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This book is the third publication originating from the conference Legacy of Slavery and Indentured Labour: Past, present and future, which was organised in June 2013 by the Institute of Graduate Studies and Research (IGSR), Anton de Kom University of Suriname.

This book studies how the act of migration is a motivating constituent in the production of popular culture in both the homeland and the destination. It looks at the formations of cultures in the process of identity-making of approximately 200 million Indians scattered across the world, from colonial to contemporary times. The volume is an in-depth exploration of the flow of cultures and their interactions through a study of north Indian migrants who underwent two waves of emigration – from the Bhojpuri region to the Dutch colony of Suriname between 1873 and 1916 to work on sugar, coffee, cotton and cocoa plantations, and their descendants who moved to The Netherlands following the Surinamese independence in 1975. It compares this complex network of cultures among the migrants to the folk culture of the Bhojpuri region from where large-scale migration is still taking place. The work draws on archival records, secondary literature, folk songs, rare photographs, and extensive fieldwork across continents – the Bhojpuri region, Mumbai, Surat and Ghaziabad in India, and Suriname and The Netherlands. This second edition marks the 150th Anniversary of the Abolition of Indentured Labour. With a new prologue, an updated introduction and some revisions to the text, it will be useful to scholars and researchers of cultural studies, labour studies, sociology, modern Indian history, migration and diaspora studies. It will also interest the Indian diaspora, especially in Europe and the Americas.

Author Sonja Boon's heritage is complicated. Although she has lived in Canada for more than thirty years, she was born in the UK to a Surinamese mother and a Dutch father. Boon's family history spans five continents: Europe, Africa, Southeast Asia, South America, and North America. Despite her complex and multi-layered background, she has often omitted her full heritage, replying "I'm Dutch-Canadian" to anyone who asks about her identity. An invitation to join a family tree project inspired a journey to the heart of the histories that have shaped her identity. It was an opportunity to answer the two questions that have dogged her over the years: Where does she belong? And who does she belong to? Boon's archival research—in Suriname, the Netherlands, the UK, and Canada—brings her opportunities to reflect on the

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possibilities and limitations of the archives themselves, the tangliness of oceanic migration, histories, the meaning of legacy, music, love, freedom, memory, ruin, and imagination. Ultimately, she reflected on the relevance of our past to understanding our present. Deeply informed by archival research and current scholarship, but written as a reflective and intimate memoir, *What the Oceans Remember* addresses current issues in migration, identity, belonging, and history through an interrogation of race, ethnicity, gender, archives and memory. More importantly, it addresses the relevance of our past to understanding our present. It shows the multiplicity of identities and origins that can shape the way we understand our histories and our own selves.

Folk performances reflect the life-worlds of a vast section of subaltern communities in India. What is the philosophy that drives these performances, the vision that enables as well as enslaves these communities to present what they feel, think, imagine, and want to see? Can such performances challenge social hierarchies and ensure justice in a caste-ridden society? In *Cultural Labour*, the author studies bhuiyan puja (land worship), bidesia (theatre of migrant labourers), Reshma-Chuharmal (Dalit ballads), dugola (singing duels) from Bihar, and the songs and performances of Gaddar, who was associated with Jana Natya Mandali, Telangana: he examines various ways in which meanings and behaviour are engendered in communities through rituals, theatre, and enactments. Focusing on various motifs of landscape, materiality, and performance, the author looks at the relationship between culture and labour in its immediate contexts. Based on an extensive ethnography and the author's own life experience as a member of such a community, the book offers a new conceptual framework to understand the politics and aesthetics of folk performance in the light of contemporary theories of theatre and performance studies.

This book is the second publication originating from the conference *Legacy of Slavery and Indentured Labour: Past, present and future*, which was organised in June 2013, by the Institute of Graduate Studies and Research (IGSR), Anton de Kom University of Suriname. The articles are grouped in four sections. Section one concentrates on indenture in the Caribbean and the Indian Ocean and includes four diverse, but inter-related chapters and contributions. These reveal some newly-emerging, impressive trends in the study of indenture, essentially departing from the over used neo-slave scholarship. Not only are new concepts explored and analysed, but this section also raises unavoidable questions on previously published studies on indenture. Section two shows that there are many areas that need to be re-examined and explored in the study of indenture. The chapters in this section re-examine personal narratives of indentured labourers, the continuous connection between the Caribbean and India as well as education and Christianization of Indians in Trinidad. The result is impressive. The analysis of personal accounts or voices of indentured servants themselves certainly provides an alternative perception to archival information written mostly by the organizers of indenture. Section three in this volume focuses on ethnicity and politics. In segmented societies like Suriname, Guyana and Trinidad & Tobago institutional politics and political mobilization are mainly ethnically based. In Suriname, Trinidad & Tobago and Guyana this has led to ethnic and political tensions. These themes are explored in these three articles. Section four addresses health, medicine and spirituality – themes which, until recently, have received little attention. The first article examines the historical impact of colonialism through indentureship, on the health, health alternatives and health preferences of Indo-Trinidadians, from the period between 1845 to the present. The second examines the use of protective talismans by Indian indentured labourers and their descendants. Little or no psychological research has been done on the spiritual world of Indian immigrants, enslaved Africans and their respective descendants, with special reference to the use of talismans.

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This volume examines Indian diasporic communities in various countries including the United Kingdom, Trinidad, Portugal, Netherlands, and Fiji, among others, and presents new perspectives on the shifting nature of Indian transnationalism. The book: Discusses how migrant communities reinforce the diaspora and retain a group identity, while at the same time maintaining a bond with their homelands; Highlights new tendencies in the configuration of Indian transnationalism, especially cultural entanglements with the host countries and the differentiation of homelands; Studies forces affecting bonding among these communities such as global and local encounters, glocalisation, as well as economic, political, and cultural changes within the Indian state and the wider Indian diaspora. Featuring a diverse collection of essays rooted in robust fieldwork, this volume will be of great importance for students and researchers of diaspora studies, globalization and transnational migration, cultural studies, minority studies, sociology, political studies, international relations, and South Asian studies.

Winner of the 2018 Gordon K. and Sybil Farrell Lewis Award for the best book in Caribbean studies from the Caribbean Studies Association This book tells a distinct story of Indians in the Caribbean--one concentrated not only on archival records and institutions, but also on the voices of the people and the ways in which they define themselves and the world around them. Through oral history and ethnography, Lommarsh Roopnarine explores previously marginalized Indians in the Caribbean and their distinct social dynamics and histories, including the French Caribbean and other islands with smaller South Asian populations. He pursues a comparative approach with inclusive themes that cut across the Caribbean. In 1833, the abolition of slavery in the British Empire led to the import of exploited South Asian indentured workers in the Caribbean. Today India bears little relevance to most of these Caribbean Indians. Yet, Caribbean Indians have developed an in-between status, shaped by South Asian customs such as religion, music, folklore, migration, new identities, and Bollywood films. They do not seem akin to Indians in India, nor are they like Caribbean Creoles, or mixed-race Caribbeans. Instead, they have merged India and the Caribbean to produce a distinct, dynamic local entity. The book does not neglect the arrival of nonindentured Indians in the Caribbean since the early 1900s. These people came to the Caribbean without an indentured contract or after indentured emancipation but have formed significant communities in Barbados, the US Virgin Islands, and Jamaica. Drawing upon over twenty-five years of research in the Caribbean and North America, Roopnarine contributes a thorough analysis of the Indo-Caribbean, among the first to look at the entire Indian diaspora across the Caribbean.

»Caribbean Food Cultures« approaches the matter of food from the perspectives of anthropology, sociology, cultural and literary studies. Its strong interdisciplinary focus provides new insights into symbolic and material food practices beyond eating, drinking, cooking, or etiquette. The contributors discuss culinary aesthetics and neo/colonial gazes on the Caribbean in literary documents, audiovisual media, and popular images. They investigate the negotiation of communities and identities through the preparation, consumption, and commodification of »authentic« food. Furthermore, the authors emphasize the influence of underlying socioeconomic power relations for the reinvention of Caribbean and Western identities in the wake of migration and transnationalism. The anthology features contributions by renowned scholars such as Rita De Maeseneer and Fabio Parasecoli who read Hispano-Caribbean literatures and popular culture through the lens of food studies.

This book describes how Guyanese Hindus recreate Indian ethnic identity in contemporary Guyana and examines how Hindu traditions have been transformed in this multi-religious and multi-ethnic society. By illustrating the exchange and consumption of clothing, the book

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demonstrates that the practices of wearing and gifting clothes materialize and visualize relationships. The significant outward migration of Guyanese to North America has resulted in substantial international gift exchange and transnational rituals. Applying the concept of translocality, this book demonstrates that different localities continue to influence transnational networks and socio-cultural practices. It provides a study of migration that emphasizes various aspects of material and visual closeness, conceptualizing the notion of touch.

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