceutical industry, particularly for Indian business owners. Several Indian businesses have already registered at the Andijan FPZ and started building their production facilities (Chaudhari 2019).

As a result, taking inspiration from India's "Vibrant Gujrat" Business Forum, Uzbekistan also hosted its first-ever International Investment Forum (IIF), dubbed "Open Andijan", from October 19 to 23, 2019, and inaugurated by Vijay Rupani, the Chief Minister of Gujrat State.

Several Gujrati industrialists from the fields of precious stones and jewellery, hospitality, healthcare, agriculture and food processing, textiles, and top farmers participated in the meeting to discuss opportunities. In Andijan, Rupani also unveiled a bust of Sardar Patel and opened a street with his name on it (Gujratindia.gov.in 2019). Another positive soft power strategy to promote cultural diplomacy between India and Uzbekistan is the development of Sharda University in Andijan. Students from all around the world could take courses in engineering, information technology, computer science, digital technology, international business, and marketing at the university.

MADAD Grievance System

In February 2015, the Indian Ministry of External Affairs introduced MADAD, an online mechanism for managing consular complaints. To aid Indians who are overseas and in need of consular assistance, the MADAD grievance system was created. The Indian embassies abroad and the MEA offices in Chennai, Guwahati, Hyderabad, and Kolkata currently track and follow up on consular complaints using the MADAD platform. MEA in Aid of Diaspora in Distress is MADAD's full name. Indian Diaspora members may file complaints directly with the system, and the grievances resolution procedure may be followed. The MADAD portal's main features include the ability to escalate unresolved issues, improve tracking and redress, and expedite the forwarding and treatment of complaints.

The MADAD webpage addresses complaints about restitution, legal proceedings, domestic help, detention abroad, transportation of mortal remains, repatriation, pay arrears, and learning the whereabouts of the deceased. In addition to handling consular complaints, Madad enables Indian students studying abroad or considering doing so to register, provide information about their programme, and give contact information so that the Indian government can be contacted in an emergency. MADAD Portal enables online registration, tracking, and responsible, transparent, and timely grievance resolution for Indians living abroad. The framework for addressing and resolving the problems of all abroad Indians has been greatly strengthened by tracking and monitoring through MADAD.

MADAD is one of the Ministry of External Affairs' standout initiatives for Digital India. It is an integrated digital platform that works seamlessly across websites, mobile platforms like iOS and Android, emails, and text messages to give users end-to-end tracking and monitoring in order to promptly address their complaints. A total of 50,327 complaints, including those

involving the repatriation of Indian citizens in distress abroad, have been filed on MADAD between February 2015 and July 15, 2019, of which 44,188 have been successfully resolved. This results in a resolution rate of nearly 90% for complaints filed on MADAD. The majority of cases that are awaiting final resolution do so for a variety of reasons, including insufficient information provided by complainants, a lack of cooperation on the part of foreign sponsors or employers, a limited role for missions and posts in court cases, and cases that are being looked into by local authorities.

Visa policy of India

Visitors to India are required to obtain a visa unless they are citizens of one of the countries that are exempt from the need. When travelling to India, citizens of some countries may be eligible for a visa upon arrival, whereas citizens of other countries are required to seek a visa from an Indian diplomatic office. India and Russia have signed bilateral Visa Facilitation Agreements/MoUs in December 2010 (MHA 2019).

Authorised portal for visa application to India is 'indianvisaonline.gov.in'. International visitors who only intend to visit India for leisure, sightseeing, casual get-togethers with friends and family, short-term yoga programmes, informal, unstructured courses in local languages, music, dance, arts & crafts, cooking, medicine, etc., medical care, including care provided by Indian systems of medicine, business purposes, and similar activities that do not last longer than six months are eligible to obtain eVisa. There are six different kinds of e-Visas that can be obtained from the government of India. eVisa is admissible only under the following categories: e-Tourist Visa, e-Business Visa, e-Conference Visa, e-Medical Visa, e-Medical Attendant Visa, and e-Emergency X-Misc Visa.

The Indian eVisa service is now available to citizens of 156 countries, including Russia, which meet the requirements. eVisa service countries list that has been provided by the Indian government does not include any of the Central Asian countries, which is a bit of a surprise. In addition to Turkmenistan, the other four central Asian countries as well as Russia have made it possible for Indians to obtain an eVisa. Tajikistan is the only country in the Central Asian region that offers a visa-on-arrival service to Indian travellers (MEA 2022).

High-Level Visits and Engaging with Indian Diaspora

The migration of skilled professionals from India to other countries is no longer seen as a "brain drain" but rather as a "brain circulation" that improves India's reputation in the

international community and contributes to "brain gain" in the home country through increased levels of innovation, investment, and business growth. The professional people who have left India are recognised as a group of entrepreneurial innovators (Newland and Tanaka 2010).

Earnings from non-resident Indians (NRIs) are estimated to be $250 billion, which represents one-third of India's gross domestic product (GDP). Therefore, non-resident Indians and those of Indian origin can make significant contributions to the Indian economy and boost the country's overall fiscal growth (GSSCORE 2019). Therefore, engaging with members of the Indian diaspora became an important strategic component of the Modi government's activities regarding foreign policy. It has become something of a signature for Prime Minister Narendra Modi to meet with members of the Indian diaspora during his travels outside of India; whenever he does so, the Indian community extends to him a warm welcome. The government of Narendra Modi initiated a number of nationwide initiatives in 2014, including Digital India, Make in India, the Clean Ganga campaign, Swachh Bharat, and Skill India Initiatives. The government of India approached the country's expatriate population with an invitation to invest in these key programmes. Because of this, India now receives more amount of foreign direct investments (FDI) from members of the Indian diaspora. Some of the most successful business magnates of Indian descent, such as Anil Agarwal of Vedanta and Laxmi Mittal of Arcelor Mittal, are active in industries in India that are associated with mining and metal production.

OCI Card and Visa

India's constitution forbids the simultaneous possession of citizenship in two different nations. The Government of India (GOI) resolved to register a Person of Indian Origin of a particular category as described in Section 7A of the Citizenship Act, 1955 as an Overseas Citizenship of India Cardholder based on the proposal of the High-Level Committee on Indian Diaspora. PIO cards and OCI cards have been combined, as stated in a notification that was published in the Gazette on January 9, 2015. This change was implemented by the Ministry of Home Affairs.

OCI card holders receive multiple entries, and lifelong visas for travel to India for any reason, but do not have any voting rights. For the duration of their stay in India, they are exempt from registering with the Foreigners Regional Registration Officer (FRRO) or Foreigners Registration Officer (FRO). OCI cardholders are also eligible for appointments as teaching

faculty in Central Universities, the new AIIMS established under Pradhan Matri Swasthya Suraksha Yojana (PMSSY), IITs, NITs, IISERs, and IIMs. A person registered as an OCI cardholder is eligible to apply for grant of Indian citizenship under section 5(1) (g) of the citizenship Act, 1955 if he/she is registered as OCI cardholder for five years and is ordinarily resident in India for twelve months before making an application for registration. A person who has held an OCI card for five years and has regularly resided in India for twelve months prior to submitting an application for registration is entitled to apply for a grant of Indian citizenship under section 5(1) (g) of the Citizenship Act, 1955.

Conclusion

Since the 21st century many countries focused on cultural diplomacy and it is observed that numerous scholars are studying it globally. A number of countries have seriously invested in cultural diplomacy to create a favorable image and reputation around the world. Traditional cultural diplomacy has mainly been played out in official institutions and government bodies and is often classified as a form of 'soft power', as opposed to 'hard power'. The majority of cultural institutions are to promote the following areas: language teaching and educational exchanges; in national branding to enhance the visibility of their country on the international scene together with other communication activities; projects to foster cultural cooperation, artistic exchanges, mobility of cultural professionals and the development of the cultural and creative sectors.

The research has shown that the cultural institutes operating abroad are focused on the promotion of their national cultural and languages such as through the organization of cultural events targeting a local audience. Because cultural diplomacy is not a monologue, it is based on openness and intercultural dialogue by involving several events to projects, from bilateral to multilateral co-operation, from products to process with cultural values and attitudes.

The drive for increased Hindi usage and the promotion of yoga on a global scale provided India with a solid position to employ soft power strategies in this area. Remarkably, "International Yoga Day" has been widely observed in Russia and the Central Asian State's stadiums since 2015. In addition to Indian music and movies, yoga has recently gained popularity as contemporary culture in the area. It is interesting that numerous yoga students have launched their own yoga teaching businesses in various locations after receiving their diplomas from Indian Cultural Centers like LBSCIC in Tashkent.

CHAPTER SIX
INDIAN MIGRATION PATTERNS AND DIASPORA POLICY

Introduction

The Indian Diaspora played a significant role as middlemen throughout the colonial period. Many such far-reaching changes have taken place due to post-colonization, which have changed the ground situation in many areas. In addition to wealth, overseas Indians provided talents in various established and developing countries worldwide. The status and respect granted to the Indian diaspora, wherever it is located, reflects India's development and prosperity. Revolutions in transportation and communication have boosted linkages between the diaspora and their native nations, even encouraging deep connections with distant communities. One of the main challenges faced by Indians living abroad is that having a sizable Indian community anywhere significantly impacts India's relations with the host countries. The Indian diaspora, who are business owners, workers, traders, educators, researchers, innovators, physicians, engineers, managers, and administrators, has frequently reshaped economies.

Some scholars agree with the three distinct elements of the Indian diaspora in terms of migration; firstly, during the colonial period when indentured labourers were sent by the British to countries such as Surinam, Guyana, Trinidad and Tobago, Fiji, and Mauritius. Secondly, migration to the Gulf during the 1970s as professionals, artisans, and skilled and unskilled factory workers, and the thirdly, consisting of professionals and the educated elite to the advanced countries of the West have one thing in common - the success achieved by them in coexisting with the indigenous population. This chapter examines the pattern of Indian migrants and the historical route of the Indian diaspora to spread worldwide in ancient, mediaeval, colonial, and post-colonial times.

From colonial times to the current day, state policy toward the Indian diaspora has been variable. Emigration from India has been diverse, reflecting the diversity of languages, regions, religions, and other types of social stratification. In terms of old and new emigrants, the Indian diaspora has been highly differentiated. As a result, no unified policy toward such a heterogeneous diasporic community could and could not be implemented. It was and remains impossible to have a standard policy toward such a heterogeneous diasporic community. However, policies relating to the diaspora existed from the period of the Indian

National Congress until the present day, and they addressed a variety of challenges. This chapter sets the groundwork for India's diaspora policy. It examines the significant changes and issues in India's diaspora policy over time. The chapter is further split into parts and subsections according to distinct time periods. This chapter deals with the research questions of which route and migration pattern has been adopted by the Indian diaspora for displacement worldwide. The chapter also describes the role of imperialism and globalisation in the displacement, migration, and dispersion of people of India from their homelands. This chapter also examines the diaspora policy, the government of India's outreach programme for citizens who have emigrated.

Migration pattern of Indian Diaspora

One of the key causes for the creation of the Indian diaspora in contemporary times, all over the world, is the British Empire's colonialism of India. During the nineteenth century, Indian labourers were transferred to British colonies constructed across the world under the Indentureship, Kangani, and Maistry systems, resulting in the establishment of the Indian diaspora in many nations. Slavery was abolished in British territories in 1833, resulting in a huge labour shortage on plantation estates. Even as free employees, the liberated slaves were afraid to enter the plantation estates, fearing that they might fall back into the trap they had escaped after a great battle. As a result, planters in those communities faced a severe labour shortage.

Millions of people in India were poor and impoverished during the time. Indians were sent to different European colonies as indentured servants due to various agreements. Indentureship was a type of contract in which the worker agreed to work for the employer for five years, after which the labourer was free to return or indenture himself. Many Indians from Bihar, Jharkhand, Odisha, Uttar Pradesh, West Bengal, and other regions of India were deported to the Caribbean, Fiji, East Africa, and South Africa under the indentureship system. Indian labourers were sent to Sri Lanka, Burma, Malaysia, and other countries via the Kangani and Maistry systems. In Tamil and Telugu, Kangani and Maistry signified supervisor or overseer. The supervisor and overseer were watching over the workers. They were, in a way, neo-slaves with no human selves. Their lives were a living horror.

For centuries before the British rose to power, Indians had traded overseas, using the monsoon winds to reach Africa's coast and spread their culture to Southeast Asia (Dasgupta 2001). These circular migration and trade patterns continued throughout the relatively brief period of colonial rule. That period is nonetheless important for understanding the modern

diasporas, as it increased the scale of migration, transformed its characteristics, and established regional and community patterns of overseas settlement that persist to this day. During the last two centuries, according to Brij V. Lal, "people have left India in four phases: migrations within the colonial framework; migration to Western countries after independence in 1947; migration to the Persian Gulf countries since the 1980s; and the brain drain to the United States in the 1990s (Lal 2006)".

From 1833–1869, the colonial powers deported bonded contract labourers from British India to the Caribbean, Mauritius, South Africa, Fiji, Malaysia and Sri Lanka to give impetus to sugar and rubber plantation labour. This was the first wave of emigration from undivided India. (Narayan, 2007). It is estimated that nearly 28 million Indians emigrated between 1846 and 1932 to work as free or contract labourers. After slavery was outlawed in the British, French, and Dutch colonies (in 1833, 1848, and 1863, respectively), the workforce shortage led those countries to seek other solutions. Under pressure from planters, the indenture system was established. Volunteers, nearly all of them Indian and Chinese, contracted to work in the plantations of the empire for a period of five years. The French and Dutch struck deals with the British to take advantage of the Indian labour force, and some 1.5 million Indians left for Guyana, New Zealand, Japan, Martinique, Canada, and Jamaica (Narayan 2007).

The imperial economy's demands for labour on tea, sugar, and rubber plantations, in tin mines, and to build railways and load and unload vessels in ports created a market for Indian "coolie" labour in Ceylon, Burma, Malaysia, the Caribbean, Fiji, Mauritius, and South and East Africa (Sandhu 1969). This was provided by contract labour in the nearby neighbourhood of Ceylon, Burma, and Malaysia and by indentured labour in more distant locations in the Caribbean and the Indian Ocean. These indentured servants replaced the former African slaves on the sugar plantations after slavery was banned across the Empire in 1833. The pitiful existence of these workers has been dubbed a new system of slavery (Tinker 1974).

The indentured labourers formed what has been termed a plantation diaspora. The large numbers of Indians in Burma and Ceylon have been called a diaspora next door. There were also trading diasporas and diasporas comprising imperial auxiliaries of clerks, soldiers, and policemen. Improved communications and an expanding imperial economy in the Indian Ocean provided opportunities for traders, merchants, and moneylenders from the

Subcontinent. Chettiars from South India financed and controlled the expanding frontier of rice production in Burma's Irrawaddy delta. By the eve of the Second World War, this previously lightly populated area had become the world's rice basket, exporting more than three million tons a year.

Indentured labourers alone accounted for about 1.5 million workers leaving India between 1834 and 1917 when this labour system ended. More than a third of the labourers went to Mauritius (Brown 2006). Many of these poorly paid workers on the European-owned sugar plantations were tribal Santals, Kols, and Dhangars. Indentured labour was ended in Mauritius in 1910. As in the plantation economies in the Caribbean, its workers were drawn from North India.

In contrast, Tamils formed the bulk of the labour force for the plantations of Malaysia and Ceylon. For example, trusted Tamil foremen from the tea estates in Ceylon were sent back to their home villages by the planters to secure workers. Similar methods were used to recruit Telegu labourers in Burma.

The indentured labour system was outlawed in 1917, but under the successor "*kangani"* system, which was like indenture but had no contract or term of service, some 6 million Indians went to work in the tea and rubber plantations of Ceylon, Malaysia, and Burma. Only in the late nineteenth and early twentieth centuries that Indians start migrating as free men for their own individual interests. The countries of initial destination for the Indians were the East African countries such as Uganda, Tanzania, and South Africa and Asian countries namely Burma, Malaysia, and Fiji. Those who participated in this migration process were mainly merchants, bankers, and clerks, who served as 'imperial auxiliaries.' Unlike workers primarily belonging to the lower castes in the indenture or *kangani* systems, these free migrants often belonged to the higher castes.

Parsis from Maharashtra were involved in the opium trade with China. Gujarati Patels were active in clove production in Zanzibar and in produce trade and retailing in East Africa and Natal (Brown 2006). Memons from Gujarat settled in Port Louis, Mauritius, where they became traders in foodstuffs and textiles and later developed interests in the shipping industry. Indians not only were the shopkeepers of the Empire, but they also helped administer and police it. Tamil clerks beavered away in Hong Kong, Singapore, and Penang; Punjabi Sikhs manned rifles in East Africa, kept trident gangs in Hong Kong under control, and policed the wilder frontiers of the tin mines of Perak (White 1994).

In the boom period of Indian migration to Malaya and Burma from 1921 to 1930, 4.8 million Indians entered these countries, and 4 million departed in the process of circular migration

(Amrith 2011). Significant numbers of Indians, however (around 6 million), settled overseas for good in such countries as Malaysia, Kenya, Uganda, South Africa, and Ceylon, laying the foundations for their postcolonial diasporas. According to an official inquiry in Ceylon in 1938, for example, there were an estimated 400,000 Tamil tea workers permanently settled on the island (Jackson 1938). By that time, Malaysia, Natal, and Kenya also all had significant permanent Indian populations. Sikhs from the Punjab who had been employed in the 1890s to construct the East African railways stayed on and along with Gujarati traders accounted for more than 45,000 Indian residents in the 1921 census (Brown 2006). A decade earlier, 20,000 Indians were recorded in Natal.

Well over 90 percent of all Indian overseas migrants in the imperial age went to one of three destinations: Burma, Ceylon, and Malaya. Scholars, except for Sunil Amrith and Sugata Bose, have focused, however, on the North American, British, Caribbean, and African experiences. During the period from the early 1890s to the eve of the Second World War, 15.5 million contract workers, traders, and merchants left India for Ceylon and Burma (Amrith 2011). In 1927, the single greatest year of migration, nearly 300,000 people journeyed from India to Burma and Malaya (ibid). A further 215,000 migrated to Ceylon. Three-quarters of these were tea-estate workers. By that time, however, Indian unskilled workers also dominated the dockside labour force of the important transit port of Colombo. They also accounted for three-quarters of the city's work force regularly employed in scavenging and conservancy work, and formed a significant proportion of rickshaw pullers, domestic servants, and shop assistants (Jackson 1938).

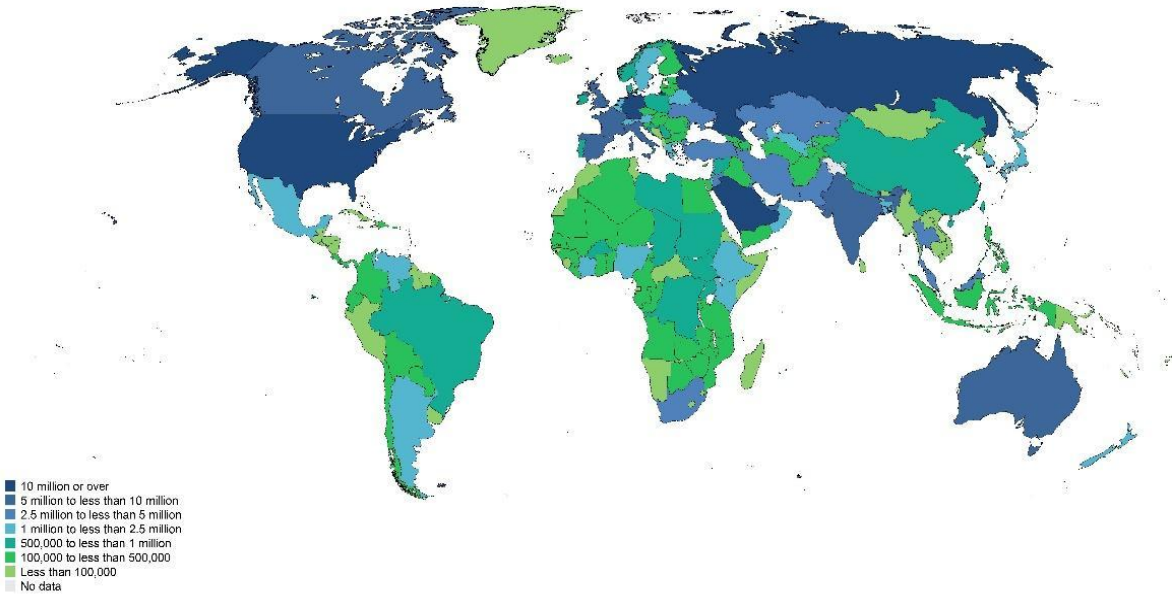
Indian Diaspora Worldwide

The word "globalisation" is widely used to describe a tendency toward growing cross-national flows of products, services, money, and ideas, as well as the global economy's following integration. However, the phrase is also applied to the growing breadth, size, and integration of global connections and exchanges of ideas, people, and things. It is frequently described as a collection of forces that are going outside the traditional geographical nation-authority states. The global process of restructuring nations and economies, bringing disparate populations and areas into the domain of a shared dynamic, has a tremendous influence on it. It's a more refined version of commodity relationships. This is a watershed moment in the capitalist world.

Tensions between globalisation and localization dynamics are at the heart of international politics (Michael 1996). Boundary broadening characterises globalisation, whereas boundary heightening characterises localization. Boundary widening, in further detail, refers to the free movement of people, products, information, norms, practices, and institutions across frontiers. On the other hand, localization refers to efforts to restrict or block the movement of people, products, information, norms, practices, and institutions (Rosenau 1997). Globalization is defined by Anthony Giddens as "the intensification of worldwide social relations that link distant localities in such a way that local happenings are shaped by events occurring many miles away" (Giddens 1990), or as "a network of interdependence at a worldwide distance" by Joseph Nye (Nye 2001).

In the last two decades, the phrase has come to describe the entire complex of movements and activities that have progressively crossed national borders (Mackay 1999). It promotes quick and complete trade, capital flow, and foreign direct investment liberalisation, as well as the state's decreased role. According to this viewpoint, the combined pressures of capital mobility, technical advancement, and increased market competitiveness are an inexorable force beyond the control of domestic policymakers, and nations should change and join the process in order to gain. This perspective on globalisation considers the process as a continuous one (Wallerstein 1999).

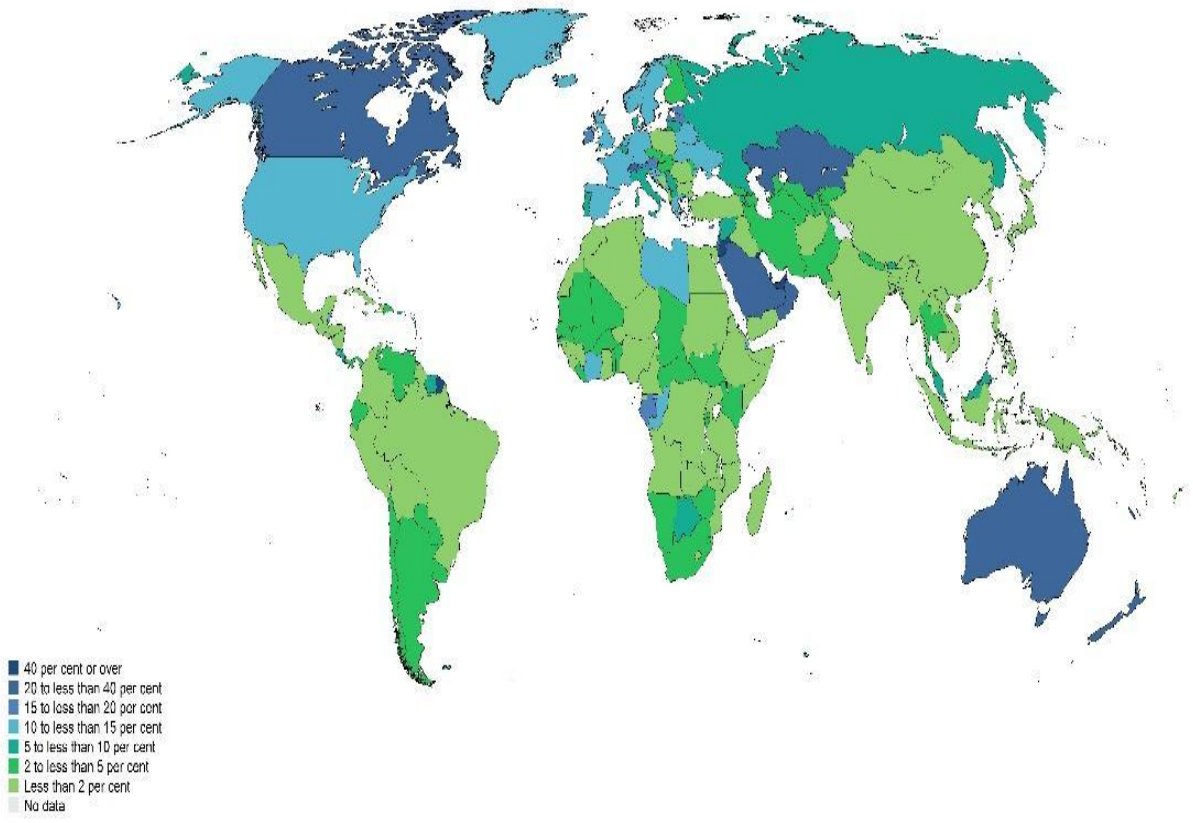
Figure 6.01: Number of International Migrants



Source: United Nations Migrant Stock, UN DESA, 2019

A brief examination of the world's demographic geography reveals that modern cultures are more diversified, multicultural, and interconnected. This is partly owing to the start of globalisation processes, particularly in transportation and communication, which has resulted in massive diasporas. To demonstrate this concept, consider Bosnia and Herzegovina, which has a third of its people living overseas. More Cape Verdeans live abroad than in the country. The same is housing an increasing number of migrants from other countries. In the Middle East and Gulf Cooperation Council (GCC) states, India has ten million citizens working. Russia now has 11 million foreign residents, and the number is rising. Every fourth employee in Switzerland does not have a Swiss passport, while non-nationals make up more than 80% of the population in Qatar and the United Arab Emirates (UAE) (IOM 2013).

Figure 6.02: International Migrants as a percentage of Population



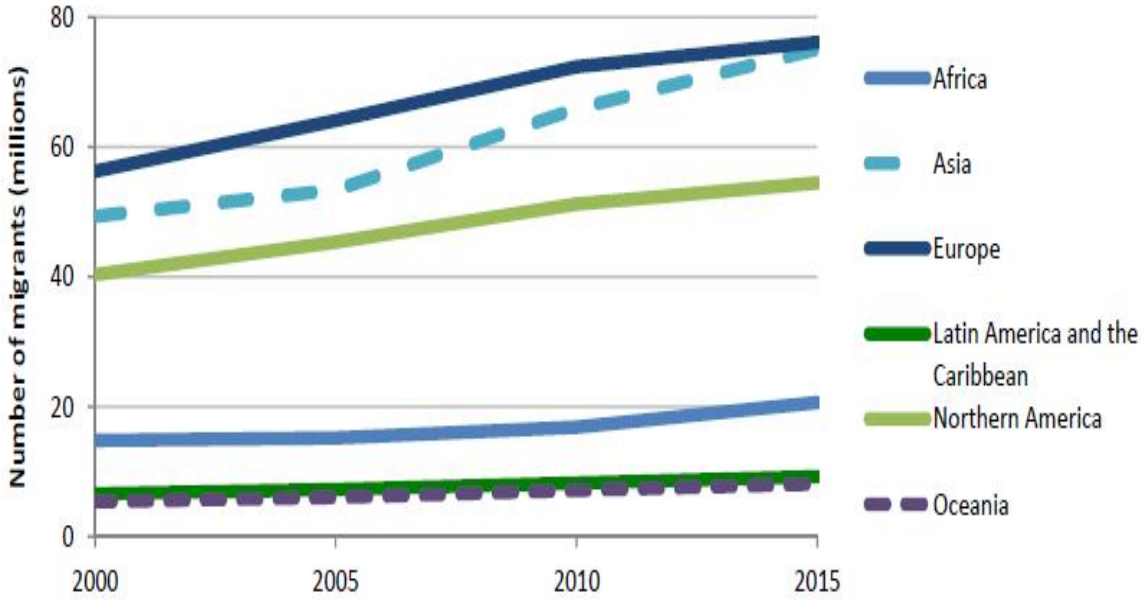
Source: United Nations Migrant Stock, UN DESA, 2019

"One in every five people in the 150 nations represented by the statistics, or more than 406 million people, would desire to migrate permanently overseas if they had the option", according to current Gallup World Poll data. Men, youth, the more educated and wealthier, as well as those with friends and family overseas, are more likely to declare their wish to leave"

(OECD 2015). “The number of international migrants has expanded faster than the world's population”, according to a new UN dataset. As a result, migrants now account for 3.3 percent of the world population, up from 2.8 percent in 2000”. (Sinha 2017).

Previously, it was skilled migrants who made connections with the outside world and eventually settled in the host nation as ethnic or religious groups. The Huguenots in France, the Chinese in Indonesia, Malaysia, the Philippines, the Jews in Monterrey (Mexico), the Indians in East Africa and subsequently the United Kingdom are just a few examples. During the second part of the twentieth century, the spread of the “post-Fordist” style of production, which led to the establishment of massive assembly lines, had far-reaching implications. This resulted in large-scale knowledge transfer by multinational corporations by building manufacturing or assembly facilities in developing nations, typically with the help of local elites. There appears to be considerable enthusiasm for the use of these networks. “50% go back to their home country for business at least once a year, and 5% return at least five times a year”, according to a Saxenian poll of more than 1,500 first-generation Chinese and Indian migrants (Saxenian 1999). Even more striking, 74% of Indians and 53% of Chinese respondents indicated they wanted to establish a business back home” (Ellerman 2006).

Figure 6.03 Number of International Migrants by Area of Destination 2000-2015

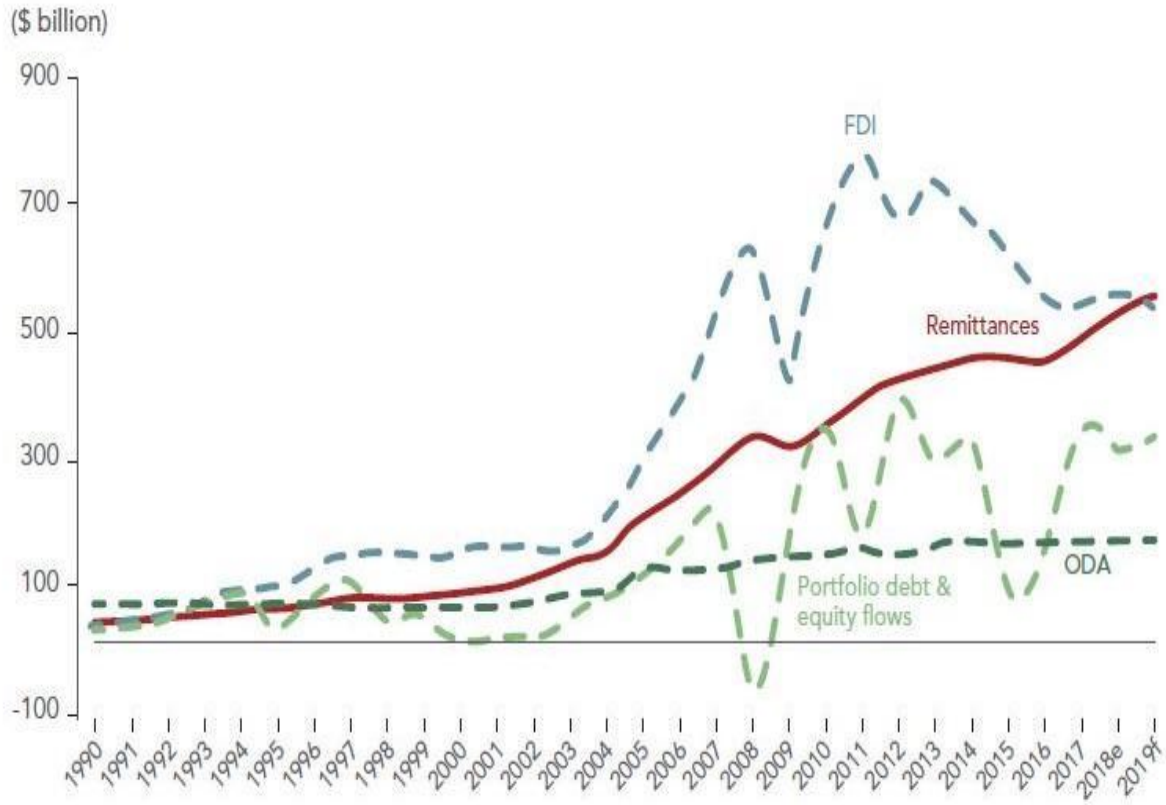


Source: United Nations 2015 (a)

Migration from one nation to another has become a huge phenomenon for various reasons. It is growing by leaps and bounds due to revolutionary developments in long-distance travel and state migration regulations. This process has been tremendously important in the

formation of expatriate populations in other nations. However, nation states have recently begun to recognise the diaspora's potential impact not just on the host country but also on the place of origin. To realize the potential of a diaspora requires a good knowledge of who these diaspora members are? Where are they? And what are they doing? Diaspora has played a critical role in branding the country of origin's national identity for a variety of objectives, including investment and tourism. As evidenced by their national policy, the Philippines portrays their diasporas as "ambassadors" of goodwill in other nations. Ethiopia's 'new diaspora policy,' which was introduced in 2013, aims to improve Ethiopian cultural values and image abroad, among other things. Yemen's little country has discovered a possible peace ambassador among its citizens (Conference 2013).

Figure 6.04: Remittance Flows to Low- and Middle-Income Countries and Private Capital Flows, 1990-2019



Source: World Bank Staff estimates, World Development Indicators and International Monetary Fund Balance of Payment Statistics

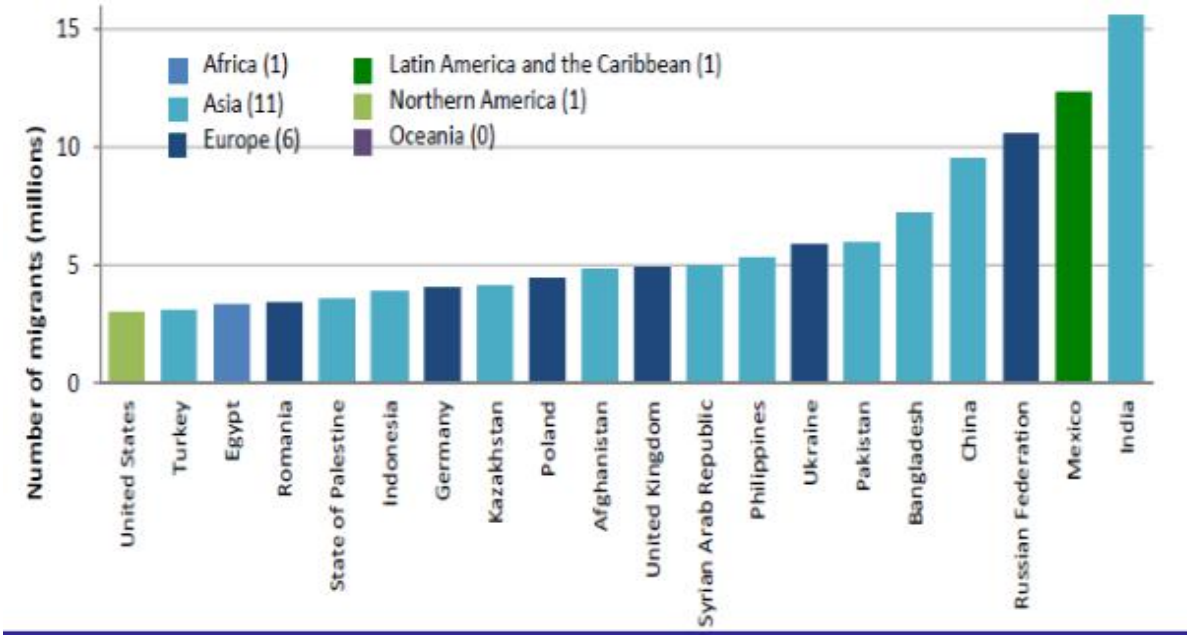
According to Philip G. Cerny, globalisation processes are more capital inductive, converting the nation-state into a "competition state" rather than pushing for a welfare state model. He is cautious about recent developments at the national and international levels, believing that

globalisation limits what the state can achieve (Cerny 1990). In this way, it is establishing a new role for the state as an 'enforcer' of decisions that arise as a result of the creation of world markets, multinational corporations, private interest governments, and so on. The emergence of assembly line production and competition to attract low-wage workers has compelled businesses to seek avenues worth the money invested. This is the primary reason for the extraordinary increase in foreign direct investment in recent decades (Cerny 1990). The two main building elements of the new economic organisation or institutional economic orders are free to trade in products and free flow of money, particularly foreign direct investment (FDI) between nations. Former socialist countries, particularly China, India, and Russia, increasingly understand the importance of foreign direct investment (FDI) in the world (globalised) economic system and have undertaken dramatic reforms in their economic policies to attract investment from all over the world. It is founded on the basic understanding that FDI offers financial resources for investment in the host nation, hence supplementing local saving efforts. It can demonstrate its usefulness in bridging the trade imbalance and avoiding the debt crisis by employing it as a source of external finance by delivering much-needed foreign exchange (ibid).

With China and Russia choosing a more free economic model at the start of the 1980s, FDI flows exploded. “From 1984 to 1989, the global flow of net FDI increased at a rate of 29% per year. The global FDI trade pattern changed during this time, with FDI flows from Europe and Japan dominating rather than the United States. The United States' stake fell from 41.1 percent in 1978-80 to 13.1% in 1987-90. (Bishwanath 1999).

The rise of the service sector as the single greatest beneficiary of FDI was another significant shift in terms of FDI flows in the 1980s. By 1988, the services sector had accounted for 60% of FDI outflows from industrialised nations. “Because of the enormous potential of FDI to turn things around in the economic sector, governments in numerous countries have created incentive packages and other measures to attract FDI and satisfy the country's developmental requirements. Countries lacking trained people, financial resources, and efficient entrepreneurial capability pools see FDI as a one-stop solution for acquiring personnel and financial resources (Bishwanath 1999).The tendency is particularly prominent in developing nations, which have the capacity to give low-cost labour to corporations or investors seeking market leverage or venture development (Kumar 2001).

Figure 6.05 Countries with Largest Number of Migrants Living Abroad



Source: United Nations 2015 (a)

According to the World Bank's 2019 report, remittances sent by persons from low- and middle-income nations hit a new high in 2018. According to the research, "yearly remittance flows to low- and middle-income nations reached $529 billion in 2018, an increase of 9.6% above the previous high of $483 billion in 2017. Furthermore, global remittances increased to $689 billion in 2018 from $633 billion in 2017" (WB Report 2019). "Remittance inflows grew at a rate that varied from about 7% in East Asia and the Pacific to 12% in South Asia". A healthier economic and job situation in the United States and a comeback in external flows from several Gulf Cooperation Council (GCC) nations and the Russian Federation drove the overall increase. Remittances to low- and middle-income countries ($462 billion) were much higher than foreign direct investment flows ($344 billion) in 2018, excluding China. India received $79 billion in remittances, followed by China ($67 billion), Mexico ($36 billion), the Philippines ($34 billion), and Egypt ($29 billion) among nations" (WB Report 2019).

Large-scale migrations of Indians as labourers began only with the arrival of British control, notably in the nineteenth century. Partly because revered Hindu books such as the Dharma Shastras outlawed crossing the oceans, the scale of migration was never too large. Before the Christian period, however, 'Indians' may be found outside their borders, notably in Southeast Asia, whether they were Tamil fishermen from what is now Sri Lanka, merchants at trade posts, or Buddhist monks. "People have left India in four periods over the last two centuries:

migrations inside the colonial framework; migration to Western nations after 1947; migration to the Persian Gulf countries since the 1980s; and the brain drain to the United States in the 1990s" (Lal 2006).

Between 1846 and 1932, an estimated 28 million Indians went to work as free or contract workers. Slavery was abolished in the British, French, and Dutch colonies in 1833, 1848, and 1863, respectively, but a lack of workforce forced those governments to look for alternative options. The indenture system was developed in response to demand from planters. Almost entirely Indian and Chinese, volunteers signed five-year contracts to labour on the empire's plantations. To take advantage of the Indian labour force, the French and Dutch made a deal with the British, and 1.5 million Indians left for Guyana, New Zealand, Japan, Martinique, Canada, and Jamaica (Narayan 2007).

Indentured labour was abolished in 1917, but the kangani system, which was comparable to indenture but had no contract or period of service, saw around 6 million Indians work in Ceylon, Malaysia, and Burma's tea and rubber plantations. Indians began moving as free men for their own individual purposes only in the late nineteenth and early twentieth century. The Indians' first destinations were East African countries like Uganda, Tanzania, and South Africa, as well as Asian countries like Burma, Malaysia, and Fiji. Merchants, bankers, and clerks, known as "imperial auxiliaries", were among those who participated in the migratory process. Unlike indentured or kangani labourers, who were mostly from lower castes, these free migrants were mostly from upper castes (Narayan 2007).

The migration trend shifted after World War II and Indian independence in 1947. Two-thirds of the individuals from the subcontinent who moved to Europe travelled to the United Kingdom, where 146,300 'Indo-Pakistanis' came from 1955 until 1962 when immigration was restricted. Many Indians arrived in Britain at the end of the 1970s after being expelled from Uganda and Kenya in 1971. Because of the White Australia Policy, there were essentially no Indians in Australia between 1901 and 1972, however they numbered 95,000 in the 2001 census, and 619,164 persons in Australia indicated that they were of ethnic Indian heritage in the 2016 census. This represents 2.8 per cent of the population of Australia. 592,000 of them were born in India (Hindu 2019).

Finally, beginning in the 1970s, the significant rise of the petroleum sector in the Persian Gulf countries created an initial demand for workers—first unskilled, then skilled—to which

Indians reacted. In the Gulf area, their numbers increased from 40,000 in 1971 to 600,000 in 1981.

In 2001, there were more than 3 million in the Gulf area, 1.5 million in Saudi Arabia, 900,000 in the United Arab Emirates, 311,000 in Oman, 294,000 in Kuwait, and 130,000 in Bahrain and Qatar, according to Indian figures. Because Indians cannot become citizens of those nations, contract migrants play an essential part in India's economic growth by sending money home to their families (Dufoix 2008).

Except for a few thousand people in the nineteenth century, Indian migration to the United States did not begin until 1946, when the Asian immigration restriction was lifted. However, with the Hart-Cellar Act of 1965, which abolished the quota system and encouraged qualified immigrants, the numbers grew significantly: 115,000 Indians arrived in 1976, 500,000 in 1987, 815,000 in 1990, and 1.7 million in 2000. (Dufoix 2008). The rise of India's information technology industry and the export of its abilities through 'body shopping' account for the majority of this increase. Prime Minister Jawaharlal Nehru's industrial plan for India even promoted this migration. The Indian government took account of migrants' role in the country's industrialization through remittances to their families during these post-1947 migrations. The most skilled employees, as well as, notably, unskilled workers, were among these migrants. The term “non-resident Indian” (NRI) was used in the 1970s to describe Indian individuals residing overseas who were given investment and company creation opportunities in India (ibid).

Table 6.01: India: Key Figures

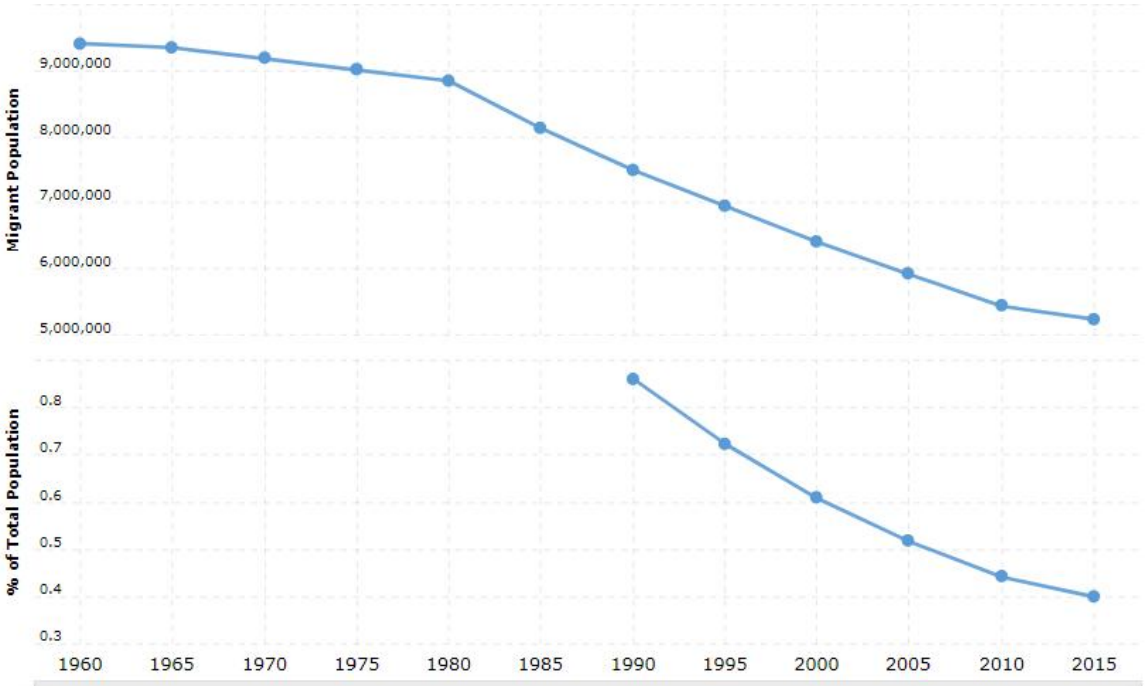
Population and migration		Remittances	
Population 2016	1,324,171,354	Remittance inflows 2017 (US$ million)	68,968
Total immigrants 2017	5,188,550	Remittance inflows growth index 2008-2017 (%)	27.5
International immigrant stock growth index 2010-2017 (%)	-4.6	Remittance inflows CAGR 2008-2017 (%)	3.6
International immigrant stock	-0.7	Remittances as a share of GDP in	2.8

CAGR 2010-2017 (%)		2016 (%)	
Immigrants as a share of the total population (%)	1	Inflows received from Asia 2017 (US$ million)	8,945.9
Total emigrants 2017	16,587,720	Reliance on Asia 2017 (%)	13
Emigrant's growth index 2010-17 (%)	25	Remittance outflows 2017 (US$ million)	5,710
Emigrants CAGR 2010-2017 (%)	3	Remittance outflows growth index 2008-2017 (%)	-12.6
Population remittance reliant 2016	28,036,303	Remittance outflows CAGR 2008-2017 (%)	-4.4
Rural population 2016 (%)	67	Outflows to Asia Pacific 2017 (US$ million)	5,627.0
Emigrants as a share of the total population (%)	1	Costs to receive remittances US$200 (%)	5.8

The initiative's relative failure, along with requests from expatriate groups for a greater relationship with India, prompted the government to develop a more comprehensive strategy for Indians living abroad. The government introduced the PIO category in 1999 to classify any citizen of another nation who was an Indian citizen or a descendant of someone who was born and lived in India. The PIO would be granted economic benefits in India as well as the ability to come to India without a visa upon request and payment of a thousand dollars. In 2001, however, just twelve hundred PIO cards were requested. The government formed a committee in 2000 to provide a framework for a worldwide strategy toward the "Indian

diaspora". Its 570-page report, delivered in 2001, was a fundamental shift in Indian policy, suggesting an ethnicization of Indian-ness that went beyond the immigrants' and their descendants' real nationality. According to Hyderabad sociologist Chandrashekhar Bhat, their greater socio-professional standing allowed those migrants to maintain touch with their society of origin, whose caste and identity stratification by language, location, and religion they strove to reproduce (Bhat 2007).

Figure 6.06: India Emigration from 1960-2017



Source: World Bank

Although broad patterns are difficult to show, one aspect appears to be crucial: the colonial or postcolonial migratory context. Indians were sometimes too numerous to be considered a mere minority in the past. Indians (including NRIs and PIOs) make up the majority in various nations. This is the situation on the island of Mauritius, where Indians account for 70% of the population. Guyana, with 400,000 Indians (51%), and Fiji, with 340,000, are two further examples (46 per cent). In these situations, the religious aspect often takes precedence over an Indian identity. On the other hand, postcolonial emigrants frequently found themselves in the minority, leading to their collective depiction of themselves as "Indian" (Dufoix 2008).

The 'High-Level Committee on Indian Diaspora' claimed that there were more than 20 million NRIs and PIOs in 2001. They are concentrated in Southeast Asia, with nearly 3 million in Myanmar (formerly Burma) and 1.7 million in Malaysia; in the Persian Gulf, with 1.5 million in Saudi Arabia; in North America, with 1.7 million in the US and 850,000 in

Canada; and in some African countries, with 1 million in South Africa. Except for the United Kingdom, which has 1,200,000 people, Europe is underrepresented—65,000 in France and 71,000 in Italy (HLC 2001).

According to UNFPA figures from 2019, "273 million individuals, or around 3.4 per cent of the world's population, resided beyond their nation of origin". India has a long history of migration and is one of the largest migrant communities in the world. "The overall number of foreign migrants at mid-year 2019 was at 5.2 million, accounting for 0.4 percent of the entire population", according to UN figures. In the five years leading up to 2019, net migration (immigrants minus emigrants) was 2.7 million, with female migrants accounting for 48.8% of the total migrant pool at mid-year 2019, and emigrants totalling 17.5 million" (UN DESA 2019).

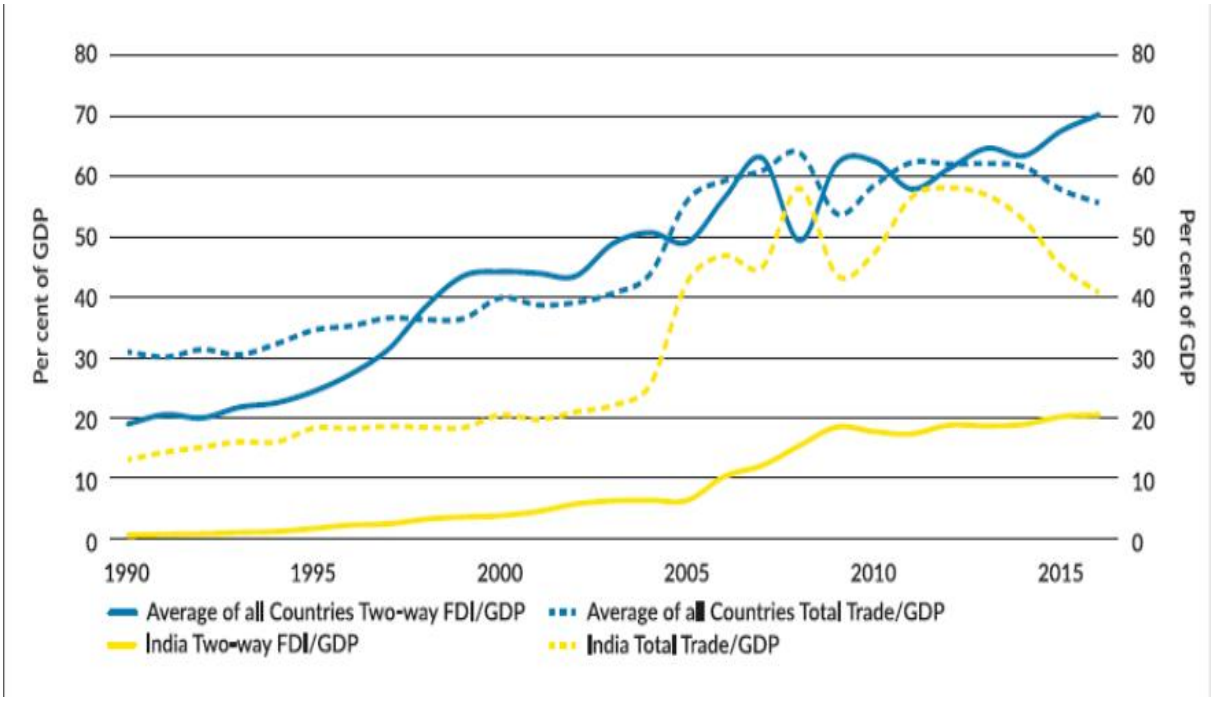
Remittance

The Indian diaspora is a significant and distinctive influence in the global economy. In 2017, the Diaspora contributed 65,380 US$ million in remittances, accounting for 2.7 percent of GDP (DESA 2019). Personal remittances received (as a percentage of GDP) in 2020 were 2.8 per cent, according to a World Bank report (WBR 2020). Medical personnel from India were in high demand in the British National Health Service. According to current data, 6% of the department's doctors are of Indian descent. According to the Indian Ministry of External Affairs, 11,474 expatriate IT professionals of the total 18,250 that migrated to the United Kingdom in 2000 were from India. In the year 2000, the United Kingdom had around 300 significant non-resident Indian businesspeople and 150 more highly wealthy and distinguished Indians.These include Gulu Lalvani (electronics industry), Manubhai Madhvani (sugar industry), Lakshmi Mittal (iron and steel industry), Lord Swaraj Paul (manufacturing and supply of steel and engineering products), and Jasminder Singh (hotel industry) (Pandey, Aggarwal, Devane and Kuznetsov 2006).

Many Indians have become prominent business personalities in the United States of America. There are several names that can be cited in this regard whose contribution to the overall US economy is very significant. Among the prominent names of Indian executives are Rono Dutta (former CEO, United Airlines), Rakesh Gangwal (former CEO, U.S. Airways), Vijay Goradia (CEO, Vinmar International Limited), Ramani Ayer (CEO, Hartford Insurance & Financial Group), Rajat Gupta (former managing director, McKinsey and Company), James

Wadia (former managing director, Arthur Andersen & Company) Shailesh Mehta (former CEO, Providian), Victor Menezes (former senior vice-president, Citigroup) and Vikram Pandit, (former chief operating officer, Morgan Stanley) (Pandey, Aggarwal, Devane and Kuznetsov 2006).

Figure 6.07: Global Benchmarking of Indian Trade and Direct Investments to GDP



Source: The World Bank, Balance of Payments Statistics Yearbook and Data Files, 2018.

Currently, India is facing a huge infrastructure gap. It was recently estimated by the Indian Government that its infrastructure gap in the coming decades will be over USD 1.5 trillion. There are some 240 million Indians that still lack access to electricity. The only plausible alternative to this looming crisis is to either invest in the sectors of transport, energy and communications from the central exchequer or attract investment from outside the country. It is only by ensuring the bridging of the infrastructure gap that India can maintain its growth momentum. It is the recognition of this dire reality that there can be observed many hues and cries for developing new financing models to attract private, and particularly foreign, capital. Both central and state governments have been employing several measures in order to improve business climate so that investment can be attracted from the outside.

(Pandey, Aggarwal, &Devane and Kuznetsov 2006).

One positive aspect of the Indian economy is that it has a strong growth rate which means that an investment here has a better chance of outcome given the growing market and

purchasing power. On the contrary, the lack of productive capital to use this surplus labour so far could become a future challenge for policymakers. In this context, policymakers must align the gap between investment and trade flows to become the global benchmark to maintain the investment rate (Varghese 2018).

Since the shift from the Nehruvian to the liberalized economic model, India has witnessed a phenomenal increase in its external financial assets and liabilities. According to one study, from 1990 to 2017, it had grown from about 1% of GDP to 30% in 2017. Outward FDI has also become prominent in the last decade or so, though portfolio investment abroad is negligible. Outward FDI flows are much lower than inward FDI but are growing and significant in sectors like minerals and energy (Lane and Ferretti 2017).

Apart from the networks as avenues of mobility for the immigrants, the mobility resulting from networks of *remittance* has equally been well chronicled. Remittances from abroad may be micro events, but they have macro ramifications, not just for the people who receive them but for national economies as well (Financial Express 2008).

India's Diaspora Policy

The efficacy of India's foreign policy may be shown in its treatment of its diaspora. Because foreign policy is concerned with a country's external ties, the diaspora policy is considered a reflection of the diaspora's importance to the domiciliary country. As a result, diaspora policy is included in the larger category of foreign policy. India's foreign and diaspora policies are intertwined since the Indian diaspora is an important part of the country's foreign relations. According to Sorensen, the ideas of diaspora and transnational social space take into consideration the unique geopolitical circumstances that lead to current migrant flows (Sorensen 2007). Because the Indian diaspora is diverse and spread around the globe, there are several concerns concerning the Indian diaspora, as well as their varied experiences and perspectives on the impact of emigration and immigration policy.

The relationship between the diaspora and globalisation has also been essential. Though globalization has facilitated interactions between the diaspora and the home nation, it has also brought with it a few concerns and obstacles that are difficult to address. Globalization may be "our age's leitmotif", but its repetition appears to indicate more uncertainty than a lasting

force (Lang 2006: 899). According to Thomas, globalisation allows diaspora individuals to join religious organisations in their country of origin. Globalization, according to Thomas, has allowed numerous communication networks and substantially decreased travel costs and time (Thomas 2010). This has aided some of the homeland's fundamentalist religious groups in motivating and recruiting residents of the diaspora to contribute financially to these organisations and participate in their fundamentalist activities.

From colonialism to independence to the present, India's policy toward its diaspora has been examined at various times throughout its history and has changed based on varied circumstances. Because foreign policy is concerned with a country's ties with other players, the diaspora is viewed as an external actor beyond the home country's geographical limits. As a result, the expatriate community needs a prominent place in the home country's foreign policy. In an increasingly globalised environment, it is vital to implement a diaspora policy in order to accomplish strategic goals.

A country's diaspora policy is primarily concerned with three aspects: the nation's interests, the diaspora group, and the diaspora group's host nation. In order to make diaspora policies more inclusive for different contexts, it is necessary to pay attention to the home countries' diaspora policies as well as the factors that influence the policy, such as the sheer number of emigrants, the receiving country's immigration policies, and the relationship between the sending and receiving countries. The three actors will undoubtedly have discrepancies since they have different interests. However, the diaspora has not been given the attention it deserves in their home country's foreign policy.

India's foreign policy toward its diaspora has changed and shifted over the course of its history. It is a result of recent economic progress that the Indian diaspora is becoming increasingly important and prominent in the formulation of policy by the government of India. Over time, the strategy has moved from the Nehru government's idealistic foreign policy to a more realistic one. Even before India's economy was liberalised, the government of India asked the diaspora to help it get out of its economic crisis. The Indian government created and pushed policies that supported privatisation and international investment beginning in the mid-1980s (Bhattacharjya 2009).

The Indian economy's liberalisation gave chances for its diaspora to participate in the Indian economy. The economic structure of India is influenced by the Indian diaspora. The Indian diaspora has made significant financial contributions to backward and undeveloped countries. However, the diaspora expects its assets to be safe and secure. India experienced a severe financial crisis in the 1990s. “The roots of financial crises striking a specific country may be connected to significant domestic difficulties or foreign shocks in numerous sectors”,Mikdashi claims. These are regions that are affected by changes in financial circumstances or actual operations” (Mikdashi 2003).

To address the financial crisis, the Indian government pursued a course of economic liberalisation and privatisation. India's free economic policy favours opening Indian markets to the rest of the world, and the global diaspora may help in this regard. During the financial crisis, GoI sought aid from the expatriate community to help it get out of its predicament. The diaspora's remittances have proven to be a significant source of income for the Indian economy. The liberalisation of the Indian economy, on the other hand, gave chances for the diaspora to invest in the Indian economy. Though economic liberalisation in India had some negative consequences, it also resulted in substantial structural improvements.

Pre-Independence Era and Indian Diaspora

The appalling living conditions of overseas Indians, mostly indentured workers, caught the attention of Indian liberation activists like Gandhi, Gokhale, Kunzru, C.F. Andrews, and others. Mahatma Gandhi witnessed firsthand the appalling conditions of Indians in South Africa, and he battled tirelessly for their independence and rights. He advocated for the rights of both Africans and Indians. He brought the Indian diaspora in South Africa together and challenged the British government for their rights to equality and dignity as human beings. Many Indian nationalists had visited the plantation nations and reported on the indentured servants' appalling living circumstances. As a result of the ongoing struggles of Indian nationalists, indentureship, which was a dreadful institution, was abolished in 1917.

Indian nationalists were able to relate and connect better with Indian diaspora populations by reaching out to them and raising awareness about their deplorable working and living situations, as well as fighting for their fundamental human rights. The Indian diaspora population, on the other hand, fostered a sense of belonging and togetherness with their homeland. Discontent with British rule was shown by Indian diaspora communities in their

host countries by raising their voices for India's independence. They believed that once India gained independence, it would pay heed to their concerns and treat their difficulties as national matters. As a result, India's connections with its diaspora were founded on an identification and affiliation strategy prior to independence.

Overseas Indians in the United States and Canada had also banded together to oppose their host countries' racial policies as well as to support the independence of their mother country, India. Students, farmers, and other workers in the United States revolted against British authority in India through the Gadar Movement or Party, which was founded in 1913. The name 'Gadar' comes from the title of a magazine produced by the Hindustan Association of the Pacific Coast, a revolutionary organisation based in San Francisco, California. Gadar, which means insurrection or mutiny in Urdu, Hindi, and Punjabi, was published in a variety of languages.

It featured stories about the plight of Indians under British control, as well as racial prejudice and discrimination against Indians in the United States (Singh 2013). Gadar revolutionaries such as Har Dyal, Bhai Parmanand, Sohan Singh Bhakna, Kanshi Ram, and others rallied people and battled for India's independence from British rule. It was one of the pioneering liberation movements by the abroad Indians for the freedom of India. As a result, the diaspora's previous generations developed a strong affinity for India as an envisioned civilization. They have made attempts to maintain and strengthen communication and relationships with India's political leaders. Furthermore, for them, staying in touch with existential India is about tracing their 'origin' (Karmakar 2015).

Demand for labour increased after the end of World War II as Europe had to start its reconstruction immediately. India and other South Asian countries provided labour in large quantities. As such the physical geography of much of the Middle East has been reconstructed in recent years by unskilled workers from South Asian countries. The people of India have been able to establish themselves in industrialized countries such as Australia, Canada, New Zealand, the United Kingdom and the United States of America in many professional disciplines.

Indian Diaspora and the Indian National Congress

The Indian National Congress (INC) was concerned about the well-being of Indians living abroad. Between 1903 and 1949, Congress issued ninety-two resolutions on overseas Indians,

ranging from congratulations extended to Indian communities on various occasions to outspoken objections against discriminatory actions. Various leaders criticized the unethical methods of labour recruiting and the abuse meted out to them. Gopal Krishna Gokhale was the most critical member of the Imperial Legislative Assembly, and until it was abolished in 1920, he was joined in his struggle against colonialism by numerous leaders (Kumar 1951).
The INC resolutions became increasingly forceful after 1920, and Indians living overseas were no longer referred to as British subjects. In 1936, the All India Congress Committee (AICC) established a Foreign Department to serve under the General Secretary. This was essential in maintaining contact with Indians living overseas. The Congress was modelled after a variety of overseas Indian organisations, and Indian societies in Afghanistan, Burma, and Japan affiliated with the Congress sent delegates to its sessions. The INC's emigration policies were completely opposed to the inclusion system, but they steadfastly defended Indians' freedom to emigrate as free persons (Mahajani 1976).

The status of Indian settlers was one of the most crucial parts of the INC's policy toward overseas Indians. Congress believed that Indian emigrants had made significant contributions to the development of the lands and were thus entitled to citizenship rights and responsibilities as a result of their residence. It urged Indians to prioritise the interests of the indigenous residents over all other considerations and to continue cooperating with them for mutual benefit (Mahajani 1976).

Many INC leaders, including Mahatma Gandhi, were concerned about the concerns of Indians living in other countries. The struggle of Mahatma Gandhi against the restrictions imposed on Indians in Natal has been well documented. Gandhi was an outspoken opponent of the indentured servant system across the empire. His resistance, as well as the support it garnered from a broad cross-section of the Indian public, played a key role in its removal. Following Gandhi, several Indians actively promoted the cause of abroad Indians at various times.
The Constitution of India provides that persons of Indian heritage who were not born in India or domiciled in India were granted Indian citizenship under the Indian Constitution. However, dual citizenship was not allowed. India, in general, on moral grounds, argues the Indian government, as Congress did in the past, that Indians who have contributed to the development of overseas territories and thus achieved permanent status are equal to local citizens entitled to rights, benefits and obligations. From a practical standpoint, re-integrating

repatriation into India's socioeconomic life is difficult. The Indian government also opposed assisted emigration on the grounds that its citizens should not be forced to work in miserable conditions with a lower standard of living than other people. However, it allows the voluntary and unassisted emigration of anyone who may find work (Bhat 2000).

In effect, various policy declarations made by Prime Minister Nehru in and outside Parliament in the 1940s and 1950s included the fundamental ideas that would define India's approach toward Indians living abroad through the boundaries of its foreign policy theories. He claimed that overseas Indians should choose whether to remain Indian nationals or embrace the nationality of the country of their abode'; 'if they chose the former, all they could demand outside was most favoured alien treatment,' he asserted (Sahadevan 1995). 'Certainly, we do not favour any country mistreating Indian nationals or placing them in a position inferior to that of others,' Nehru remarked (Parekh 1993). 'If they chose the latter (i.e. foreign nationality),' he insisted, 'they should be given full citizenship rights.' The relationship between India and them will be cultural rather than political.' (Leonard, 1999).

India's Diaspora Engagement After Independence

India's foreign policy has been altered in response to changes in diaspora policy, from Nehruvian idealism to Indira Gandhi's realism and progressive policy under Atal Bihari Vajpayee, Manmohan Singh, and Narendra Modi. PV Narasimha Rao's government introduced revolutionary economic changes through liberalisation, privatisation, and globalisation (LPG) and pursued a diverse foreign policy approach. This was made feasible by the global economy's fundamental transformation. During the Indian economy's severe foreign reserve crisis in the 1990s, the Indian diaspora was able to assist the Indian economy. Due to the considerable assets of the Indian diaspora, India was able to overcome the foreign debt crisis. As a result, the Government of India was able to determine its position on diaspora policy.

The Government of India's interactions with its diaspora has been more active and progressive in recent years. To sustain and further the relationship between India and its diaspora, the Indian government has implemented a number of new initiatives. These efforts have also been highly received by the diaspora community. Despite the fact that this relationship is confined to economic and cultural dimensions, both parties have actively supported it. Even among the Indian diaspora, there has been an increase in demand for dual

citizenship. In response to public demand, the government of India recently launched the OCI scheme.

Even though registered Indian abroad citizens do not have the same political rights as Indian citizens, the Indian government has taken a step forward in its interaction with the diaspora. At various times throughout India's history, different administrations have pursued varied policies for connecting with the Indian diaspora. India's government has developed several novel initiatives to strengthen ties with the diaspora and enable them to contribute to India's success and development.

There were significant numbers of Indian diaspora in different countries of Southeast Asia and East Africa, engaged in diverse activities such as trading and other jobs. During the 1950s and 1960s, most of these countries obtained independence from colonial powers. After independence, the Indians became undesirable for a variety of reasons. The Indian diaspora responded to the post-colonial animosity by organising community-wide groups that advocated for their rights and persuaded national authorities of the importance of being more aware and sympathetic to the Indian diaspora's problems (Vandirtaan 1979).

As a result of anti-nationalism and anti-nationalist activity in India, there are such quotes from three countries in front of the Indian diaspora in which formal repatriation took place in India. As such provide more insight on the position of the Government of India with respect to the Indian Diaspora. Sri Lanka, Burma and the African states of Uganda, Kenya and Tanzania are the three countries. In the 1960s Sri Lanka had a large Indian tea garden labour population with a long history of relations with India. Four years later, a fierce conflict broke out between the Tamils and the majority Sinhalese group. The settlement of which was the Sirimavo-Shastri Pact (1964), as a result of which India agreed to return 5 million stateless Tamils in return for citizenship to 300,000. By 1972, only 79,025 Tamils had been deported to India under the agreement, and the Tamil problem remains unresolved.
Similarly, all retail and wholesale trade was nationalized by the Burma government in 1964. As a result, the Indian diaspora faced an economic crisis and step-motherly treatment led to the rejection of around 30,000 people who petitioned for citizenship in India (Chakravarthy 1971).

The East African states of Uganda, Ethiopia, Kenya, and Tanzania implemented legal measures in the 1970s to restrict freedom, making life difficult for the Indian diaspora, particularly traders and civil workers. Because most ethnic Indians had British passports and preferred to travel to Britain, problems were less acute (Dutt, 1985).

The decade between the 1970s and 1980s was quite a changeable one for the Indian diaspora. International migration of workers at that time led to the globalization of labour. High oil prices led to the migration of workers from India to Middle Eastern countries and highly trained and technically educated knowledge workers to Western countries.

The diaspora policy of the Government of India has seen many ups and downs. The Indian government has recognized the growing global influence of the diaspora. Due to which, it has gained political and economic dominance in western countries. This is because of the sophisticated technical capability and knowledge, especially in cutting edge areas like information technology and biotechnology. The sizeable Indian labour force in the Gulf has also been an important source of remittances.

India's first Prime Minister was Jawaharlal Nehru. From 1952 until his death in 1964, he served as Prime Minister of India. In his foreign policy, Nehru was guided by his non-Alignment ideals and a vision of pan-Asian and pan-African cooperation. He has always believed that India is a civilised country and that it is one of the world's oldest civilizations, ruling the planet since the dawn of time. The notion that the world as a whole is a family is at the heart of Indian civilization. Nehru's foreign policy was heavily influenced by his civilizational outlook. “India's foreign policy was anchored in India's civilisation and traditions, India's struggle for independence, India's geographical location, and India's aspiration for peace, security, progress, and a place in the sun”, he stated. It is a policy that is inherent in India's circumstances, in India's past thinking, in India's entire mental orientation, in the emotion of the Indian mind during the war for independence, and in the world's current circumstances” (Soni 2013).

Nehru tried to bring together the overseas Indian community in different countries to work with the Indian diaspora. Nehru was made the official promoter. Nehru’s policies came to be described as “confused, uncertain and indifferent”. Because the Indian diaspora has greatly

appreciated India's nation building policy. But Nehru, as the country's first prime minister, requested that Indians abroad be integrated into their host countries.

On March 18th, 1946, Jawaharlal Nehru travelled to Singapore. “India cannot forget her sons and daughters overseas”, he remarked while speaking to a crowd primarily made up of Indians in Singapore. Although India is currently unable to defend her children abroad, the moment will soon come when her arm will be long enough to do so” (Sharma 2013). Nehru used this address to encourage and reassure the Indian diaspora in Singapore and around the world. In fact, he was alluding to India's independence, which was happening at the time. “When India achieves independence, she will promptly decide who her nationals are, and Indians living abroad will be Indian nationals unless they choose to be otherwise”, Jawaharlal Nehru promised on the subject of nationality (Lal 2006).

During the Indo-Chinese War, Nehru sought and received aid from the Indian diaspora. “Indians outside have dual loyalties, one to their host country and the other to their place of origin”, Nehru told a journalist when questioned about this (Gupta 1974). As a result, Nehru's attitude toward the Indian diaspora was to be distinguished by dualism. For Persons of Indian Origin (PIOs) who had settled overseas, the Nehru government faced uncertainty. During those years, Nehru’s belief that Indians in foreign countries should not expect India to solve their problems or show concern for their problems influenced the bureaucracy in charge of formulating India’s foreign policy. Instead, they should integrate themselves into the societies of their host countries.

As a result, the overseas Indians were not fond of this type of foreign policy because their wishes and wants were not taken into account. Nehru, on the other hand, had his limitations. Nehru believed that interfering in the personal concerns of Indians abroad would be interpreted as interfering in the internal affairs of their host countries. The European colonials advertised that Nehru was a communist who, with the backing of the United Soviet Socialist Republic (USSR), had brought these groups of Indians to Africa to colonise Africa and African nationals in East African countries where there was a considerable Indian population.

Nonetheless, in the 1940s and 1950s, the Indian diaspora in Africa, the Caribbean, and other parts of the world began to emerge as power centres in those countries. They had achieved some economic success. They did, however, have an advantage in the educational field. As a

result of their installation in the host country, they were urged to participate in the struggle for India's independence. "...throughout the early 1990s, globalisation had changed the climate in India in such a way that eventually the Nehruvian position on "Overseas Indians" created room for a new vision on "People of Indian Origin", as Sinha and Kerkhoff observe (Sinha and Kerkhoff 2003).

Nehru had also made efforts to improve relations with the United States and the Indian community living there. Since the 1950s, the relationship between India and the United States has been tumultuous. Despite the fact that the Indo-US relationship has faced numerous challenges, as Virmani points out, "there is an increasing recognition in the USA that India could be one such friend because of shared values (democracy, respect for the rule of law, and human rights), the highly educated/skilled and prosperous Indian diaspora in the USA, and overlapping (not identical) interests" (Virmani 2006).

Nehru tried to address the abroad Indians in the United States every time he went there. In 1961, during his third visit to the United States, Nehru addressed the Indian community, particularly Indian students, at the Indian embassy in Washington, and outlined the significance of Non-Alignment, which meant taking an independent stance on world issues. He discussed the current state of affairs in India, including the spectacular growth of the education sector and the improvements brought about by Panchayat Raj in rural areas. He urged Indian students to remember their responsibilities to their motherland India and work for its progress (Nehru Memorial Museum and Library).

In Gandhi's view, the Indian diaspora was included in the definition of the nation but concurrently intertwined identity with a place of origin. However, Nehru had good reason to assume that India's meddling in the diaspora would cause the diaspora further problems. However, it is clear that Nehru was not detached from the diaspora and that he recognised the diaspora's ability to contribute to India's development and progress, as evidenced by his address to Indians in the United States, in which he reminded them of their responsibilities to their motherland and urged them to work for its prosperity.

"We propose to look after India's interests in the context of world cooperation and peace", Nehru proclaimed. The main goal was to get the Indian Diaspora to identify as closely as possible with the locals' concerns (Polai 1959). This, according to Nehru, was not only a

practical but also a fundamentally correct policy because otherwise, Indians would be “ground between the two millstones of the local population and the alien elements from Europe and elsewhere... They will simply be crushed and pushed out” (Nehru 1965).

The Indian government was aware of the Indian commercial community's financial strength. However, there was no specific policy in place during the Nehru era to attract remittances or to incorporate them into local economic activity. The primary objective behind the Government of India's strategy toward the Indian diaspora in the 1950s was to urge them to identify with the local community rather than look to India. Some members of the Indian diaspora advocated that they be permitted to vote in Indian elections and have their own representation in the government as early as 1950. However, this was turned down. The Indian diaspora in the Gulf wanted representation in the Punjab and Kerala state legislatures, as well as seats in Parliament for overseas Indians, in 1978. But this, too, was overlooked (Gupta 1972).

Following Nehru's death, Lal Bahadur Shastri was appointed Prime Minister of India and served until his death in 1966. Lal Bahadur Shastri led a humble life and worked for the sake and well-being of the poor and common masses, following Gandhi's ideas. Nehru's policies of non-alignment and socialism were carried out by Shastri. During Shastri's tenure as Prime Minister, the country faced a number of critical issues. Reduced rainfall, drought, and severe food shortages provided substantial challenges to India as it recovered from the deteriorating economic repercussions of the conflict with China.

The Sirimavo-Shastri Pact, signed on the 30th of October 1964, is one of the key achievements of Lal Bahadur Shastri's government in terms of Indians living abroad. The issue of Indian Tamils being granted citizenship in Sri Lanka was a contentious issue between Sri Lanka and India. After repeated attempts by various governments on both sides, this accord provided the definitive solution to the problem. In one of his letters to Sri Lankan Prime Minister Mrs Sirimavo R.D. Bandarnaike, Shastri emphasised some of the key aspects of the accord.

The stated goal of this agreement is for all people of Indian origin in Ceylon who have not been recognised as either Ceylonese or Indian citizens to become citizens of either Ceylon or India. As of now, there are around 975,000 of these people. Illegal immigrants and Indian

passport holders are not included in this number. The Government of Ceylon will offer Ceylon citizenship to 300,000 of these people, plus any natural increases in that number; the Government of India will accept repatriation of 525,000 of these people to India, plus any natural increases in that number.

These individuals will be granted citizenship by the Indian government. A second agreement between the two governments will address the status and destiny of the remaining 150,000 of these people (Ministry of External Affairs, October 30, 1964). This was one of Lal Bahadur Shastri's most important measures in resolving a long-standing issue that had rendered a large number of individuals stateless.

Indira Gandhi succeeded Lal Bahadur Shastri as India's third Prime Minister. Indira Gandhi was Prime Minister from 1966 to 1977 and again from 1980 to 1984. Indira Gandhi's foreign policy was centred on making India a regional power in response to India's security concerns. Indira Gandhi's foreign policy was unquestionably stable, practical, and inflicting. The economic policy, especially the centralization of authority, was a re-enactment of Nehru's socialism. While India's economy remained increasingly isolated, outside engagement was not possible.

The diaspora was, without a doubt, a major issue for her. Indira Gandhi proposed that the Indian community settle in Africa to be more in tune with the African people's lives. She mingled with Indian-origin leaders and members of the Indian diaspora when she visited African countries in 1964, branding them as Ambassadors of India in Africa. She stated that Indians living in Africa should unite with the African people and participate as much as possible in the nations in which they dwell. This was a slight deviation from Nehru's strategy, as the abroad Indian diaspora was seen as a crucial tool in establishing India's standing. Their status as Indian agents meant that they were not barred from influencing Indian policy. During Indira Gandhi's tenure as Prime Minister of India, these improvements were notable in a variety of areas.

She discussed the centralization process in African countries with African leaders for the protection of the Indian diaspora. When Uganda's dictator Idi Amin came to power, he forced Asians and people of other ethnicities to flee the country. Indira Gandhi expressed concern for the Indian people's well-being. She was also successful in persuading the Idi Amin regime

to compensate the Indian community's abroad residents who had been harmed. She also offered citizenship and asylum in India to the Indian diaspora, but just a few people took her up on the offer. Many members of the overseas Indian population chose to relocate to Australia, the United Kingdom, Canada, and the United States rather than India.
Clearly, India's diaspora strategy underwent a significant shift over this time period. Indira Gandhi's designation of Indians living abroad as Ambassadors of India in their host countries persuaded them that India cared about them. The presence of Indira Gandhi in Fiji made overseas Indians feel connected and homesick about India. Though little has changed in India's approach to its diaspora's foreign policy, several concerns concerning Indians abroad have been considered in the formulation of foreign policy.

Indira met US President Ronald Reagan on her visit to the US in 1982, and in her message to the abroad Indians, she urged them to invest in India. “We feel the time has arrived to encourage them (overseas investors)”, she said (Trehan, 2013). “Earlier, we couldn't afford to do anything that may compromise our self-reliance”, she said in her plea to investors from the overseas Indian community, “but today we feel we are strong enough that even with the competition, we can hold our own”. It's pointless to hold our own without competition because you'll never know if you're strong or weak. As a result, we must face this rivalry in order to determine our own strengths” (Trehan 2013).

She also hinted in her address that industrialists were not the only ones who opposed bringing in new blood from outside the country. “It's not just about investment”, she explained. I have asked doctors and scientists from around the world to visit India, but they rarely receive a warm welcome from their peers. When you start something new, you're bound to run across this type of temporary problem” (Trehan 2013).

During Indira Gandhi's tenure as Prime Minister, India's foreign policy was heavily influenced by the area. India's foreign policy was more pragmatic, in contrast to Nehru's idealistic viewpoint. During this time, India's connections with its diaspora population improved. Despite the fact that numerous initiatives were not implemented to communicate with the diaspora, the GoI saw them as significant moves.

Rajiv Gandhi stressed the importance of regional cooperation and friendly relations with neighbouring countries. He was a pioneer in the formation of the South Asian Association for

Regional Cooperation (SAARC). Important shifts in India's economic policies occurred under Rajiv Gandhi's tutelage. Because of his efforts to improve education and support scientific research and development, he was labelled a “technocrat”. Rajiv Gandhi's principal goal was to build an India that was innovative, advanced, and prosperous.

Rajiv Gandhi believed that in order to construct a new India, the country's economy needed to be strengthened. He believed that the Indian diaspora, with its enticing quantity of cash, might help connect India's economy to the rest of the world. The Indian diaspora population may be able to invest in India due to the introduction of Foreign Direct Investment (FDI). As a result, FDI was a positive step for the Indian diaspora. As a result, relations between the government of India and the Indian diaspora have improved. Rajiv Gandhi recognised the intellectual and social value that the Indian diaspora possessed. As a result, he wanted to use the cash of the diaspora to improve scientific research and universities in India. He urged smart Indians living abroad in a variety of disciplines to return to India. Though only a few technocrats, scientists, and academicians agreed, this was a significant step forward.

During his time as Prime Minister of India, Rajiv Gandhi implemented several programmes to harness the resources of the Indian diaspora and improve relations with the diaspora. To communicate with the diaspora, the government established organisations. It established a separate coordination division in the Ministry of External Affairs (MEA) in 1985 to handle issues involving Indians living abroad. It established a consultative council for NRIs in 1986, including members from many departments and a number of NRIs from around the world. It also attempted to compile a database of Indians living abroad, and in 1987, it formed the Indo-NRI Chamber of Commerce and Culture to promote investment and trade. Overseas Indians reclaimed a proper part of Indian identity and remained connected to India in some way. In India, there were a lot of commercial opportunities.

Following Rajiv Gandhi's assassination, the following governments constructed a new economic model based on his principles. When a financial crisis hit the Indian economy in 1991, Prime Minister PV **Narasimha Rao (1991-1996)** and Finance Minister Dr Manmohan Singh guided it back to safety. FDI from the diaspora was warmly welcomed. However, bureaucracy remained a problem and a reason for remittance stagnation. The diaspora's investment was a symbol of the diaspora's varied connection with the Indian government.

In the 1990s, India established an active and dynamic engagement with its diaspora. Since the beginning of the economic and financial reforms in 1991, India has continuously increased the amount of money it receives in remittances. In its most basic definition, financial liberalisation refers to the removal of repressive policies (Roland 2008). Remittances from India's diaspora play an essential part in the country's economic progress. Since then, India has pursued aggressive efforts to engage with its diaspora in order to boost its economy.

Since liberalisation has boosted India's economy, Indians living abroad are more involved in its economic issues. The nation has also benefited from internal and external remittances. The Narasimha Rao government of 1991 favoured releasing initial instincts for giving dual citizenship to NRIs. The 1990s saw domestic and worldwide shifts. The end of the Cold War altered the global power structure and diverse diaspora communities, especially those supporting movements in their hometown. Cohen notes, "Of course, these diasporas were not the only players involved. The bipolar shape of international politics disintegrated after the Cold War, and states, NGOs, powerful corporations, networks and religions compete for power and influence in a more complex, pluralist world" (Cohen 2008).

Rajiv Gandhi's strategy began a successful process that PV Narasimha Rao could focus on when India's economy was near collapse in 1991. Narasimha Rao's liberalization of the Indian economy allowed foreign Indians to contribute. Vajpayee's performance can be assessed by the expansion of the economy, partially through FDI, which drew Indians abroad to invest in India.

The Indian economy has seen significant changes as a result of globalisation. During the 1990s foreign currency crisis, the Indian diaspora showed its potential. The Indian diaspora aided major developments in India's external financial development. The large Indian diaspora in many parts of the world has an impact on India's political connections with other countries.

Though Atal Bihari Vajpayee served as Prime Minister for three terms, his government established a High-Level Committee on the Indian Diaspora in September 2000. Under the presidency of L.M. Singhvi, the committee moved forward. It was the Government of India's first major endeavour to conduct a comprehensive study and develop a complete profile of the Indian diaspora living in various parts of the world. The committee recognised the

importance of PIOs and NRIs in India's development. It was quick to propose steps to assist them in exercising their rights in their native India. It focused on a variety of concerns involving NRIs and PIOs.

The committee also made several recommendations and steps for India's government to do to engage India's diaspora. As part of the committee's suggestion, the 9th of January was designated as PBD in honour of the diaspora's achievements (the day when Mahatma Gandhi returned to India, i.e., 9th January 1915, after his 21 years in South Africa). The first PBD was celebrated on January 9, 2003, by then-Prime Minister Atal Bihari Vajpayee. More than two thousand persons from the Indian diaspora from about sixty-two nations attended the event, which saw an outpouring of support and enthusiasm from native Indians for strengthening relationships with their diaspora populations. The perception of a worldwide Indian family has shifted. As a result of the event, it was regarded as a significant step forward in India's ties with all sections of its diaspora.

The PBD provided a forum for diaspora-diaspora engagement as well as a platform for government and diaspora interaction. Indian diaspora from around the world gathered on a single platform to share their common concerns. The dispersion was also made known to Indians. India was rewarded for its compassion for its diaspora in a variety of ways. The lifting of economic sanctions by the United States is one such example. Following India's nuclear test in Pokharan, the United States put economic sanctions on the country. However, due to intense pressure from the Indian diaspora in the United States, the sanctions were lifted. Following in the footsteps of Vajpayee's vigorous diaspora involvement, following governments have continued the trend.

In 2004, Manmohan Singh was elected Prime Minister of India and served for two terms till 2014. During Manmohan Singh's tenure as Prime Minister, the Indian diaspora mobilised to promote India's interests in their adopted country. The Ministry of NRI Affairs, which later became the MOIA, was founded by Manmohan Singh's cabinet. Manmohan Singh was the finance minister under Narsimha Rao's Prime Ministership and was the architect of the Indian economy's liberalisation and globalisation. During India's foreign debt problem in the 1990s, Manmohan Singh appealed to Indians abroad to assist the country and invest in the country's liberalised economy. Almost every foreign visit he made after becoming Prime Minister of India called the Indian diaspora to be a part of India's growth story. He stated in a speech to

the Indian diaspora in Trinidad and Tobago in 2009, “You are, for millions of Indians, the most visible emblem of our own globalisation process; for us, globalisation is a natural way to connect with the Indian diaspora” (“Manmohan urges Indian diaspora to witness “new creative India”, November 2009, https://www.thehindu.com). He asked them to go on a “pilgrimage” to the “new creative India”, walk together in identifying new growth and progress routes and be active players in the country's development and advancement by taking advantage of investment and economic opportunities. He asked them to experience Mother India's love and affection, as well as the warmth of her embrace” (“Manmohan urges Indian diaspora to explore “new creative India”, November 2009,

“I am always glad to meet with members of the Indian community and the Indian American community”, Prime Minister Dr Manmohan Singh stated in his address to the Indian community in New York on September 27, 2008. I am incredibly proud of your accomplishments. Your achievements in various fields of human endeavour demonstrate that, given the right conditions, people of Indian ancestry are unrivalled” (MEA, GoI 27 September 2008). He also emphasised the Indian American community's strong support for President George W. Bush and Prime Minister Manmohan Singh's historic agreement on collaboration in the development of civil nuclear energy in India, which was nearing completion (MEA, GoI 27 September 2008).

In his speech, he stressed the Indian community's innovative and leadership role in the United States, as well as their ability to lead the Indian diaspora in promoting a more active and engaged role in India's growth. “With its leadership, enterprise, and innovation, the Indian American community inspires people of Indian descent all around the world”, he remarked. You have Nobel Laureates and Abel Laureates among you, as well as famous writers and artists, business executives, and scientists. Sunita Williams and Kalpana Chawla; Indira Nooyi and Vikram Pandit; Jhumpa Lahiri and Mira Nair; Srinivasa Varadhan and Sabeer Bhatia. You've turned into the “brain bank” of the country where you were adopted. I hope you will also serve as a “brain bridge” between our two countries in technological frontiers, as well as trade and investment” (MEA, GoI 27 September 2008).

However, numerous unpleasant encounters with customs officers at the airport during immigration or while managing family issues have reinforced their belief that corruption in India is unregulated and unfettered. This has a considerable impact on their assumptions and

attitudes, as they contradict life in the United States and India and agree that nothing has been done to impose the necessary valves, particularly at the lowest levels of the bureaucracy with which they must deal (MEA, GoI 2001).

Importantly, despite promoting traditional themes, Indian student university organisations founded by first-generation Indo-Americans seek to highlight current challenges and attract eminent speakers from India to guide society. Second-generation Indo-Americans are proud of their ethnic and cultural heritage. They make good efforts to assimilate with the mainstream since they have access to the various chances afforded by the education system of American institutions. Marketing, law, finance, and management are attracting a growing number of students (MEA, GoI 2001).

Overall, the Indian diaspora felt connected to their homeland and the various ways in which they contributed to India's progress throughout this time. On the other hand, the Indian government launched numerous programmes such as the PIO Card, Tracing the Roots, Overseas Citizenship of India (OCI) Scheme, Know India Programme (KIP), Scholarship Programmes for Diaspora Children (SPDC), Study India Programme (SIP), Indian Community Welfare Fund (ICWF), Mahatma Gandhi Pravasi Suraksha Yojana (MGPSY), and others. These programmes benefited the Indian diaspora. This has been a pivotal time in India's relationship with its diaspora.

It has been observed that under the authority of a coalition government, regional stakeholders' perspectives are influential in the formulation of India's foreign policy. However, because the NDA has the largest majority in Parliament, the present Narendra Modi government has adopted a more unconventional and active foreign policy.

Because the Indian diaspora is so diverse, the government must cater to their various needs. For example, the Gulf diaspora expects India to assist them with their welfare issues, while others from rich countries, such as the United States, want investment opportunities in India. On the other hand, the Indian diaspora in nations like Fiji and Mauritius aspires to strengthen cultural ties with their homeland. Modi has largely succeeded in reaching out to various segments of the diaspora.

India's interest in the diaspora presents obstacles. First, diaspora help is neither self-generated nor long-term; India should prioritise their interests. The Indian diaspora in the US did not oppose President Trump's plan to curtail the H-1B visa programme, which has benefited many Indians. The government must also prevent diaspora remittances from funding radical activities. India faced foreign support for extreme movements like Khalistan. The diaspora doesn't demand India's help all the time. Even as Gujarat's chief minister, he had active relationships with the diaspora and successfully tapped its resources through projects like the "Vibrant Gujarat" summits.

Modi's high-profile involvement with the Indian diaspora might be the start of an inclusive approach to utilising the diaspora's opportunities and overcoming its obstacles. Modi's political efforts, vision for India, and perception of the diaspora's role in India's growth have increased positivity and delight among diasporic communities. Without immediate and apparent changes in the ease of starting a business and the atmosphere for participation in domestic economic and development concerns, diasporic community members may lose hope in the government.

Modi's tours to Indian diaspora settlements in Australia, Canada, China, Fiji, France, Germany, Mauritius, Seychelles, and the USA in the first year of his swearing-in show his recognition of the diaspora's role in India's development and his attempt to gain financial and institutional support for innovative economic policies. His diplomatic skills helped diasporic Indians feel appreciated in national development. His high-profile acknowledgements to Indian communities in New York, Sydney, Shanghai, etc., urged NRIs to return home and contribute to India's economic prosperity. The worldwide media's positive opinions about Modi as a world leader are encouraging for the Indian diaspora, and his address to them has helped deepen their ties to India.

The Modi government's initiatives have revitalised the Indian diaspora's response and reactions to Indian politics and the country's image overseas. He addressed the ecstatic and proud Indian diaspora in a historic ceremony at Madison Square Garden in New York after being elected Prime Minister of India in 2014. A large number of Indian diaspora people attended the event. "You have played a vital part in developing a favourable image of India not just in America but globally as well", Modi said to the crowd. He spoke about the rapid pace of progress that India sees under his government, and he emphasised some of the

government's major initiatives. He asked the Indian diaspora in the United States to unite as a mass movement to help with development. “I am going to make the India of your dreams”, he stated, urging the Indian American community to help India flourish (“PM's address to Indian Community at Madison Square Garden, New York, September 28, 2014”, https://www.narendramodi.in).

He also mentioned some of the Indian government's steps for the Indian diaspora in his speech. He announced a slew of initiatives targeted at making it easier to travel from the United States to India. The Prime Minister noted that the PIO (Person of Indian Origin) and OCI (Overseas Citizens of India) schemes differ in several ways, but that PIO cardholders will be issued visas for life, and that a new programme will be introduced soon that will combine the two. Long-stay tourists to India would not have to frequent police stations, he added (“PM's address to Indian Community at Madison Square Garden, New York, September 28, 2014”,

The Indian diaspora was encouraged by Modi to contribute and participate in the growth of India. He invited them to participate in the “Make in India” start-up programmes. As part of an effort to encourage the Indian diaspora to invest more in Indian projects and infrastructure, he renamed FDI “First Develop India”. In June 2017, he travelled to the United States, spoke with the CEOs of some of the world's largest corporations, including those of Indian descent, and urged them to invest in India. He also saw members of India's diaspora in the United States, who expressed their joy at hearing about positive developments in India and their desire to see the country achieve greater heights. In his remarks to Indians living in the United States, Prime Minister Narendra Modi expressed his gratitude for their contributions to the country's economy.

According to Prime Minister Modi, “the warmth shown by the Indian community will be remembered”. He addressed them as members of his family. “All of my family members are settled in America”, he stated. “Right now, I'm feeling the delight we get after meeting the family” (Rajan 2017). Modi also promised them that India would be developed in their lifetime. He reminded the audience that their success is due to the supporting climate in the United States and that his government is attempting to create a similar environment in his own country. “Your heart always wanders when our country will become like this (the United States). “I assure you that this will happen in your lifetime”, Modi stated (Rajan 2017). Modi

also praised the Indian diaspora's significant contribution to India's and the United States' development. He stated that the Indian diaspora's success and actions are still heard around the world (Rajan 2017). Following his speech, he met and mingled with members of the Indo-American community who had gathered to greet him.

Untapped financial and intellectual resources are being tapped under Modi's leadership. The Modi government is considering opening more consulates to give the right to vote to overseas Indians and to help the Indian community. The election of Narendra Modi as the Prime Minister of India has highlighted the importance of the diaspora across the world. Other countries, such as China, Brazil, Mexico and Poland, have taken aggressive initiatives to include their diaspora. As a result, the diaspora has become a major player in Indian foreign policy. It is important for India and other countries to involve their diaspora in improving bilateral relations. The Modi government is making a severe and deliberate effort to convert brain drain into brain gain.

Brain Drain

Anjali Sahay recognises that host-country policies facilitate brain drain, but she contends that source nations may also profit from the out-migration of their employees and students. Remittances, investments, savings connected with repatriation, and social networking connecting expatriates with their home country are all examples of these advantages. The diaspora community impacts economic and political advantages for their home nations through their success and prominence in host communities. In the long run, this form of brain gain becomes a source of soft power for the home country (Sahay 2011).

After independence, the flow of people in developed countries in India was regular. There were also people who left their country forever and settled in foreign countries. The reason behind all this is the greed for foreign jobs or many people resorting to illegal means to realize their dream of going abroad. In an emerging global scenario, the future is being seen as the era of migration. Because it aims now to formulate a more fundamental migration policy with the aim of maximizing and socializing the benefits of migration in the broader context of economic development. However, in India now the level of fear of brain drain has been seen decreasing in the people.

The success of the Indian diaspora can be attributed to its rich cultural legacy, civilizational ideals and ethos, and willingness to collaborate with others. India should implement a flexible strategy to strengthen the diaspora and decrease the risk of negative consequences. The diaspora plays a vital role in helping India become a knowledge power and a developed country in the near future and will continue to do so. India could be considered one of the countries with significant soft power potential. Soft power resources would help India become a more equitable and efficient society, a worldwide economic power, a nation based on the idea of equality, and an economy with a larger part of the global income derived through trade and investment.

India's soft power potential comprises its many polities, vibrant democracy, Gandhian lineage, and admirable principles of truth and non-violence adopted throughout the history of the independence movement. India has recently shifted its position in the face of overwhelming public criticism by supporting and funding international accords. This demonstrates a desire to actively engage an already engaged diaspora to achieve long-term economic gains and improve India's international image. The diaspora's economic and political relevance, as well as the necessity for engagement with it, are a result of India's growing strategic importance and its plans to integrate it (Palit and Palit 2009).

According to Rubinoff, the change in the image of the people of India, especially their clothes from a hungry skeleton in a dirty dhoti to now a highly educated rich professional in a fashionable business suit, is all this is evidenced by the presence of Indians in the United States of America and the countries of the subcontinent (Rubinoff 2005). The development of a nation's soft power is helpful to a state's overall power, international competitive strength, and force. As a result, utilising soft power will assist in recognising the stakes of a commonwealth as well as the flaws in international policy. A more profound knowledge of soft power is beneficial for defending other countries and facilitating peaceful progress.

Dual Citizenship and the Indian Diaspora

Citizenship is defined as a person's identification that guarantees him or her civil and political rights within the state. Citizenship in a democratic system is viewed from a liberal standpoint. By the rule of law, a citizen of a country is entitled to the title of citizen based on naturalisation, birthplace, parents' birthplace, and other factors. “The underpinning for modern citizenship rights is the state that is gradually turned into a state for the nation, a

nation-state", according to Gershon (Gershon 1998). According to the concept of sovereignty, at least a few culturally integrated people live in the state and share a common destiny. Similarly, the concept of citizenship is highly dependent on the concept of the nation-state and the notion of shared cultural values: nationalist leanings have played a significant role in the creation of modern states (Honohan 2002)

Article 5 through 11 of Part 2 of the Indian Constitution is the core language of legislation that confers citizenship to a person. The Indian Constitution emphasises the value of citizenship by allowing citizens to be named in the core document. Another key document is the Citizenship Act of 1955, which has been updated from time to time. In India, the terms nationality and citizenship are sometimes interchanged in casual talks. Citizenship can be characterised as being equal members of a political society in which everyone is affected by enforceable rights and obligations, benefits and resources, participation behaviours, and a sense of self (Kostakopoulou 2008).

International migration has added a new dimension to the discussion and debate concerning citizenship, citizenship rights, and immigrant duties in their destination country. Extending citizenship to the people has challenged the concept of the "Son of the soil". The entrance of immigrants into host countries has highlighted the question of whether or not they can become part of national narratives, which is a requirement for citizenship. Is citizenship granted to immigrants the same as citizenship awarded to those who profess to bear the burden of national narratives? Is citizenship exclusively awarded to immigrants for political purposes? Immigrants who have gained citizenship in liberal democracies with multicultural policies desire citizenship's social and cultural privileges.

Indian citizenship is characterized by the exercise of certain fundamental rights and duties with respect and acceptance for social, cultural and religious diversity, reflecting the pluralistic nature of India.. ""Citizenship is a contentious notion, and the definition of citizenship is part of a political and social fight,"writes Bussemaker. Distinct actors articulate various definitions of citizenship and argue for various programmes and mechanisms to implement their understanding of citizenship within social policy" (Bussemaker 1999).

Dual citizenship bridges the gap between countries and people by allowing citizens to be loyal to both. Citizens who have lived their entire lives in the same country have a harder

time understanding the value of dual citizenship than those who traverse borders for career, school, or other reasons and have cultural or ancestral ties. Dual citizenship is a serious issue when an individual with ancestral ties to two or more nations is forced to choose between them due to migration. Even if he has a solid cause to be treated equally, the person is not allowed citizenship to be a citizen of one of these countries and is considered an outsider.

However, in countries such as Canada, France, Germany, Sweden, the United Kingdom and the United States, it is possible to create a common institution of political strategies to address the issue of dual citizenship. This is mainly due to differences in their concepts of citizenship, immigration and citizenship policies, and demographic and cultural differences. (Shevchuk 1996). Dual citizenship allows a person to have civil and political rights in two countries while also obligated to pay allegiance to both. If a person is born to parents with roots in two distinct nations that provide dual citizenship to their inhabitants, he or she is eligible for dual citizenship. If one or both parents have ancestral roots in a nation that does not allow dual citizenship, the person must choose between the two countries to become a citizen of the country where they desire to settle or the country where one of the parents has ancestral roots.

As a result, the beneficial and negative effects of dual citizenship can be felt by both the citizen and the country in a variety of ways. Dual citizenship comes with its own set of benefits and privileges, but it also comes with a set of hurdles to overcome before enjoying the benefits of dual citizenship. While some of the consequences of dual citizenship are obvious, others differ from country to country and legislation to legislation.

Dual citizenship is advantageous from the perspective of an immigrant since it eliminates the need for a visa to return home and allows the person to own property and invest in his or her hometown. Individuals must give up their citizenship rights in one country before attaining citizenship in another. According to nineteenth- and twentieth-century international law; possessing multiple citizenships was considered a moral violation. It is thought that globalisation has placed a greater emphasis on dual nationality because it believes that it will facilitate the free movement of people in a world where countries are economically intertwined. As a result, dual citizenship privileges not only increase the likelihood of obtaining citizenship but also improve economic integration (Singh 2012).

Many PIOs have obtained citizenship from industrialised countries that are ahead of India in many aspects, including science, technology, space, economy, entrepreneurial abilities, infrastructure, and so on. The concept of dual citizenship has been pushed by the High-Level Committee Report on the Indian Diaspora in order to improve the country's economic, technological, social, political, and psychological spheres (MEA, GoI 2001). Dual citizenship has the potential to aid India's democratic change and integration with its development.

For a long time, the Indian diaspora, particularly those living in North America and Europe, have wished for dual citizenship. During the inaugural PBD in 2003, India's then-Prime Minister launched a dual citizenship scheme for PIOs. Finally, on May 9, 2003, the bill was introduced in the Rajya Sabha, seeking modifications to the Citizenship Act 1955 in order to make the policy announcement more effective. In December 2003, Parliament passed the Citizenship (Amendment) Bill 2003, which granted dual citizenship to PIOs from sixteen countries, including Australia, Canada, Cyprus, Finland, France, Greece, Ireland, Israel, Italy, Netherlands, New Zealand, Portugal, Sweden, Switzerland, the United Kingdom, and the United States. The bill was approved by India's President on January 7, 2004. However, this was in accordance with the host country's citizenship laws. Because of historical and political considerations, Pakistan and Bangladesh were not included in the list (MEA, GoI 2001).

Many academicians, constitution experts, lawmakers, intellectuals, and others, on the other hand, were not enthusiastic about the concept of dual citizenship. They voiced worry that giving dual citizenship will primarily benefit a small number of wealthy Indians living in industrialised nations throughout the world. It will also not aid the poor Indian diaspora. They also discussed security concerns, as well as the various legal and political complications that this subject entails.

Furthermore, this action was met with opposition from the Indian diaspora worldwide. Dual citizenship was opposed by the Indian diaspora throughout the continents of Asia and Africa, as well as Caribbean countries. Overseas Indians in Australia, Canada, New Zealand, the United Kingdom, the United States, and other European nations expressed a desire for dual citizenship. The Indian diaspora in these and other countries is demanding dual citizenship for their children, whose ties to India will be strengthened by the political privileges that dual citizenship will provide. However, Indian officials disagree, and the fear of people from neighbouring nations abusing the programme for criminal purposes, as well as the question of allegiance to a single sovereign state, are issues that make changing the policy unlikely.

Regarding geopolitical claims and diplomatic relations, the legitimacy of dual citizenship across borders is likewise a point of contention for the international community. Countries have agreed to legislative changes that reflect their inconsistent views on dual citizenship and their desire to develop a stronger citizenship rights structure. There are examples that show that dual citizenship can aid economic growth and knowledge creation, and many countries are in favour of harmonising these benefits and the numerous citizenships associated with dual citizenship.

In addition to the deployment of dual citizenship for nation-building, it is also employed as a powerful tool when countries compete for global capital. This approach is congruent with home countries' efforts to maintain ties with their diaspora. Dual citizenship has the potential to be a double-edged sword. Home countries expect emigrants to acquire citizenship in their host country when they enhance dual citizenship privileges. From this perspective, dual citizenship can help emigrants stay connected to their homeland, as seen by remittance projections.

Dual citizenship is considered freedom in many countries, such as the United States, where a person can obtain permanent citizenship by residing in the country for five years continuously, or by marrying a resident of the country and residing in the country for three years continuously, or by being born in the country. However, India does not allow dual citizenship, thus if someone wants to become a citizen of India, he or she must give up their previous citizenship. Due to the fact that dual citizenship is not regarded as a human right but rather a choice, countries all over the world can choose to offer the freedom they deem necessary.

Labour Migration and Policies

India is a key contributor to the global labour market and a source of both skilled and semiskilled labourers. According to a variety of researchers and databases, migration from India has increased dramatically since the post-reform period. These movement patterns are posing significant issues for both origin and destination nations in protecting the rights of migrant workers. The Indian government has implemented a number of legislative tools to manage and promote international labour migration. One such key legislative mechanism for

international labour migration is the Emigration Act of 1983. Different countries have their migration policies in place to deal with international labour migration. In the preamble to the International Labour Organization's (ILO) 1919 constitution, the protection of female and male migrant labourers' human rights, as well as equal opportunity in all areas, are likewise included.

The United Nations has adopted provisions of human rights agreements that are universally applicable to all people, including migrants. In the Universal Declaration of Human Rights, the United Nations outlines rights and freedoms that apply to both persons and migrants. The law said that everyone's human rights are the same, regardless of whether they are migrants or not. The two general human rights treaties, the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social, and Cultural Rights (ICESCR), emphasise the importance of protecting human beings regardless of their nationality or legal position. In the post-reform period, globalisation and international labour mobility are inextricably linked; labour migration is driving the globalization process and is also the consequence.

The ILO's migration conventions (convention 97, migration for employment, 1949, and convention 143, migrant workers convention, 1975) do the same thing by recognising migrant workers' rights as fundamental human rights. The ILO's 97th and 143rd Conventions deal with legal provisions pertaining to health and medical facilities. This convention took into account employment injuries, maternity, sickness, invalidity, old age, mortality, unemployment, family responsibilities, and any other social security-related condition. All member nations were required to report to ILO not only about their national laws, rules, and policies affecting migration but also about working conditions in the destination country, according to the ILO's 97th convention, 1949 (articles 1 [a] and 9[b]).

According to the United Nations Convention on the Rights of Migrants and their Families, all migrants and their families have the right to live in the destination country in a dignified manner. Their rights were safeguarded in all other places, with the exception of some United Nations member countries where legal limits are imposed. Two UN treaties against human trafficking, smuggling, and illegal migration were established in 2000. Traditionally, the term “trafficking” refers to the exploitation of human beings. These protocols aim to protect migrants by providing humane treatment and holding those responsible accountable.

Conclusion

Diasporas have maintained active relationships with their homelands, allowing them to exert influence over decision-makers in their host nations worldwide. It has also had an impact on the country's foreign policy. Both the host and home countries' perceptions and foreign policies have an impact on the diaspora. “This distinction stems from four primary components”, according to Shain: “permeability of the homeland (state, government, and society); perception of the diaspora by the homeland (and vice versa); power balance between the two; and cohesiveness of diaspora voices regarding homeland foreign policy” (Shain 2007).

Current events and situations have influenced India's policy toward its diaspora. During the pre-independence period, the INC was particularly concerned about the welfare and development of overseas Indians, particularly indentured labourers. The INC took action to improve their situation by dispatching a delegation to communicate with Indians abroad and engaging the colonial authorities in the process. Mahatma Gandhi spearheaded a nonviolent protest in India for the abolition of indentured labour. India severed diplomatic ties with South Africa to express its displeasure with the country's apartheid policies.

Since independence, India's policy toward its diaspora has seen some significant changes. Indian nationalists such as M.K. Gandhi advocated for the betterment of the Indian diaspora in various countries before India's independence. They demanded that the indentured labour system, which is a kind of semi-slavery, be outlawed completely. However, following independence, India's priorities switched from an anti-colonial nationalist movement that urged all Indians on the planet to unite into one nation to nation-building, which now largely focused on Indians residing inside India's geographical boundaries.

Jawaharlal Nehru, India's first Prime Minister, encouraged the Indian diaspora to integrate with their host country. This policy approach of Nehru for Indians lasted until the 1990s, with considerable variations throughout time and under different regimes. India's foreign policy was regionally focused under the tenure of Indira Gandhi. During this time, India's foreign policy was more realistic and distinct from Nehru's idealistic foreign policy. During this time, there was a noticeable improvement in the connection between India and its diaspora. As India's Prime Minister, Indira Gandhi travelled to numerous African countries and referred to the Indian diaspora as “agents of India”.

Nonetheless, it was Rajiv Gandhi's reign that catapulted the Indian diaspora to prominence. The abroad Indians were discussed more seriously in India's international relations. It was during this time that a large number of trained and semi-skilled workers from India, particularly from Kerala and other southern states, emigrated to the Gulf countries in search of jobs and a better life in the rising economies of these countries.

Although the Government of India has chosen a proactive diaspora engagement policy, it confronts some hurdles in developing it. The contemporary Indian diaspora in some countries is made up of the fourth or fifth generation, whilst the Indian diaspora in other countries is made up of the first or second generation. As a result of changes in the demographics of the Indian diaspora, India's foreign policy direction and backdrop have shifted. As a result, it is difficult for the Government of India to relate to the growing expectations and needs of diaspora generations, particularly the younger generation. Sahay strives to bring into perspective the sending country's involvement in diaspora cultivation through policies and awards. She also considers the phrases “gain” and “loss”, as well as the oft-mentioned phenomena of “brain drain” (Sahay 2009). In fact, Sahay brings up some of the most important policy issues, such as brain drain, benefit, and loss.

Because the Indian diaspora is dynamic, creating a coherent policy framework to address the challenges of such a diverse diaspora is difficult for the government of India. However, India's various governments have attempted to address the multiplicity of policy aims. India's diaspora policy is rapidly becoming more progressive and proactive towards its diaspora (Abraham 2014). Furthermore, the various transnational networks through which diaspora groups contact one another and with their home countries must be considered.

India's image on the international scene has improved after liberalisation. India's current global image is based on its expanding economic eminence, political stability, and highly skilled human resources. In development agencies, recognising the role that diasporas can play in development in their home countries has become fashionable (Cohen 2008).

There is a symbiotic relationship between India and its diaspora. The Indian diaspora's affinity and attachment to India have resulted in this relationship. This bonding is more beneficial to India because it generates economic and other benefits for the country, as well as facilitates the mutually beneficial bilateral relationship between India and the diaspora group's host countries. The diaspora has grown into important players in their homeland's tumultuous politics.

The diaspora policy of India was assessed in this chapter, with an emphasis on its diaspora. The policy has been scrutinised over time and under the leadership of numerous Prime Ministers. The chapter also examined how India's foreign policy and diaspora participation affect the connection between India and its diaspora in host nations. The government's response to the Indian diaspora community's participation is also explored in this chapter.

This chapter has explained how a developed system in the form of cultural resources and soft power works among different countries through the diaspora. It not only maintains economic and cultural ties with the host country but also with the motherland. Thus, considering the theoretical and empirical context, a new fusion and identity of the diaspora community is formed. According to this chapter, assimilative power is a country's ability to manipulate other countries' inclinations or define their interests in ways that are consistent with their own. Such power aims to arise from resources such as cultural and ideological appeal and international rules and institutions. Intangible kinds of power have become more relevant as the nature of international politics has changed (Nye 1990). With a focus on the Indian diaspora in Russia, the chapter has illustrated the increasing role of soft power in the shifting dynamics of world politics.

CHAPTER SEVEN

CONCLUSION

The word "diaspora" refers to people living in a scattered way but having similarities in their socio-cultural life. That means "diaspora" takes place after migration. In the contemporary interconnected world, diasporas facilitate and simplify contacts with their host countries, native lands, and other international actors. They have a say in how their home country runs and try to get the government of the country where they live to keep good relations with their home country. In order to address all concerns related to these dispersed people in the world, social scientists created a new field in the 20th century called "Study of Diaspora" or "Diaspora Study".

Indians who left India for any reason are now known as the “Parvasi Bhartiya” or "Indian diaspora”. Today, the Indian diaspora spans the globe. It is made up of the lineage of Indian forefathers who established themselves in various parts of the world through trade and emigration; among their ancestors are bonded labourers, political deportees, merchants, and commercial entrepreneurs. Many Indian populations have progressed from plantation labourers to skilled manufacturing, construction, and transportation employees. Their members have made a name for themselves in the modern world as skilled workers such as information technology and service specialists and famous academics, physicians, scientists, and lawyers. In addition, they have earned popularity and produced countless notable personalities in literature, movies, and the arts across the globe. India is also trying to increase the size of its economy by enhancing its human resource skills in the fields of software, information technology (IT), science-tech, pharmaceuticals, agriculture, etc. India’s skilled and semi-skilled human resources go further from India and strengthen "Brand India" in the global scenario. It also plays a key role in improving India’s economic, political, and military relations with its host countries at the bilateral level and international cooperation at the international level. This is how the Indian Diaspora has earned a prominent status abroad with their values, dedication to work, honesty, and adaptability. At the same time, it generously contributes to worthy development causes in India. It says that because members of the Indian Diaspora live worldwide, the sun never sets for the Indian diaspora.

But as this research work intends to comprehend the concept of diaspora and diaspora policy in the context of "Indian Diaspora in Russia and Central Asia", it has dealt with all the

various facets of the Indian diaspora's existence in Russia and Central Asia, including history, trends and patterns, contemporary status, as well as bilateral value. This research work has analysed how the Indian diaspora fared in Russia and Central Asia under the changing scenario of global politics. The work intended to figure out answers to these questions: first, did it witness any changes due to the changing international systems (e.g., colonialism, imperialism) or due to the domestic changes within the country (e.g., the Bolshevik revolution in Russia and India's independence and thereby the onset of democracy)? Second, how do the migrants or their descendants maintain and organise their presence in these two countries? Third, how do the migrants influence the host country's policies in favour of their nation and people? Also, what really makes this research topic more significant to deal with is the lack of adequate literature concerning the intervention regarding the policy perspectives to advance the interests of the Indian nation-state. One of the biggest problems with research and policymaking is that there isn't enough hard evidence about how many people in the Indian diaspora move around the world and how useful they could be, especially for India's soft power.

Thus, to accomplish the objectives of this research work, both qualitative and quantitative research methods have been used, which are descriptive and exploratory in nature. This research work has been divided into six core chapters. Chapter ***one*** of this research work dealt with the background of this study, concepts of diaspora, its meaning, and its theoretical underpinnings. The chapter comprehensively discussed the meaning, origin, and spread of the term"***diaspora".***The discussion found that though the term "*Diaspora"* has its roots in the Greek composite verb '***dia'*** and '***speirein'***(infinitive), which literally means '***to scatter***', '***to spread***' or '***to disperse***', and was initially used to refer to the overall dispersion of Jews or Jewish communities during the Babylonian exile in 586 BC, the phrase is now used to refer to any group of people who are distributed in this way. The term "***diaspora***" began to spread in the 1970s and 1980s, reaching its height in the 1990s.

By that point, it had been associated with the majority of global populations. There were Romanian, British, Algerian, Tibetan, Latin American, Caribbean, Somalia, Chechen, Afghan, Iranian, and Russian diasporas not only known by their national identity, but communities developed their distinct identities alongside them, for example, Chetti, Punjabi, Marwari, Bengali, and Malayali. The same applies to several communities that created their own distinct identities within the country and after they migrated to another place outside the

country, for instance, Sephardic and Ashkenazi Germans in the case of Germany and Breton, Auvergnat, and Alsatian in the case of France. The word expanded even more in the 90s when its identity started being applied to professional groups, including intellectuals, engineers, scientists, and even French and Nigerian soccer players (Servant 2002).

Until the 1980s, the term "diaspora" was used in two distinct and independent ways with no intention to define it. First, it was a designation for specific populations who dwell outside a reference territory. Second, as a specialised concept defining African trading networks (Dufoix 2008). Then, Gabriel Sheffer shifted the study of diaspora to a comparative perspective. Consequently, Jews, Turks, Armenians, Palestinians, Chinese, and Indians soon became subjects of separate study based on their merits. Sheffer (1986) says that "modern diasporas are ethnic minority groups of migrant origins who live and work in host countries but keep strong emotional and material ties to their countries of origin, also called their homelands".

After that, in 1991, William Safran attempted to define the term "diaspora" for its conceptual clarification. He opined that "lest the term loses all meaning, limiting the term 'diaspora' to minority expatriate communities whose members share among the six following characteristics: (a) their ancestor's dispersion from a "centre" to at least two peripheral foreign regions; (b) persistence of a collective memory concerning the homeland; (c) the certainty that their acceptance by the host society is impossible; (d) maintenance of an often idealised homeland as a goal of return; (e) belief in a collective duty to engage in the perpetuation, restoration, or security of the country of origin; and (f) maintenance of individual or collective relations with the country of origin" (Safran 1991).

Later on, Robin Cohen's seminal work, 'Global Diasporas', was considered the first prominent general study of diaspora. Following Safran's study model, Cohen adds the concept of social responsibility by mentioning empathy and a sense of duty toward other ethnic settlers in other countries of settlement, even where the home has become more like a leftover (having only fragmentary bondage) and the potential for a prosperous life in the host countries with a tolerance for plurality. His idea supposes the nation-state is indispensable, both on the part of the diaspora and the state, while visualising the interaction of the two (Cohen 2008).

Diaspora as a concept is becoming very popular as an instrument of exercising soft power to promote a particular image of a community or a state in general for ulterior motives and agendas. According to Joseph Nye, managing politics in an interdependent world requires multilateral collaboration among nations, political actors, and diaspora populations. He claimed that countries involved in such an arrangement should emphasise the idea of soft power more so than actual military might in their foreign policy formulations. It has the ability to attract people and influence their inclinations. Additionally, it alludes to nations' deliberate efforts to influence how others see them. The diaspora is one of many soft power tools, including culture, education, and the economy (Nye 2004).

In the Indian context, the term Indian Diaspora was adopted very late; the Government of India first set up a High-Level Committee on Indian Diaspora in 2000. The High-Level Committee on Indian Diaspora (2001), under the chairmanship of Dr L. M. Singhvi, M.P., employs this concept in a generic sense for "communities of migrants living or settled permanently in other countries, aware of their origins and identity and maintaining varying degrees of linkages with their mother country". As N. Jayaram writes, "having almost unique socio-cultural histories and being subjected to different economic and political situations, the Indian communities abroad have evolved as distinct diasporic entities. They are nevertheless Indian as they manifest, in varying degrees, the survival, persistence, or retention of several social patterns and cultural elements whose roots and substance can be traced to India. For various reasons, conscious efforts are being made to revive some of these patterns and elements, a kind of 'renaissance' of Indian culture, as declared by some diasporic Indians" (Jayaram 2003).

According to Kingsley Davis, in the context of India, "pressure to emigrate has always been significant enough to provide a stream of emigrants which is larger than the actual given opportunities" (Davis 1968). As Tinker puts it, "there is a combination of push and pull; the push of inadequate opportunity in South Asia and the pull of better prospects in the West". The overseas emigration of Indians may be examined in terms of three phases: (a) the ancient and the medieval; (b) the colonial; and (c) the post-colonial phases" (Tinker 1977).

Shashi Tharoor (2019) argues that many Indians have migrated abroad for new opportunities: seeking access to a higher quality of life, better education, high-paying jobs in multilateral organisations, or merely for mobility and travel freedom, and taking a foreign passport for convenience does not make them any less Indian (Financial Post 2019). There are 31 million

non-resident Indians (NRI) and persons of Indian origin (PIO) residing outside of India (MEA Report 2018). According to the estimate of the Department of Economic and Social Affairs of the UN, India is the leading country to have the largest migrant diaspora in the world (17.5 million), followed by Mexico (11.8 million) and China (10.7 million) (UNDESA 2019). The Indian diasporic population is currently spread across 146 countries worldwide (MEA 2021).

So, Chapter 2 of this research work looked at the Indian trend and the historical route of the Indian diaspora to Russia and Central Asia in ancient, medieval, colonial, and post-colonial times. Based on the most important findings and what most people think, this chapter found that South and Central Asia had a single civilization. The discussion of the chapter demonstrated that there is a genetic similarity that exists among the populations residing on the large continent of Eurasia. The best cultural traditions, beliefs, ideas, and knowledge were transported by the caravans throughout the Eurasian continent and beyond. The fact that South and Central Asian societies were almost always integrated showed in their capacity to be astute traders and intrepid travellers. The world depends on the great brains that both nations have produced in the fields of science, sociology, and the humanities. Along the silk routes, the first cultural ambassadors were traders, missionaries, and wanderers who helped bring the different cultures together.

The chapter also added how the people of these countries have spread two religions and spread Buddhism via the Indus Valley through Kashmir, Afghanistan, and Central Asia to the regions of East Asia via the Silk Routes. The chapter also underlined how the spread of Islam in Central Asia had been seen as both a blessing and a curse by the majority of historians. The chapter also discussed how the British impacted the South Asian region as a whole. During both the Great Game and the Cold War, the English language was very important to the powers' foreign policy. In their interactions with the Indian trade community in Central Asia, the Russians employed it. Additionally, the chapter highlighted how the agreement on cultural, educational, and scientific exchanges had been institutionalised as an addition to a regular connection between India and the USSR.

Moreover, the chapter underlined that there would be more emigration between these countries, but this couldn’t happen. Different researchers have discussed various reasons, but as per popular perception, the closed nature of societies in Russia and Central Asia caused less Indian emigration. Therefore, based on this popular perception, this research

hypothesises that *"the closed nature of the societies in Russia and Central Asia has been a determining factor in impacting the scale of emigration of Indians to Russia and the Central Asian States".* Thus, ***Chapter 3 and Chapter 4*** of this research work attempted to test this first hypothesis.

Chapter 3 of this work discussed Indian and Russian people-to-people and state-to-state interactions. Thus, the chapter has dealt with space, defence, energy, science, and technology, as well as political, economic, intellectual, social, and cultural interactions between these countries. This chapter tells the story of people who moved to Russia. They were thrust into a cultural landscape they had never encountered before with their own cultural traits. Their issues included language, diet, social conventions, and even social integration. However, it is clear that migrants built their own world by forming associations and changing their cultural patterns. The process of adjustment and cultural adjustment put them in a better position, as seen by migrants' adopting local dialects for social interaction. It's possible that their interactions will lead to cultural assimilation. Locals, on the other hand, seek their integration because of their ties to medical and even secretarial jobs. This anthropological, social trait was highlighted in the chapter.

Moreover, the chapter focused on comprehending the Indian diaspora's sociocultural lives in this region. Moreover, the chapter discussed how Indian diaspora social, religious, academic, and cultural organisations support India's soft power in host nations. This chapter claims that at present, the Indian diaspora is one of the largest and most potent diasporas, with a dominating and important presence in the global arena. A successful, economically rich, and politically powerful diaspora has proven to be a great asset to India, as it is a stimulating bridge between the two countries, providing extensive support for the survival and flourishing of bilateral relations. It is not restricted to one-sided communication that benefits one party at the expense of the other. It's also critical to meet the emotional requirements of Indians living abroad. This also aids India in harnessing the financial capabilities of its diaspora for economic gain and strengthening bilateral connections between India and the countries where the overseas Indians reside. The Indian people who live in Russia have worked hard to set up lobbying groups to promote and protect India's national interests.

Besides, the chapter assessed Russia's immigration policies under various regimes over time. It has also looked at the consequences and repercussions of Russia's immigration policies on the Indian diaspora at various times. It also looked at how Russia's immigration policies

affect the bilateral relationship between India and Russia. In the chapter, it was also talked about how to trade, investments and the economies of both countries are affected by immigration policy.

The world was shattered because of COVID-19. India and Russia also faced hurdles, but these countries survived their deep ties and increased their collaboration in all aspects of the bilateral relations, including political engagements, security, defence, commerce, economics, science and technology, and culture. Joint efforts in the battle against the COVID-19 pandemic, including vaccine testing and manufacture, medicine supply, and repatriation of individuals from both nations, enhanced cooperation even further.

Then, ***Chapter 4*** of this research work attempted to scrutinise the state-to-state and people-to-people interactions between India and the Central Asian States. This chapter has focused on regional interactions in politics, economy, academics, society, culture, space, defence, energy, science, and technology between these two regions. Besides, the chapter focused on comprehending the Indian diaspora in this region along with assessing the integration of the Indian diaspora and the local community's response. Also, this chapter explored India's connecting Central Asia policy to strengthen relationships between both nations. This chapter claims that the nature of the Indian diaspora in Central Asian states is distinct from that of other areas of the world. The Indian diasporas in other developed countries have a habit of spending where they reside, settling down permanently and only providing intermittent help to their families back home. The chapter argued that the Indian diaspora in the Central Asian states can provide market intelligence and serve as a knowledge bridge between the two countries. Therefore, this chapter claimed that Indian officials should recognise the diasporas' untapped potential as strategic assets, particularly diasporic entrepreneurs in the Central Asian states.

Moreover, the chapter has focused on the cultural ties between these two regions. The chapter claimed that since ancient times, there have been numerous strong historical and cultural connections between Central and South Asia, including those between Buddha and Babur and Bukhara. A cultural diplomacy is an essential tool in international relations because it may be used to show off a country's strength and prestige, which strengthens national security. So, the chapter tried to show India's cultural diplomacy with Russia and Central Asian countries and how it has helped improve the country's reputation.

Thus, to sum up, these two chapters clearly depict India's closed, age-old, and time-tested relationship with Russia and the Central Asian States. Their relationship started ages and survived various ups and downs. Therefore, this research work rejects the first hypothesis. Though this research work agrees that the number of Indian migrants is less than its real potential in these regions, it refutes the first hypothesis. In fact, this research claimed that there are other additional reasons that caused less Indian emigration to these regions, including the emigration policies of the USSR and then Russia, the language barrier, the severe cold (which varies between-20 to-30 degrees Celsius), security concerns, obtaining permanent Russian residency, and Russian visa policy, etc. Additionally, the work found that the number of Indian migrants has been gradually increasing in Russia and the Central Asian States, especially because of entrepreneurs and medical students. And according to the survey result of this research work, the majority of respondents agreed that one of the most important factors encouraging Indian students to enrol in medical programmes in Russia and central Asian countries are the country's structure and straightforward admission process.

Then after, ***Chapter 5*** of this research work hypothesizes that "*cultural diplomacy and India's soft power projection in Russia and Central Asia are primarily driven by state-to-state relations and not so much driven by people-to-people contact"*. To test this hypothesis, Chapter 5 of this research work presented an empirical study and a secondary analysis of India's cultural diplomacy and soft power potential after the independence of India to the present day. It is well known that India is regarded as more appreciative at the worldwide level. India's adherence to ancient principles, which include establishing democratic institutions, sends a message to the rest of the world that India supports freedom of expression. In actuality, India's soft power potential is larger than that of the United States. Soft power has mostly been an American weapon until lately (Sahay 2009). The Indian diaspora bears a large share of the responsibility for realising India's objectives to become a developed country and be recognised as a superpower. It must therefore be strong enough to meet the country's future aspirations. Major political movements and transformations in South Asia have been noted to have had reverberating repercussions on the Indian diaspora in Russia and Central Asia. It has been found that immigration changes, citizenship laws, and land ownership limits affect diasporic populations' ability to participate in politics in their home countries.

Thus, in Chapter *5* of this research work, an attempt was made to answer the question of what role the Indian government, particularly the Ministry of External Affairs (MEA) and the Indian Council for Cultural Relations (ICCR), plays in the promotion of cultural diplomacy and soft power. This chapter also discusses the most important measures and policies that the Indian government has enacted with reference to the Indian diaspora and explains what they are. Therefore, the chapter discussed that India's soft power potential lies in its democratic credentials, secular values, pluralistic society, a considerable pool of skilled IT, science, and medical professionals, as well as varied culture, art, cuisine, cinema, handicrafts, and so on and so forth. In particular, a number of institutions provide dominant paradigms for the art and culture fields as a whole. This chapter also talked about how the ICCR is the most essential part of India's cultural diplomacy agency and how its primary goals are to promote India's soft power abroad and make friends worldwide.

Films have served as the most influential and accessible medium of cultural diplomacy since they affect large numbers in different parts of the world. Indeed, films help educate, enhance and sustain relationships, break stereotypes and transcend borders on several levels. In this context, the chapter has taken Indian movies, particularly Bollywood, as suitable examples of successful cultural diplomacy and presented their influence and winning stories on the global cinema platforms as well as the significant impact of the Indian diaspora on the Indian film industry. The chapter explored the approach of India's branding strategy's approach to building its image as a tourist destination and a country of business opportunities. Furthermore, this part reviewed how the Indian government promotes its healthcare industry. Through medical tourism, India has profited from globalisation and outsourcing, a sort of consumer diplomacy, whereby patients beyond the border help the country promote business and tourism. So, the growing medical tourism business can be seen as a good way for India to use its soft power.

Besides, the chapter found that due to favourable conditions towards intense cultural interaction between Central and South Asian regions, a salient soft power element generated a new language, "Urdu", which is a combination of Hindi, Arabic, Persian, and Turkic languages. Equally, the research appraises the consequences of the amalgamation of the Central and South Asian cultures in the subcontinent, such as cuisine, attire, fine art, literature, religion, landscape, and architecture. However, Soviet ideology united both

regions, whereas Tashkent served as the "Gateway of the East". Cinema, which had served to foster growing multilateral relations, played a pivotal role in uniting the two regions.

These findings of the chapter have been supported by the survey results of this work, which demonstrates that more than sixty percent of people are pleased with the Indian embassy or consulate's role in popularising Indian culture and Indian interests and encouraging their awareness. Thus, to sum up, this chapter shows that state-to-state relations led to and strengthened India's cultural ties with Russia and the Central Asian States. The chapter claimed that people-to-people contact does not play a significant role in promoting cultural diplomacy among these countries. Therefore, this research work agreed with the second hypothesis.

Chapter 6 of this research work aimed to discuss Indian migration and diasporas worldwide. The chapter examined the migratory patterns and routes utilised by the Indian diaspora to relocate globally and how imperialism and globalisation uprooted, migrated, and dispersed India's people. The chapter also examined the Indian government's diaspora policy. Diasporas have maintained active relationships with their homelands, allowing them to exert influence over decision-makers in their host nations worldwide. It has also had an impact on the country's foreign policy. Both the host and home countries' perceptions and foreign policies have an impact on the diaspora. Shain says that this difference comes from four main factors: "the permeability of the homeland (state, government, and society); how the homeland sees the diaspora (and how the diaspora sees the homeland); the balance of power between the two; and the cohesion of diaspora voices about homeland foreign policy" (Shain, 2007).

Current events and situations have influenced India's policy toward its diaspora. During the pre-independence period, the INC was particularly concerned about the welfare and development of overseas Indians, particularly indentured labourers. The INC took action to improve their situation by dispatching a delegation to communicate with overseas Indians and engaging the colonial authorities in the process. Mahatma Gandhi spearheaded a nonviolent protest in India for the abolition of indentured labour. India cut diplomatic ties with South Africa because it didn't like the country's policies on apartheid.

Since independence, India's policy toward its diaspora has seen some significant changes. Indian nationalists such as M.K. Gandhi advocated for the betterment of the Indian diaspora in various countries before India's independence. They demanded that the indentured labour

system, which is a kind of semi-slavery, be outlawed completely. However, following independence, India's priorities switched from an anti-colonial nationalist movement that urged all Indians on the planet to unite into one nation to nation-building, which is now largely focused on Indians residing inside India's geographical boundaries.

Jawaharlal Nehru, India's first Prime Minister, encouraged the Indian diaspora to integrate with their host country. This policy approach of Nehru for Indians lasted until the 1990s, with considerable variations throughout time and under different regimes. India's foreign policy was regionally focused under the tenure of Indira Gandhi. During this time, India's foreign policy was more realistic and distinct from Nehru's idealistic foreign policy. During this time, there was a noticeable improvement in the connection between India and its diaspora. As Prime Minister of India, Indira Gandhi went to many African countries and called the Indian diaspora "agents of India".

Nonetheless, it was Rajiv Gandhi's reign that catapulted the Indian diaspora to prominence. Foreign Indians were given more attention in India's international relations. During this time, a large number of trained and semi-skilled workers from India, particularly from Kerala and other southern states, emigrated to the Gulf countries in search of jobs and a better life in the rising economies of these countries.

Although the government of India has chosen a proactive diaspora engagement policy, it faces some hurdles in developing it. The contemporary Indian diaspora in some countries is made up of the fourth or fifth generation, whilst the Indian diaspora in other countries is made up of the first or second generation. As a result of changes in the demographics of the Indian diaspora, India's foreign policy direction and backdrop have shifted. As a result, it is difficult for the government of India to relate to the growing expectations and needs of the diaspora generations, particularly the younger generation. Sahay strives to bring into perspective the sending country's involvement in diaspora cultivation through policies and awards. She also considers the terms "gain" and "gain", as well as the well-known phenomenon of "brain drain" (Sahay 2009). In fact, Sahay brings up some of the most important policy issues, such as brain drain, benefit, and loss.

Because the Indian diaspora is dynamic, creating a coherent policy framework to address the challenges of such a diverse diaspora is difficult for the government of India. However, India's various governments have attempted to address the multiplicity of policy aims. India's

diaspora policy is rapidly becoming more progressive and proactive towards its diaspora (Abraham 2014). Also, the different transnational networks that diaspora groups use to connect with each other and their home countries need to be considered.

India's image on the international scene has improved after liberalisation. India's current global image is based on its expanding economic eminence, political stability, and highly skilled human resources. The idea that diasporas can help their home countries develop has become popular in development agencies (Cohen, 2008).

There is a symbiotic relationship between India and its diaspora. The Indian diaspora's affinity for and attachment to India have resulted in this relationship. This bonding is more beneficial to India because it generates economic and other benefits for the country and facilitates the mutually beneficial bilateral relationship between India and the diaspora group's host countries. The diaspora has grown into important players in their homeland's tumultuous politics.

The diaspora policy of India was assessed in this chapter, with an emphasis on its diaspora. The policy has been scrutinised over time and under the leadership of numerous Prime Ministers. The chapter also examined how India's foreign policy and diaspora participation affect the connection between India and its diaspora in host nations. The government's response to the Indian diaspora community's participation is also explored in this chapter.

The chapter examined how countries use their diaspora as cultural resources and soft power in a system that connects or diverges them to and from both their homeland and host country, or in a manner that connects and indulges diaspora with the host society, resulting in new fusions of identity and community, while keeping in mind the theoretical and empirical context. Assimilative power, according to this chapter, is a country's ability to manipulate other countries' inclinations or define their interests in ways that are consistent with their own. Such power aims to arise from resources such as cultural and ideological appeal, as well as international rules and institutions. Intangible kinds of power have become more relevant as the nature of international politics has changed (Nye 1990). With a focus on the Indian diaspora in Russia, the chapter has illustrated the increasing role of soft power in the shifting dynamics of world politics.

Major Conclusions

- The research work found that India's diaspora has proven to be a valuable resource. The Indian diaspora has made its presence felt in every corner of the globe. The Indian diaspora and its multi-coloured qualities are of considerable significance in a globalising world, displaying the profusion and diverse wealthy, social, religious, and cultural combinations of the land of emergence. From investment to the export of talents and technology, to humanitarian and philanthropic duties, the Indian diaspora has a tendency to go back to their roots and explore new roads and sectors for mutually beneficial communication. This research work claims that the Indian diaspora serves to influence not only the soft power policy of India but also that the credit for India's rising profile goes to its diaspora. Today, the world's leading companies are run by products of the Indian education system, such as Sundar Pichai, CEO of Google Inc., Shantanu Narayen, CEO of Adobe Inc., Satya Nadella, CEO of Microsoft, Indira Nooyi, CEO, Pepsi Co, Ajaypal Singh Banga, CEO, MasterCard. In this regard, India is privileged since its influential diaspora is spread across the globe. Indians are mostly known as IT professionals in the modern world, but they have also done well in other fields, such as law, medicine, media, economics, academia, and the liberal arts.
- According to the research, India has closed and trusted relationships with Russia and Central Asia.The research work argued that though the number of Indian immigrants is less in number than its actual potential, it is not because of the closed nature of societies in the Russian and Central Asian States. In fact, there are other reasons for that, like the immigration policies of the USSR and then Russia, the Russian visa policy, permanent residency policy, the weather, the language barrier, etc.
- The research work claims that India has a large number of soft power resources that are diverse in nature. Culture, art, spiritualism, yoga, the arts, and filmmaking are among India's soft power assets. Other soft power sources include India's doctrine of truth and nonviolence during its independence struggle, the spirit of democracy, press freedom, judiciary independence, unity in diversity, ethos of secularism, information technology (IT) and technological developments, and the Indian diaspora spread across the globe. India's use of soft power both at home and abroad is an excellent example of a realistic technique that produces desired results. India's strategy is built on its soft power. India's soft power is extremely effective in the Indo-Russian and

Central Asian communities. In addition, Indo-Russians have established more powerful political values.

Recommendations of the Study

- ***The Emigration Policy:*** The Emigration Act establishes a legal framework for enhancing emigrant safety and welfare. On the other hand, it actively encourages people from India to move abroad to work. But after studying the Act, it was found that it needs to be changed so that corrupt agents can be watched and people who cheat Indians who want to move for work can get harsh punishments. Because there is widespread corruption among recruiting agencies that charge exorbitant fees, bringing them under the emigration act becomes critical. Their activities can be tracked if they become registered parties. The strengthening and reorientation of the emigration act should also include an implementation component since, once a network is in place, it is much easier to monitor and identify the perpetrators.

- ***Lack of Information concerning migration flows:*** Information on migration flows, volume, migration patterns, and migration characteristics of the migration process is critical for policy considerations and evolving migration management. However, it is clear that Indian data and information on the international labour movement and migration-related issues are incomplete and insufficient. The data for unskilled labourers is available in emigration clearance, which is also macro data. However, the available data only provides information about the emigrants' origin and destination; there is no personal data available that provides information about the emigrants' age, sex, or education. For Indian labour migration, one should always rely on national and international sources as well as destination country data bases; there is no data on return migration and its implications. The database should provide a general picture of where migrants are. Alternative methods must be used to obtain the data; intergovernmental cooperation and border control records are two examples of possible data sources. It's also crucial to keep the available data up-to-date from time to time.

- ***More Connectedness with Diasporas:*** Apart from FICCI, the Indian Investment Centre (IIC)—the governing organisation of India's Single Window Agencies—is involved in enticing NRIs and PIOs to invest in India. The major function of the IIC is to provide advice on investments, joint ventures, technical partnerships, and obtaining government approval, among other things. Despite these efforts, a significant portion of the diaspora in Russia and Central Asia has expressed discontent with the bureaucratic burdens imposed by India. The IIC should connect with registered Indian groups in these areas, such as the Hindustani Samaj, Overseas Bihar Association, Indian Social Centre, and Malayalee Samajam (AMMA) better deal with problems related to diaspora.

- ***Increase Membership in Diaspora Organization:*** According to James Rauch, membership in diaspora organizations may increase diasporic contributions to the homeland. These organisations started off as social groups. These clubs eventually develop into professional groups capable of serving as links or mediums for worldwide business transactions. Such collaborations could be beneficial to India in the long run. Diasporic bonds and foreign accounts can help the home country attract greater investment. Recently, experts have been interested in the role played by the diaspora in poverty reduction and economic progress. Indian officials have failed to leverage the significant resources held by diasporic entrepreneurs in Russia and Central Asia and have failed to link them with the country's continuing development programmes. Their contribution to the construction of businesses, the development of economic relations at the same time, and the strengthening of bilateral ties between Russia and Central Asian republics, as well as India, cannot be overlooked. Aside from their financial impact on their home nation through remittances and investments, they also have a significant socio-cultural impact.

- ***Requirement of Flexible Strategy:*** The success of the Indian diaspora can be attributed to its rich cultural legacy, civilizational ideals and ethos, and willingness to collabourate with others. India should implement a flexible strategy to strengthen the diaspora and decrease the risk of negative consequences. Soft power resources would help India become a more equitable and efficient society; a global economic power; a nation founded on the idea of equality; and an economy with a larger proportion of global riches derived through global commerce and investment.

- ***Improved Business Environment:*** The Indian diaspora has become an important part of the country's foreign policy, economic development, and knowledge expansion. Not only from diaspora entrepreneurs but also from other members such as corporate leaders in huge Russian business houses, the diaspora has been a significant source of investment in India. The growing economic relevance of the diaspora, as well as the need to utilise it, is a logical result of India's growing geopolitical prominence. To gain the confidence of investors, the environment must be improved. Its management, financial, corporate, commercial, and banking skills should be utilised for India's economic resuscitation. Remittances sent by migrants contribute to economic development in the host nations, yet remittances are rarely emphasised in discussions about migration and host country development. Involvement with the developed world's diaspora must be dynamic and geared towards transforming India into a knowledge power. Their knowledge and abilities must be utilised for political lobbying and India's economic development.

- ***To reduce Language barriers*:** The study found that the language barrier is one of the major reasons for further strengthening India’s ties with Russia and Central Asian Studies. Therefore, this research work recommends that the governments of these countries take initiatives to remove this hurdle by encouraging their people to learn their languages.

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APPENDIX A

Questionnaire for Russia and the Central Asian States

Javed Charan
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Centre for Russian and Central Asian Studies
School of International Studies
Jawaharlal Nehru University, New Delhi.

Introduction

My name is Javed Charan, and I am pursuing PhD from the Centre for Russian and Central Asian Studies at Jawaharlal Nehru University, New Delhi, under the supervision of Prof. ArchanaUpadhyay (Chairperson, Centre for Russian and Central Asian Studies, JNU). My research topic is: “Indian Diaspora in Russia and Central Asia”. For this purpose, I want to circulate questionnaire to the Indian community who are living in Russia and Central Asian Countries. It involves exploring the potential and the best strategies of diaspora engagement in Russia and Central Asian countries.

About Questionnaire

The questions are designed to study the Indian Diaspora in Russia and Central Asian Countries, as a part of my academic research. It aims to acquire insights into the life world of people of Indian origin living in this region. It seeks to understand the nature of immigration and the assessment of India's soft power in this region.

Note on the purpose of the interview:

The respondents do not have to answer anything they do not wish to respond to and can stop the interview at any time. They will be asked if they are okay with me using the interview and the inputs I derive from it, for my research work.

The respondents will be asked if they want me to reveal their names or keep them anonymous.

1.Which country are you living in?

☐Russia

☐Kazakhstan

☐Uzbekistan

☐Kyrgyzstan

☐Tajikistan

☐Turkmenistan

2.What is your Gender ?

☐Male

☐Female

☐Others

3.What is your Age ?

☐Under 19

☐20 - 29

☐ 30 - 39

☐40 - 49

☐50 - 59

☐60 and above

4.What is your Educational Qualification ?

☐up to 12th standard

☐Graduation

☐Post Graduation

☐Doctoal

☐Others

5.What is your Religion?

☐Hindu

☐Christianity

☐Islam

☐Sikh

☐Other…

6. Place of birth (in India)

7.Which generation of diasporic community you belong to? (i.e. 1st, 2nd or 3rd generation migrant)

8.Occupation/Designation

9.Currently located (City)

10.When did you/your family migrate to Russia and CAS?

☐ During Pre-Soviet Period

☐During Soviet Period (1917-1946)

☐During Soviet Period (1947-1991)

☐After Dissolution of Soviet Union (1991- continue)

11.What were their/your reasons for migrating?

☐Political

☐Economic (Business)

☐Religious

☐Academic (Education)

12.Have they/You faced problems because of migration?

☐Yes

☐No

☐Partly

13.If yes, the problems were related to

☐Different culture

☐Different lifestyle

☐Different language

☐Different laws and regulations

14.Have you got more friends with the same migration background or more friends from the country you live in?

☐More friends with the same migration background

☐More friends from the country I live in

☐About the same

15.How did you perceive the migration phenomenon?

☐As a threat

☐As an opportunity

☐Both an opportunity and a threat

16.Do family relations deteriorate when a family member migrates to another country?

☐Yes

☐No

☐Partly

17.What are the most important changes required for adapting to the new lifestyle in a foreign country?

☐Learning a new language

☐Obeying the new laws and rules

☐Getting accustomed to the local food

18.What are the changes you are not willing to adopt?

☐Changing religion

☐Giving up my native citizenship

☐Marring someone who doesn't belong to my native nationality

☐Changing my norms and traditions

19.Do you think that ethnic minorities suffer from discrimination in the country you live in?

☐Yes

☐No

☐Maybe

20.If yes, would you like to mention some of the reasons of this differential treatment?

21.If you are member of any overseas Indian association please give the following details: 1. When established? 2. Estimated membership 3. Some key activities for the Association

22.Do you think that Indian social, religious, academic, and cultural organizations are playing a significant role to promote India's soft power in this country?

☐Yes

☐No

☐Maybe

23. On a scale from 1 to 5, (1= Poor, 2= Fairly Poor, 3=Fairly good, 4= Good and 5= Excellent) Have you participated in any cultural program organized by the Indian government?

☐Always

☐Often

☐Sometimes

☐Rarely

☐Never

24. In which sector do the immigrants mostly work?

☐Agriculture

☐Industry

☐Academic

☐ Self-employed

☐Others

25.On a scale from 1 to 5, How would you rate your relation with the local community.

☐Poor

☐Fairly Poor

☐Good

☐FairlyGood

☐Excellent

26.On a scale from 1 to 5, How would you rate the initiatives taken by the Indian Government in regard to the Indian Diaspora?

☐Unsatisfactory

☐Marginal

☐Satisfactory

☐Good

☐Outstanding

27.In your opinion which educational courses attract Indian students in Russia.

☐Medical

☐Business and marketing

☐Technical

☐Language

28.What are the major reasons that attract Indian students for medical courses in Russia?

☐Affordable fees structure

☐Easy Entrance process

☐Family settled in host country

☐Advance Studies facility

29.Are you aware of any association/specialized economic or industrial corridor working for India-Russia collaboration.

☐Yes

☐No

☐Maybe

30.If yes, Please share some details.

31.Please share some examples of the Indian diaspora's contribution to the development of the economy of the host country.

32.Are you satisfied with the role of the Indian Embassy or Consulate in promoting and popularizing Indian culture and Indian interests?

☐Very unsatisfied

☐Unsatisfied

☐Neutral

☐Satisfied

☐Very satisfied

33.What are your views and suggestions for the further improvement of India's Diaspora policy in this region?

APPENDIX B

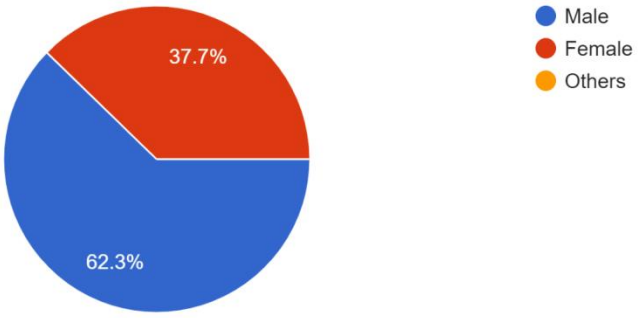
Survey Questionnaire responses (specific only)

The total number of responses are 156 , including students, teachers, experts and the Indian Community living in Russia and the Central Asian Countries.

1. Which country are you living in?

Country	Frequency	Valid percent %
Russia	27	17.11%
Kazakhstan	26	16.7%
Uzbekistan	27	17.4%
Kyrgyzstan	25	16.5%
Tajikistan	25	16.5%
Turkmenistan	25	16.5%
Total	**156**	**100%**

2.What is your Gender ?

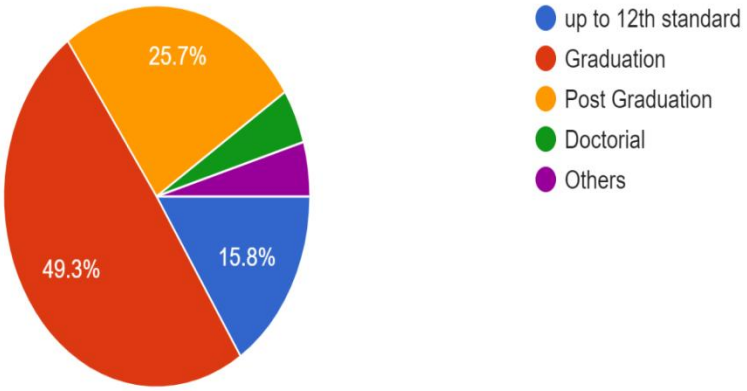


3.What is yourAge ?

Group of Age	Frequency	Valid percent %
Under 19	18	11.5%
20 – 29	86	55.12%
30 – 39	21	13.5%
40 – 49	7	4.5%
50 – 59	11	7.05%
60 and above	13	8.3%
Total	156	100%

- **Outcome**: IN LIGHT OF THE AVAILABLE DATA, IT IS OBVIOUS THAT THE AGE GROUP COMPRISING 20–29 YEARS OLD AND THAT COMPRISING 30-39 YEARS OLD HAVE MORE RESPONDED.

4.What is your Educational Qualification ?



5. What is your Religion?

Religion	Frequency	Valid percent %
Hindu	103	66.5%
Christianity	21	13.5%
Islam	9	5.7%
Sikh	18	11.5%
Other	5	3.2%
Total	156	100%

10.When did you/your family migrated to Russia

Options	Frequency	Valid percentage %
During Pre-Soviet Period	24	15.4%
During Soviet Period (1917-1946)	18	11.5%
During Soviet Period (1947-1991)	35	22.4%
After Dissolution of Soviet Union (1991- continue)	79	50.6%

Total	156	100%

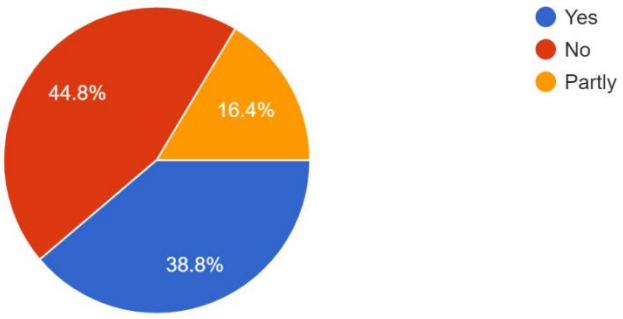
■**OUTCOME-** According to the information presented above, the massive migration that occurred in the years following the collapse of the Soviet Union in 1991- Continues.

11.What were their/your reasons to migrate?

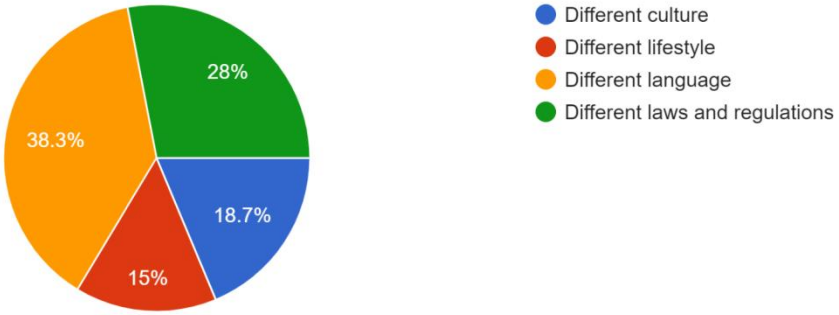
Options	Frequency	Valid percentage
Political	8	5.12%
Economic (Business)	63	40.4%
Religious	6	3.8%
Academic (Education)	79	50.6%
Total	156	100%

Outcomes: According to the available statistics, Indian migration to Russia and other parts of central Asia is mainly motivated by academic and economic considerations.

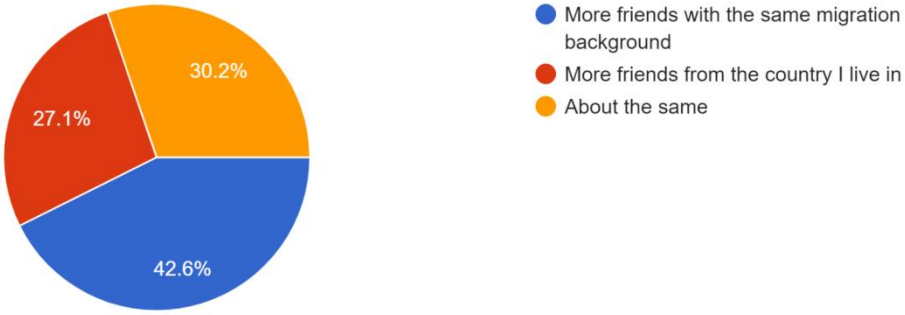
12.Have they/You faced problems because of migration?



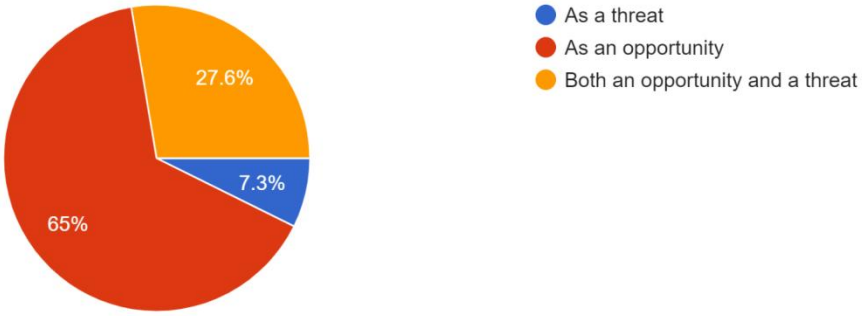
13.If yes, the problems were related to



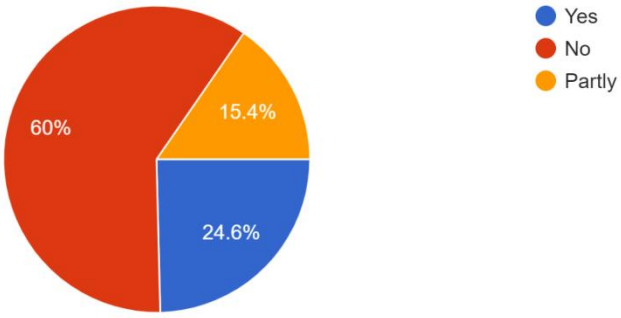
14.Have you got more friends with the same migration background or more friends from the country you live in?



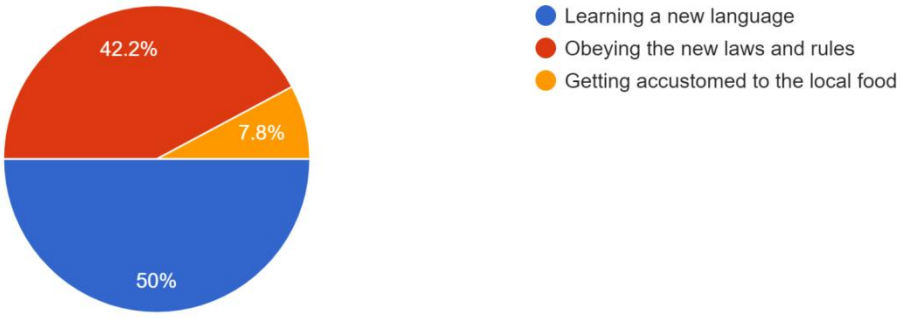
15.How did you perceive the migration phenomenon?



16.Do family relations deteriorate when a family member migrates to another country?

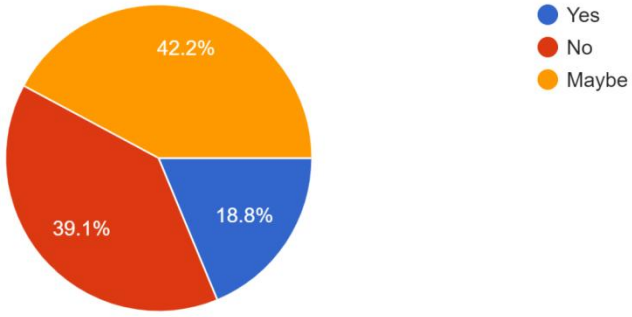


17.What are the most important changes required for adapting to the new lifestyle in a foreign country?

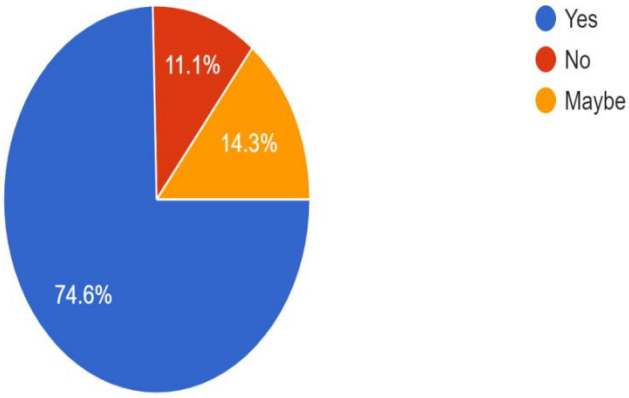


18.What are the changes you are not willing to adopt?

19.Do you think that ethnic minorities suffer from discrimination in the country you live in?



22.Do you think that Indian social, religious, academic, and cultural organizations are playing a significant role to promote India's soft power in this country?

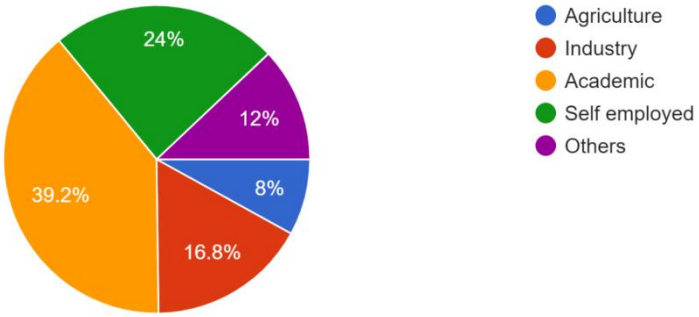


23.Have you participated in any cultural program organized by the Indian government?

Options	Scale	Frequency	Valid percentage
Always	5	16	10.2%
Often	4	32	20.5%
Sometimes	3	65	41.6%
Rarely	2	26	16.6%
Never	1	17	10.8%
Total		156	

Outcomes: According to the findings, it is abundantly obvious that more than 70 per cent of the population frequently takes part in cultural programmes that are arranged by the government of India.

24.In which sector do the immigrants mostly work?



25.On a scale from 1 to 5 (1= Poor, 2= Fairly Poor, 3=Fairly good, 4= Good and 5= Excellet) , How would you rate your relation with the local community.

Options	Scale	Frequency	Valid percentage
Poor	1	`10	6.4%
Fairly Poor	2	12	7.6%
Good	3	41	26.2%
Fairly Good	4	65	41.6%
Excellent	5	28	17.9%
Total		156	100%

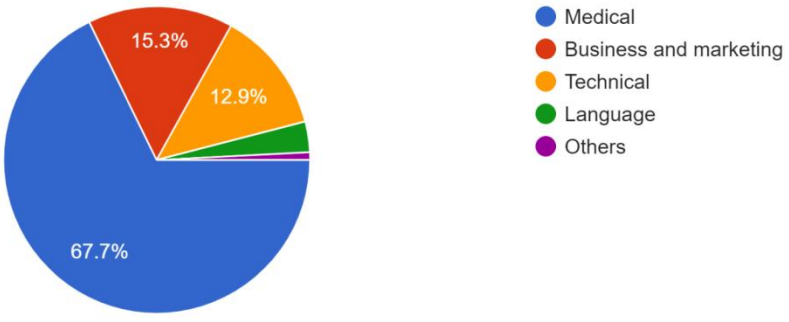
Outcomes: More than eighty-five per cent of respondents stated that they have positive relationships with the local communities in Russia and central Asia, as the statistics make abundantly plain to us here in this report.

26.On a scale from 1 to 5, How would you rate the initiatives taken by the Indian Government in regard to the Indian Diaspora?

Options	Scale	Frequency	Valid percentage
Unsatisfactory	1	16	10.2%
Marginal	2	22	14.1%
Satisfactory	3	54	34.6%
Good	4	49	31.4%
Outstanding	5	15	9.6%
Total		156	100%

Outcomes: According to the findings, it is crystal clear that over seventy-five percent of respondents have indicated that they are very satisfied with the Initiative taken by the Indian Government regarding the Indian Diaspora.

27.In your opinion, which educational courses attract Indian students in Russia?

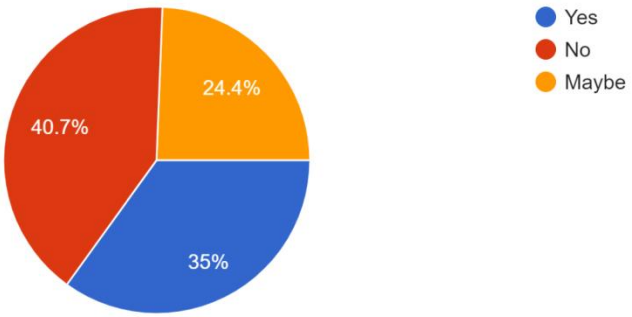


28.What are the major reasons that attract Indian students for medical courses in Russia?

Options	Frequency	Valid percentage
Affordable fees structure	61	39.1%
Easy Entrance process	36	23.07%
Family settled in host country	13	8.3%
Advance Studies facility	31	19.8%
Other	15	9.6%
Total	**156**	100 %

Outcomes: According to the research, the most important factors that encourage students from India to enrol in medical programmes in Russia are the country's affordable fee structure and its straightforward admissions process.

29.Are you aware of any association/specialized economic or industrial corridor working for India-Russia collaboration.



32.Are you satisfied with the role of the Indian Embassy or Consulate in promoting and popularizing Indian culture and Indian interests?

Options	Scale	Frequency	Valid percentage
Very unsatisfied	1	28	17.9%
Unsatisfied	2	12	7.6%
Neutral	3	22	14.10%
Satisfied	4	66	42.30%
Very satisfied	5	28	17.9%
Total	**-**	**156**	**100%**

Outcomes: According to the findings, we can see that more than sixty percent of people are pleased with the role that the Indian embassy or consulate plays in popularising Indian culture and Indian interests and encouraging their awareness.