

The Cultural Impacts on the relationship between India and major countries of Europe

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"Culture mean the system of shared beliefs, value, customs, behavior and artifacts that the members of society use to copy with their world and with one another and that are transmitted from generation to generation through learning."

Mulk Raj Anand has defined culture as "the integral process of creative life for the self-realization of the individual within a social group, community or milieu. It is not a decoration of human life to appease the vanity of a person or society, but the need of the soul for sustenance as is the daily bread for the body. It is an unconscious process when it is habitual culture, but a conscious effort at renewal when it is a living culture".

The conjunction of "daily bread for the body" and "the need of the soul for sustenance" affirms that culture is a total concept. The Sanskrit word for culture is *Sanskriti*, which is derived from *Sanskara*. It means some refinement and modification of original nature. *Prakriti* is nature and *Sanskriti* is culture. Among the languages in India, *Prakrit* is the crude form of language, while its polished form is called Sanskrit. Culture involves betterment of the conditions prevalent in Nature. Culture is refinement in human life, thought and activity. The process and the sum-total of such refinement are also called culture. "If the forest symbolizes nature", R.R. Diwakar illustrates, "a garden connotes culture. If a mountain stream is the work of nature, a dam and a canal may be said to be the work of civilization". What we call culture is full of amorphous, elusive and all-important elements.¹

In the past, 'Indian Philosophy and culture have occupied an important place in the Graeco-Roman world, influencing many religious and social institutions, Russian civilization too has been marked by India literature and spirituality in the early centuries exemplifying the close and lasting relationship between Europe and Asia.'²

The India's contacts with the Mediterranean area began in a very early period and from the sixth century BC they are recorded in Greek sources. Since the contact continued throughout Graeco-Roman history it is possible both to identify the connections and to analyse the dynamics of their evolution from epoch to epoch. As to the classical tradition with regard to India, it did not remain unchanged either. Each era, involving important changes in the political situations, or in trade relations, or broadening the geographical and intellectual horizons of the Graeco-Roman culture brought about changes in the notions about India.

It is possible to identify some of the periods of the Graeco-Roman tradition and the respective perceptions about India.

The First period – Concluded Alexander Campaign extended from the sixth century BC to the twenties of the Fourth Century BC and was a time of nebulous, accidental and unconnected notions mostly about that part of India, which was included in the Achaemenid empire (the Indus Valley).

The end of that period – during Alexander's campaign, a time of direct interaction between cultures, saw the birth of authentic historical traditions about India.

The Second period – Could be named 'the period of embassies' (the end of the fourth and the start of the third centuries BC). It is linked with the names of Megasthenes, and Deimachus, envoys to the Indian Mourya Emperor. In the Graeco-Roman tradition, megasthenes work enjoyed wide popularity, with many later authors using it as the basis for their descriptions of India. As an ambassador, Megasthenes stayed for several years in the capital (Pataliputra) and gained a first-hand knowledge of the state and structure of the Indian empire, its social systems and its religious and philosophical institutions. While Alexander's lieutenants and chroniclers visited only north-western India, Megasthenes stayed in the Ganga's valley, the most developed part of the country. In his *Indica*, Megasthenes included not only his personal observations and information gathered from the local people, but also relied broadly on the works of Alexander's companions-in-arms, while checking and complementing them. It is natural that the extant fragments of megasthenes '*Indica*' be of uneven value, since besides fantastic stories they contain a fair amount of accurate accounts confirmed by ancient Indian texts and in addition, by contemporary inscriptions. It is difficult to say with certainty whether or not megasthenes knew the local languages, but some of his references faithfully reflect the meaning and the spirit of the Indian sources. There are grounds to assume that, while consulting local documents, he not only rendered their general meaning, but also attempted to provide semantic and lexical analogies to some of the Indian terms. Being an ambassador he strove with professional precision to describe the state structure (the functions of the king and officials, the central and provincial administrations), the organisation of the army and the social fabric. It is quite possible that he selected all that information for an official account, all the more because India played an important role in the policy of the Seleucids'.

The third period – The Kushana epoch. Numerous mission were sent to Rome. Roman trading factories appear in India at that time, while in Alexandria in the first centuries AD visits by Indian merchants were common. Maritime trade became regular, as confirmed in the periplus of the Erythraean sea.³

Strabo who had access to rather detailed data about India pertaining to his own time resorted to them, mainly for the description of natural phenomena. In describing society and culture, however, he relied exclusively on the old tradition, and ignored new data. To the ancient writers, the country continued to be associated above all with Alexander's campaign. There was no further investigations of, or special interest in Indian religion and philosophy, while the new geographical descriptions of India were mainly designed for merchants and sea-farers, and were hence of a purely practical nature.

The Fourth period – at a time of crisis for the Roman culture (beginning roughly from the second century AD), is already characterised by different features and by the CO – existence of two main trends in the description of India:

The 'Pagan' one using old data about India, although some (above all the Neo-platonics) Began to take a special interest in 'Indian wisdom'.

The early Christian, characterised by a profound understanding of Indian religion and philosophy (that of brahmanas, brahmanism) and special attention to Buddhism.⁴

The crisis of the pagan Graeco-Roman culture was marked by the search for new ideals: Writer and Philosophers embarked on the study of the spiritual life of the countries of the East, including India and expressed a desire to know the doctrines of the Indian sages. Already towards the end of the first century AD the orator Dio-Christostomus reflected on the new tendencies in the spiritual climate of that age, characterized by a wave of pessimism, a desire to break away from the maelstrom of life, and disenchantment with the values of contemporary civilization.

A traveller and a follower of Pythagoras, Apollonius of Tyana, written biography at the beginning of the third century AD by Philostratus on orders from the Empress Julia Domna, Apollonius visited India and met brahmanas, Apollonius was most interested in the lives and doctrines of the latter, which reflected the specificity of the Indian tradition. In the worlds of philostratus, Apollonius was so delighted with the wisdom of the brahmanas that he even wished to preach their doctrine to the Egyptians, Ethiopians, Greeks and Romans.⁵

A different facet of Indian wisdom was reflected in the works of the early Christian authors. While the Neoplatonics made the first departure from the traditional notions held by the Graeco-Roman tradition about India, the early Christian writers began to evaluate the Indian Sages in a broader perspective, approaching their religious and philosophical teaching from a different stand-point.

It seems that in periods of ideological crises, the pagan thinkers unsurprisingly turned to Brahmanism with its concept of many Gods and a universal soul, while Christians in their struggle with the Pagans found support in Buddhism, the traditional opponent of orthodox Brahmanism, in which the universal Buddha emerged as an analogue of the Christ. This observation also explains the Christian authors' general interest in Buddhism of the first century AD when the cult of the Buddha as the Supreme being appeared and it makes it easier to understand why the Graeco-Roman tradition was silent on Buddhism in the earlier periods.⁶

This is how the image of India took shape in European psyche. In every age that civilization was understood differently. To be more precise each successive period brought forward a particular aspect of the Indian spiritual life. There were, however, some general features which characterized the perception of Indian culture in the Graeco-Roman world, conditioned by the specificity of its own civilization, by its attitude to other values and by the whole system of ideological interpretation. The outlook of the Greeks and Romans evinced a vivid interest in alien religions and nations, and this curiosity, incidentally, was not only due to practical considerations having to do with politics and trade. Frequently, the Greeks Gods were identified with Eastern, including Indian Gods. Numerous legends have been preserved about the travels of Greeks Gods and heros in the East for instance, the 'Campaigns' of Dionysus and Heracles in India. The tendency to idealism oriental wisdom matched the desire for territorial expansion and the wish to bring the peoples of the East under Hellenic and Latin influence. The European states that followed the Roman Empire inherited some of its knowledge about India.⁷

Stories by ancient writers about the wonders of India were collected in the physiologus, wide spread in Europe in middle ages. There were several texts of this compendium, including Greek, Syrian, Coptic, Ethiopian and Armenian versions. The most important source work of this kind, which served as a sort of encyclopaedia for Christians, was the Book of six days of Basil the Great which was among the first books to appear in Russian. The Physiologus and similar works had an enormous influence on Russian notions about India and other far-off countries up to the seventeenth century. We find those ideas at first in literature, but later also in art and in folkloric oral traditions.⁸

Through the middle Age, stories of Indian origin, culled from collections such as the 'Panchatantra' continued to appear in Russian literature' in keeping with the country's mixed heritage and geographic position on the northern arc connecting Greece and India. A common foundation thus lies under the diverse cultures that have flourished between the Bay of Bengal and the Mediterranean.

The Silk Road: Linking Europe and Asia (India). The Silk Road is the most well-known trading route of ancient Chinese civilization. Trade in silk grew under the Han Dynasty (200 BC – AD 220) in the first and second century AD.⁹

Originally, the Chinese trade silk internally, within the empire Carvans from the empire' interior would carry silk to the western edges of the region. Often small Central Asian tribe would attack these Carvans hoping to capture the trader's 'valuable commodities. As a result the Han Dynasty extended its military defence further into Central Asia from 135 to 90 BC in order to protect these Carvans'.

Chan Chien, the first Chinese traveller to make contact with the Central Asian tribes, later came up with the idea to expand the silk trade to include these lesser tribe and therefore forged alliance with these Central Asian nomads. Because of these idea, Silk Road was born.

The route grew with the rise of Roman Empire because the Chinese initially gave silk to the Roman-Asian Government as gift. The 700 mile route spanned China, Central Asia, Northern India, and the Parthian and Roman Empires. It connected the yellow River valley to the Mediterranean Sea and passed through places such as Chinese cities Kanshu and Sinkiang and present day countries Iran, Iraq, and Syria.¹⁰

Northern-western India who lived near the Ganga River were given prominent roles as Middlemen in the China-Mediterranean Silk trade because as early as the third century AD, they understood that 'Silk' was a lucrative product of Chinese empire. The Chinese would trade their silk with the Indians for precious stones and metal such as Jade, gold, and silver, and the Indians would trade the Silk with Roman Empire. Silk proved to be an expensive import for the Roman Empire since its trade across Indian and Central Asia was heavily controlled by the Parthian Empire. Silk route/Road was not a single road at all. It is a series of path connecting cities, trading post and Caravans watering places. While it was meant as a trade network, it fostering not only an exchange of goods, but also of ideas and cultures. Through the silk route Christian Missionaries came to China and India and it also become popular in Europe and later Christianity became Rome's Official religion. The silk route also helped to spread of Buddhism through the steppe land and throughout Asia and Hinduism became popular in Asia.¹¹



Map of Silk Route¹²

The Indo-European tradition of the twins is best preserved in the hymns of the Rigveda, in Greek mythology, and in the folk song of the Baltic area. In all three traditions the twin gods are known as the sons of divinity of the sky. In the vedic hymns the twins are the Asvins, sons of Dyaus 'the sky' and are accordingly called Divo 'napata' 'sons of God' (RV 1.117.12).¹³ This name corresponds precisely to the Greek Dios Kouroi, who are Kastor and Polydeukes, sons of Zeus, who is likewise a Sky-God. The identical name is preserved in Baltic mythology, where the twins are called Dieva deli in Latvian and Dievo Suneliai in Lithuanian, both of which means 'sons of God'. The fathers of twins are not only related mythologically, but etymologically as well, for their names can be traced to a common Indo-European source.¹⁴

In all three traditions the Divine Twins have a sister. In the Rigveda she is 'Surya', whose name is feminine equivalent of 'Surya' the sun. She also bears the name Duhita Suryasya 'Daughter of the Sun' (RV 1.116.17). This name finds a precise parallel in the name of the sister of the Latvian twins, saules meta 'Daughter of the sun', who in the Lithuanian songs is called saules dukterys, likewise 'Daughter of the sun'. In Greek mythology the sister of the Dioskouroi is Helen, whose very name means approximately 'divine splendor', and who, according to some reports, is likewise known as the daughter of Helios 'the sun'.¹⁵

There is polyandrous, incestuous element present in the Vedic hymns, for the Asvins are not only the brothers of Surya, but her Suitors (RV 10, 85, 9), and even her Joint husband (RV 4.4.3.6: 1.119.5). Similarly, the Latvian songs report that the Dieva deli are the Suitors of the Daughters of the sun. In the Vedic hymns, Surya Mount the chariot of the twins and she is seen orbiting the heavens with them. Similarly, according to Euripides (Hel. 1495) the Dios kouroi lead Helen home in a horse drawn chariot. In the Baltic tradition the sons of God take the Daughter of the sun sailing in a boat at sea.¹⁶

In each of the Indo-European traditions, the association of the Divine Twins with the horse represents the most pronounced characteristic of the twin brethren. In the Rig-Veda the very name of the divine pair expresses this relationship: Asvina 'owners of horses'. Similarly, the Greek Dioskouroi were called leukopoloι 'having white horse'. They were also referred to as Lippotai sophoi 'Skilled riders'. This association of the twin with the horse also occurs in Baltic mythology.¹⁷

There are countless other traits and functions which the various pairs of divinities share. They are saviour at sea, they are associated with stars. They are divinities of fertility and of abundance, they are divinities of warfare, they are magic healers, and they are associated with the swan. The similarity of each of these traits and functions is so striking in detail that there can be no question that each of them belonged to a stratum of mythology during a period of Indo-European Unity.

The polyandrous marriage of the Asvins and Surya is similar to a event found in Mahabharata, where the princess Draupadi is the joint wife of the five Pandava brother, two of whom are Nakula and Sahadeva, sons of divine Asvins.

In Ramayana, Pursottam Ram and his brothers exile with Sita. Two brothers and princess are seen upon a raft crossing a body of water; a scene which is like wise reminiscent of the Vedic Dioscuric tradition. During their exile, Sita become abducted by Ravana and wish to make her wife. Sita, however, refuses to have anything to do with her abductor and is consequently afforded cruel and humiliating punishment. With the help of Sugriva and Hunuman, a pair of monkey kings, a great bridge is constructed over the sea, across which Rama and Lakshmana lead the liberating army. After many adventures the two brothers succeed in liberating the

lovely Sita who has suffered great torment in protecting her innocence. At the end of epic, Sita gives birth to a set of twin baby, who may represent a new incarnation of the Divine Twins.¹⁸

The following events which is mentioned below, is preserved in the various tradition of Indo-European people and became a part of Indo-European Mythology:

- The Divine Twins, Sons of the sky God (Vedic, Baltic, Greek).
- Who are associated with horse (Vedic, Baltic, Greek).
- Who is their sister (Vedic, Greek, Baltic).
- She is abducted by another (Vedic, Agaria, Ramayana, Greek, Baltic).
- Who can associate with the Moon (Vedic, Baltic).
- She is forced to performed humiliating tasks and is otherwise tormented (Ramayana, Greek, Baltic).
- A pair rescuers arrive (Ramayana, Bengali, Baltic Greek).
- The tormentress is punished by the rescuers (Greek, Bengali).
- Who arrive by sea (Ramayana, Bengali, Baltic, the Vedic Aswins and the Greek Dioskouri are known particularly for their rescues at Sea).¹⁹

There is no doubt that the Greeks heavily borrowed from the 'Indus'. Danielounates that the Greek cult of Dionysus, which later became Bacchus with Romans, is a branch of shaivism: "Greeks spoke of India as the sacred territory of Dionysus, and even historians of Alexander the Greak identified the Indian Shiva with Dionysus and mentions the dates and legends of Puranas. "French philosopher and Le Monde Journalist Jean-Paul Droit recently wrote in his book, the Forgetfulness of India, that "the Greeks loved so much India Philosophy that Demetrious Galianos had even translated the Bhagavad-Gita.²⁰

Many Western and Christian Historians have tried to nullify this Indian influence on Christian and ancient Greece by saying that it is the west through the Aryan made an invasion, and later the onslaught of Alexander the Great of India, which influenced astronomy, mathematics, architecture, philosophy and not vice-versa. But new archeological and linguistic discoveries have proved that there never was an Aryan invasion and that there is a continuity from the ancient Vedic civilization to the Saraswati culture.²¹

The Vedas, for instance, which constitute the Saul of present day Hinduism, have not been composed in 1500 BC, as Max-Muller arbitrarily decided, but may go back to 7000 years before Christ, giving Hinduism plenty of time to influence Christianity and older civilizations which preceded Christianity.

In astronomy too, the "Indus" (from the valley of the Indus) have left a universal legally determining for instance the dates of solstices, as noted by 18th Century French astronomer Jean sylvan Bialy: "The movement of stars which was calculated by Hindus 4500 years ago, does not differ even by a minute from the tables which we are using today". And he concludes: "The Hindu systems of astronomy are much more ancient than those of the Egyptians even the Jews derive from the Hindus their knowledge'.²²

Babylon to Greece: "The arithmetic equations of the shulbasutras were used in the observation of the triangle by the Babylonians' as well as in the edification of Egyptian Pyramids, in particular the funeral alter in the form of pyramids known in the Vedic world as smasanacit. French Historian Alain Danielou had noticed as early as 1950 that 'a great number of events which surround the birth of Christ as it is related in the Gospels – strangely reminded us of Buddha's and Krishna's legends." Danielou quotas as examples the structure of the Christian Church, which resembles that of the Buddhist Chaitya; the rigorous asceticism of certain early Christian sects, which reminds one of the asceticism of Jain and Buddhist saints; the Veneration of relic, the usage of holy water, which is an Indian Practice, and the word "Amen." which comes from the Hindu (Sanskrit) "Om".²³

At the time of Emperor Akabar Mahan, as he personally interested in the visual expression of various religions, as he invited representatives of all the major religion to his court for deliberations. Jesuit priests, Brahmins, Islam clerics, Sufis, Jaina monks and member of other faiths were honoured quests at the imperial court. That is how painting with Christian Motifs, such as Madonna and Jesus birth of Christ, Jesuit priests, angels and cherubs started to become an inherent part of the repertoire of the artist studio at the imperial court. Now painting or Jesus Christ and other related culture got proliferated swiftly at the Mughal province as well as Rajput Court(Darbar).

ANGLO-INDIANS

St Thomas who brought the gift of Christianity to India, it was the European settler who gave birth to Anglo-Indians. An Anglo-Indian is one who has descended from a European male progenitor.²⁴ The Constitution of India defines Anglo-Indians as follows:

"An Anglo-Indian means a person whose father or any of whose other male progenitors in the male line is or was of European descent but who is domiciled within the territory of India and is or was born within such territory of parents habitually resident therein and not established there for temporary purposes only."²⁵

Anglo-Indians were brought into being by some of the policies were brought into being by some of the policies of the British, Portuguese and Dutch settlers and trader in India during the pre-independence period. They offered gifts to every child born to an Indian mother and a European father.

Anglo-Indians before 1947

At the time of Indias independence in 1947, there were nearly 3,00,000 Anglo-Indians who continued to live in India, when British left the country.

Anglo-Indians enjoyed job reservations in the Government sector and held several top and middle management positions. In the days prior to 1947, Anglo-Indians remained British, slowly changing to full blooded Indian after the country's independence.

Post-Independence period: With dwindling job quotas in the Public Sector Post-1947, Anglo-Indians started looking for greener pastures. They found them in Britain, and countries like Australia, Canada, USA and New Zealand, they migrated in droves to these countries.

Anglo-Indian Reunions

With the Anglo-Indian community scattered worldwide, there arose the need to keep in touch another, and together show the community's joy and aspirations. To meet this objective, the Anglo-Indian community started organizing Anglo-Indian Reunions in different cities of countries where they form a sound population. Reunions are held every three years at changing venues, and may be likened to the World Youth Days (WYD).²⁶

The mother tongue of Anglo-Indian is English, and their religion Christianity. The Indian Constitution recognized them as the only racial minority in India with English as their mother tongue.

Anglo-Indians are characterized by their hard work, broad-mindedness, high education, and ethics. They have commanded high respect in every field and every activity they have undertaken.

Despite migrations, Anglo-Indians maintain their bonds with India. They retain traditions of Christening (Baptism), Church wedding, and all other Christian sacraments.

New places and different cultures have not a little weakened the Anglo-Indian culture and heritage. Instead, the new generation of Anglo-Indians, both abroad and India are eager to maintain their unique identity, and show increased interest in continuing their rich traditions, values and culture.²⁷

India and Britain pride themselves on being a modern multicultural and multiracial society. There are already strong cultural links between our two countries. The Nehru Central, funded by the ICCR, has been functioning in London since 1992 as a forum for dialogue at the cultural and academic levels. The British council through its centers in metropolitan cities of India also promotes cultural and academic contacts. A professorship in Indian History and culture has been set up in oxford University with an initial grant from the Government of India amounting to 1.8 million pound.²⁸

Across Britain, people are reveling in the burst of creativity coming to India. Thanks to the spread of art and culture from India to countries like Britain, India has exercised a measure of "Soft Power." From classical and popular music to its curried cuisine, from the growing impact on its writers and intellectuals to Bollywood enthusiasm spilling out into the UK streets, shops and Cinemas and fashion houses, in recent times Indian influence has been more and more in British Culture.

The biggest instrument of our soft power is the Indian Diaspora. The success stories of writer like V.S. Naipaul and Salman Rushdie to the success and popularity of films like Gurinder Chadda's 'Bend', it likes 'Beckham' and Andrew Lloyd Weber's latest production 'Bombay Dream', a celebration of Bollywood music to the selection of Asif Kapadia's 'The Warrior' as British official entry to the Oscars has helped India enter the popular imagination of Britain.²⁹ The summer of 2002 witnessed a large cultural events related to India in UK, which was collectively referred to as the 'Indian summer in UK'. While India culture is expressing itself, Britain redefining itself as a multicultural nation is soaking it up. Such cross-cultural initiatives not only act as bridge between the two nations but also go a long way in strengthening bilateral relations.

The Government of India and UK encourage and appreciate the close cultural ties between the two countries. Britain now rivals the United States as a premier destination for Indian investment overseas, particularly in the information technology sector. The list of 441 Indian firms now operating in the UK though dominated by India's IT giants – Infosys, Tata Consultancy Services, AICL Technologies, Wipro and Birla Soft – also includes a range of firms from various sector like Bharat Thermax, Tata Tetly, Compact Disk India Ltd. Mastek and Bank of India.³⁰ A recent survey conducted by Investment – UK, the British Governments inward investment agency, notes that in keeping with global trends, several Indian firms from the biotechnology and pharmaceutical sector are now showing increased interest in investing in the UK.³¹ UK is one of the strongest countries in the world in biotechnology – working on new drug development and new approaches to deliver medicines. Biotechnology is regarded as a priority by the Indian Government too. It is concentrating on this area and even has a separate Department of Biotechnology.³²

From the 19th Century onwards – British, French, Dutch and Portuguese Colonialism led to a significant migration of Indian, mostly as indentured labour, but also as trader, teachers, clerks etc. to the European colonies. Following the emergence of aggressive nationalistic regime in several countries in Africa, the Asia-pacific and Latin America after they achieved independence, a significant proportion of these Indian communities migrated to the colonial centers. Thus Surinamese Indian went to the Netherlands; Indian from Madagascar, Mauritius and Indo-China went to France; from Mozambique and Angola they went to Portugal and from East Africa to the U.K. Some business and family ties, forged in the colonial era, as well as the fact that several members of the Diaspora had received their education in Metropolitan Centers, facilitated immigration.

Two-third of the Indian Community in the EU is found in the UK. Indian community found in Russia and Central/East Europe is small in number but play significant role in the politics of related countries. Table 1.1 indicates the population distribution of the PIO community in Europe.

Table 1.1(in million)

Sl. No.	Country	Population	PIOs	NRIs	Stateless	% of population
1.	Armenia	3.7		200		0.005
2.	Austria	8.1	3005	8940		0.154
3.	Belgium	10.2		7000		0.069
4.	Bulgaria	8.2		20		0.003

5.	Cyprus	0.7		300		0.460
6.	Denmark	5.3	900	1252		0.040
7.	Finland	5.2	410	750		0.220
8.	France	58.8	5500	10000		0.110
9.	Germany	82.0	10000	25000		0.042
10.	Greece	10.3		7000		0.050
11.	Treland	3.7	600	1000		0.027
12.	Italy	57.4	36000	35500		0.063
13.	Netherland	15.9	200000	15000		1.350
14.	Norway	4.4		5630		0.127
15.	Poland	38.6	75	750		0.002
16.	Portugal	10.0	65000	5000		0.700
17.	Russia	145.6	44	16000		0.010
18.	Slovakia	5.4		100		0.001
19.	Spain	40.0	16000	13000		0.40
20.	Sweden	8.9	9000	2000		0.012
21.	Switzerland	7.2	8400	4800	300	0.117
22.	Ukraine	49.0		3400		0.069
23.	UK	56.9	PIOs+NRI = 120000			

Member of Indian Diaspora are attached emotionally to India. This is reflected mainly in contribution made during national crises, such as the Kargil war, Orissa cyclone and the Gujrat earthquake. The Goan Diaspora provides computer to all the School in Goa through non-governmental channels. PIOs in the EU, however, often complain of procedural bottlenecks and inadequate machinery in the Government of India that impede philanthropic contributions.

The colonial connection played a role in Indian Migration to the Netherlands. After the abolition of slavery in 1834, the colonial government and estate owners in Suriname, then a Dutch Colony, began looking for alternative sources of cheap and bonded labour. Under a treaty signed in 1870 between the Netharlands and Great Britain, the Dutch Colonial Government was permitted to recruit Indian laborers. Accordingly from 1873 onwards, a large number of Indian indentured laborers travelled to Suriname.

There are two distinct groups among the Indian Community in the Netherlands – people to Indian origin who originally migrated from India to Suriname as indentured labour, and later migrated to Netherlands, and a more recent wage of Indian professionals from India. The Indian Community is estimated at 215000 or 1.35% out of a total population of 5.9 million. There are also approximately 2000 illegal Indian's, mostly Sikhs, in the Netherlands.

Socio-Cultural Profile – Suriname

Though the people of Indian origin from Suriname significantly outnumber and precede those who went to the Netherlands from India more recently, the latter have also made their presence felt. The NRI community in the Netherlands mostly consists of highly qualified engineers, doctors, scientists, businessmen and other professionals. Most of them occupy senior positions in their organisations. In terms of income, the majority of them can be grouped among the top 10% of the Dutch population. Their contributions are appreciated by the Dutch community and some of them have also been bestowed with special recognition and honors.

Besides the above, the Dutch (and Belgians) have been adopting Indian children on a regular basis, for which exact figures are not available. No instances of maltreatment have been reported. The numbers of these children will grow and they will form a distinct group that may like to renew its links with India in the future.

The Surinamese Indians in the Netherlands share similar characteristics with the people of Indian origin in Suriname and other Caribbean countries. They are deeply religious, tradition-bound and are proud of their cultural heritage. Many members of the community can even today recite *Hanuman Chaleesa* by rote and retain a deep reverence for Indian epics like the *Ramayana*. One distinctive feature of the Surinamese-Indian community in the Netherlands is that even though they left Suriname over 25 years ago, they still speak Sarnami Hindi, the language they spoke in Suriname, Sarnami Hindi is a mixture of Bhojpuri, which they called Hindustani, and Awadhi, with a smattering of Dutch and English.

The Surinamese Indian community has established a large number of temples in various parts of the country. Religious/cultural centres run by Mata Amritanandamayi, Anand Marg, Arya Samaj, Babaji, Brahma Kumaris, Brahmarishi Mission, Divine Life Society, ISKCON, Sanatandharma Sabha, Saibaba, etc. have branches throughout the Netherlands. Maharishi Mahesh Yogi had set up a Vedic University in Vlodrop. There are a number of Sikh Gurudwaras, Mosques/Islamic centres and some Buddhist temples in the Netherlands. Various Surinamese Indian associations like "Insaniyat" hold Diwali Milan melas, dance and music festivals. There are also Surinamese Indian weeklies, newsletters, music bands, etc. Hindi movies are very popular in the community.

Despite their continuing attachment to their roots, the Surinamese Indians have integrated Wellin Holand, and are making a useful contribution to the country's economic and social life. The majority live in Amsterdam. The Hague and Rotterdam and are found in business, education, medicine, law and other service industries. Similarly, Surinamese Indian musicians, artists, sculptors, sports persons, journalists, actors and singers have made a considerable contribution in the social cultural spheres. The Ideology

Department in the Leiden University conducts seminars and lectures on Indian culture. The Nederland Hindi Parishad, a Surinamese Indian organization, is actively propagating teaching of Hindi language in various schools run by the community. Due to their efforts, Hindi will now be taught as an optional subject in selected primary schools in the Netherlands. There are over 200 yoga schools in the Netherlands. There are three companies in the Netherlands producing TV programmes on India. Their documentaries are telecast on local TV stations. There are a large number of Indian/Surinamese Indian restaurants in the country.

Although there is no separate political party representing the Surinamese Indians, some of them are active members of Dutch political parties. One prominent member of the community, Ms. Tara Udayrajisingh Varma is a Member of the Dutch Parliament, and has recently visited India at the invitation of ICCR. Active participation by the Surinamese community in the Dutch political scene has helped in sensitizing the Dutch Government to the concerns of the Indian community.

A distinctive characteristic of the NRI community in the Netherlands is their unity. Despite the fact that members of the NRI community hail from different parts of India and speak different Indian languages, there is only one socio-cultural organization, viz., Netherlands-India Association, representing them. This Association organizes cultural programmes showcasing cultures of different parts of India, celebrates Diwali and other Indian festivals, and also invites scholars and artists from various regions of India. There are other NRI organizations devoted to India and Indian culture, such as music schools, organizations for researchers in India, and also an Indian Ladies Club and Foundation for Critical Choices for India. The latter is a 'think-tank' that prepares special studies on critical problems facing India and organizes international seminars and other activities to focus the attention of local policy makers.

Despite their common origin and cultural heritage, the two groups of Indians in the Netherlands, have different characteristics and cultural nuances and also differ in the degree of their integration with wider Dutch society. The Surinamese Indians are more integrated with the local society, partly due to their knowledge of the Dutch language and their familiarity with the Dutch system from colonial times. Indians who migrated to the Netherlands initially faced considerable problems due to the language barrier. However, since a majority of them were well-educated professionals, they were soon able to carve their niche in Dutch society and earn the acceptance and respect of the local people. During the interactions between the two groups and the High-Level Committee, it was observed that the only common language with the Surinamese Indian community was Hindi, while with the NRI community, it was English.

SOCIO-CULTURAL PROFILE-FRANCE

Portugal and France have a relatively large Indian Community owing to their colonial connections with India. Portugal has around 70,000 people of Indian origin mostly from Mozambique, where their ancestors had gone as part of the colonial administration from Goa, followed by Gujrati traders from Daman and Diu. These migrant became Junior administrator, teachers and doctors. Large numbers migrated to Portugal due to the unsettled conditions following Mozambique's independence and that of other African Countries. A few goan emigrants left around the time of the liberation of Goa. Their catholic religion and knowledge of Portuguese and culture led to relatively easy assimilation in Portuguese Society.

France and its overseas departments has an Indian community of around 33000-35000 who arrived from the former French colonies of Pondicherry, Karaikal, Yanam, Mahe and Chandranagar. Latter arrival were mostly Gujrati businessmen and traders from other Francophone areas including Madagascar, Seychelles and Mauritius. In recent years professionals and software specialist, especially IT expert have migrated to France from India.

The Indian community in France is estimated at 65,000 or 0.11% of the total population of 59 million. Indian citizens constitute 10,000 while PIOs number around 55,000. In addition, the Indian community in the Departments/ Oversea Territories of France including Reunion Islands, Guadeloupe, St. Martinique etc. numbers approximately 300,000.

The Indian community in France is estimated at 65,000. A majority of the members hail from former French colonies in India; Pondicherry, Karaikal, Yanam, Mahe and Chandranagar. Later arrivals in the country are mostly Gujaratis from other Francophone areas including Madagascar, Seychelles and Mauritius. With the end of the French Rule in the former Indo-China, some Indians of French nationality went to France. Head of the Ismailia community, The Agha Khan has set up his headquarters near Paris. It is difficult to have exact figures of the Indian community since even Tamils from Sri Lanka are often referred to by the French as Indians. If we also take into account all those Indians who are settled in the various Departments/ Overseas Territories of France, the Indian community may be 3,65,000 strong. Reunion itself has an Indian population of 2,20,000. A separate chapter on the Indian Diaspora in that Island has, therefore, been added in the Report.

A large majority of members of the Indian community are mainly engaged in private small businesses. Some are employed in educational institutions. While about 6,000 members are estimated to have taken up jobs in Army/Police force, about 12,000 members are in the French Government service. Approximately 9,000 Indians may be working in a managerial capacity in French private companies. There are approximately 200 Indian professionals employed in well-known scientific, industrial and commercial companies/organizations. Some are running restaurants, shops, travel agencies and, IT companies. There is a small number of students. No definite figures are, however, available since it is against the policy of the French Government to disclose such information. Most of the people of Indian origin residing in France belong to the middle class. The businessmen also market handicrafts, home furnishings, fabric and garments, gems and jewelers, rice, spices, ethnic groceries, fruits and vegetables etc. from India. Indian food is getting increasingly popular in France. With France opening its IT sector for Indian professionals, Indian software industry may see a growth in exports to France in the IT sector.

CULTURAL PROFILE OF FRANCE;

The Indian community has formed a number of associations. However, an apex body of these associations was formed on 23rd January, 1996 and designated as Federation of Indian Association in France (FAFI). The Federation which has been registered in

accordance with the local laws consists of 24 member associations with the Indian Ambassador as “President of Honors”. Since its creation, the Federation in coordination with the Indian Embassy extends help to the member associations in organizing social and cultural activities.

The local Indian associations organize programmes of Indian classical dance and music, which are very popular with the European audiences. Most of these associations also organize classes or workshops of Indian classical dance and music, where the teachers are usually NRIs or persons of French origin having learnt these disciplines in France. A few of them also organize cookery classes, ayurvedic massage, yoga and conferences on Indian art, culture and spirituality.

Traditionally, the French have had a great love and admiration for Indian traditions and culture. The then President Francois Mitterrand had designated 1985 as ‘The year of Indian in France’ to acknowledge the Indian contribution in France as well as its various Overseas Departments and an year-long Festival of India was organized. A large programme of cultural activities including museum exhibits, musical and dance productions, films and public meetings was mapped out during the Festival. President Mitterrand also awarded the prestigious ‘Legion d’honneur’ to Satyajit Ray in Calcutta during his visit in 1989 for the inauguration of the ‘Festival of France in India’. India was also the country of honour at the ‘Festival d’Avignon’ in 1995 for which ICCR had sponsored more than 66 Indian artists. A Festival of Indian cinema, the only one of this magnitude (120 feature films and 40 documentaries) called ‘Indomania’ was organized by the Cinematheque Francaise, Paris from November-96, February 97. All these activities are an ample testimony of the French admiration for the Indian culture.

There is no specific cultural centre in France for ensuring or promoting cultural exchange programmes with India, with either governmental or private support. However, two major institutions for promotion of performing arts, viz. 1) Theatre de la Ville, Paris and 2) Masion des Cultures du Monde, have an annual programme of performing arts which include performances by Indian artists. Both these institutions are subsidized by the municipal authorities or Paris, as well as the French Ministry of Culture, and both contract the Indian artists through their own network.

SOCIO-CULTURAL PROFILE ;PORTUGAL

Out of a population of 10 million, the Indian community is estimated at around 70,000 including 5000 Indian citizens, or 0.7% of the population.

Indian community in Portugal is one of the important non-English speaking components of the Indian Diaspora in Europe. It enjoys a special position in Portugal because of long colonial relationship with India. Migration of the community to Portugal has taken place in two streams; firstly that of direct movement from India- in smaller numbers from Goa, Daman, Diu before the liberation of Goa and thereafter in a pronounced flow after its liberation in 1961. The second stream consists of arrival in Portugal of Indians, mostly Gujaratis from Portugal’s African colonies, particularly, Mozambique and Angola at the start of the decolonization there in 1975.

The Indian community in Portugal has distinguished itself as a well-to-do community. Most Indian are either in retail or wholesale business. Some serve as skilled or unskilled workers. There are several Indian in medical and legal profession, in bank and managerial and secretarial jobs. The affluent members wield considerable economic and political power. Commercial organizations, numbering about twenty, run by Indians include Indian restaurants, supermarkets, hotels etc. Like the British and the French, the Portuguese had also found the Indians useful in running the colonial administration. For that reason, the Portuguese government took large number of Indians for professions like teaching, medical, etc. The Goans in Portugal – around 15,000 – have thus been active in government and public services. Some of them have attained high positions in public services and universities. Of late, there have been increasing cases of illegal immigration from India mostly through other European destinations. These immigrants work as unskilled and semi-skilled labor.

Indians are concentrated in Lisbon and its suburbs and in Porto in the North. Emigrants from Gujarat and Maharashtra, who have gone from Mozambique, etc. include among them Hindus (about 33,000), Muslim (Sunnis) (about 12,000) and Ismailia (about 5,000). These groups while adopting Portuguese language and nationality have maintained their distinct socio-religious identities. Members of these groups are generally active in business, trade, construction, tourism and services. Besides the Gujaratis and Maharashtra’s, there are a few thousands from Punjab who entered Portugal in the last one year or so, taking advantage of Portugal’s liberal law enabling such migrant workers to get temporary (one year) residence and work permits.

There are over 20 Indian associations, which have been formed either on regional or communal lines. The Gujarati Hindus are a prosperous business community, active in trade and business, wholesale as well as retail. The Ismaili group is the most well knit and affluent. Its members run several hotels and other businesses in tourism industry. Goan are predominantly catholic and are socio-culturally well assimilated in the national mainstream. The Indian community as a whole maintains its distinct socio-cultural identity. Many of its members have family ties with India.

There is a large temple-cum-community centre built in 1998 by Gujarati Hindus. It is one of the largest in Europe. The Ismaili group has an impressive Jamat Khana-cum-Community Centre built in the same year. Both those structures were inaugurated by the President of Portugal. The Islamic community also has an impressive mosque and related facilities. The Goan component of the Indian community enjoys a special relationship with the Portuguese authorities because of the Portuguese colonial connection with Goa. It is setting up large premises of its own called Casa de Goa (Goa House) and for which it has received substantial assistance from the Government of Portugal. There are also some gurudwaras as well as an ISKCON temple. Gubenkian Foundation and Orient Foundation actively organize cultural activities.

The Diaspora has people professing all religious faiths including Christianity, Islam and Hinduism. The community responded spontaneously whenever there has been a national calamity in India like the recent earthquake in Gujarat. It responded with generous contributions when there were devastating floods in Mozambique. The Hindu community has also been organizing blood donation camps every year on the anniversary of Mahatma Gandhi's birth.

Almost 90% of the NRI's in Portugal speak Portuguese. By and large, they pursue their education in Portugal. In respect of professional and technical courses, they have expressed an interest in availing of the educational facilities in India.

There is a significant number of Indian restaurants offering North Indian cuisines. Indian food is liked by Portuguese. There are several socio-cultural associations formed either on regional or communal line. Those associations conduct socio-cultural functions for their members and families and attend to welfare and other activities of the community. They also organize cultural events to celebrate major religious festivals.

The community, has adapted itself quite well. It has no problems of its interaction with the local populace and has earned respect as a peace-loving community.

GERMANY : SOCIO- CULTURAL PROFILE

The Indian community at 35,000 is barely 0.04% as a percentage of a population of 82 million. Of these, only 10,000 Indians are estimated to have acquired German citizenship, mainly due to restrictive citizenship laws. The majority of Indians emigrated in the 1960s and 70s. There are places of worship for the Indian community in almost all major German cities. The NRI community is comprised primarily of technocrats, businessmen and nurses. In addition to the estimated 6000 registered asylum seekers, around 2-3000 illegal Indian immigrants may have entered Germany through Central Asia/ East Europe.

Recently, noting the contribution of Indian IT experts to the American economic miracle, Germany has begun to actively woo high-tech Indian professionals with offers of attractive employment opportunities. A few Indians have also acquired political eminence. Dr. R. Gujjula, a doctor in Altlandsberg, holds the post of Mayor. Mr. Sebastian Edathy is a Member of the German Parliament from the ruling Social Democratic Party (SPD). Mr. Debashish Bhaduri, SPD, is a Municipal Councillor from Teiergarten Mitte Berlin.

There is a rich independent legacy of studies on Indians in Germany. Indology Departments were setup in Bonn University in 1818 and later on in Humboldt University in 1821-22. Universities in Germany offer courses in Indology. There is an Indian Cultural Centre (ICC) at Berlin. The Gandhiserve e.K., also in Berlin, is devoted to the dissemination of information on Mahatma Gandhi (its President is Mr. Peter Ruhe).

ITALY : SOCIO- CULTURAL PROFILE

The Indian community as a percentage of a population of 57.4 million is about 0.063% at 71,500. Italy and India have had relations since ancient times. The Romans or the Gypsies who migrated to Italy claim to be persons of Indian origin. However the number of Indians trying to enter Italy has never been significant. From 1990 onwards however, the Italian Government declared a series of amnesties for illegal aliens in view of acute labour shortages. Consequently more Indians started arriving in the country. Italy's membership in the Schengen Agreement also facilitated the flow of illegal immigration.

Most of the Indian immigrants are labourers from Punjab. Some businessmen run restaurants and jewellery and other shops. Some Indians are working in international organizations, hospitals and churches, the latter mainly hailing from Kerala. Places of worship of different faiths have been constructed. Keralites have formed an association of the Indian Priests and Sisters Union. Certain universities in Venice, Milan, Rome, Naples, Genoa, Turin have departments on Indian studies. The Indian community has generally adapted well to the local conditions and is regarded as sincere, law abiding, hard working and has earned the goodwill of the local community.

Some enterprising members of the Indian business and trading community, many of whom are networked with overseas Indian companies in Dubai, Hong Kong and London, are today exploring new business opportunities in this region. In Poland, some companies employ a number of Indians on work visas. Professionals working with multinationals or Indian companies and software's experts comprise another category of Indians in this region. The Indian community in Poland is generally well educated and dynamic. Those in business and working with multinationals or Indian companies are reasonably well off. Some NRIs have made significant investment in Romania in the metallurgical, mobile telephones and trading field. It may be mentioned that DR. Rabindranath Tagore had visited Romania in 1926 and delivered a series of talks. He is still remembered with fondness by Romanians. The chief cities of India 'Delhi, Bombay (Now Mumbai), Calcutta, Madras are European cities. This is not to deny the vivid, unmistakably Indian feel of these places: plainly, the lives of their residents express powerful, enduring Indian cultural traditions. But the fact is that the lives of Indian city-dwellers have been shaped by urban fabrics that were devised by British soldiers, merchants and administrators, all of whom driven not by consideration of the steady development of indigenous Indian urban traditions, but by twin overriding concerns of the imperial rule of the sub-continent, and their own personal safety, comfort and enrichment.³³

Today, fewer than 2,00,000 Anglo-Indians still make India their home. Members of the Anglo-Indian Community living outside India number close to 4,000,000 today.

Most of today's 2,00,00 Anglo-Indians of India are based in the cities of Calcutta, Bangalore and Bombay. Anglo-Indian Communities are also found in Cochin, Madras, Goa, Lucknow, Agra and in some towns of west-Bengal.

Most of Anglo-Indians overseas are concentrated in Britain, Australia, Canada, USA and New Zealand. Of the nearly 4,00,000 who have found safe heavens abroad, some are settled in Asia including Pakistan and Myanmar, and also in European countries like Switzerland, Germany and France. Europe is most significant country for the Indians. The continent is associated with most Indian education in a way in which, for instance, the United States is not. School and University education throughout the

country, in all national languages, provide a sense of Europe, its long and historic global pre-eminence and its recent decline. It is Europe that has, past been associated with an arsenal of ideas and instruments for the liberation of India from British rule. True-Britain herself deserves to be considered European and almost all the European Nations that attract admiration for their assistance to India's National anti-colonial mission were themselves imperialist (France, Germany and Italy). Polemical style, nonetheless, ignores the contradiction and legendary standard-bearer of the legally are trolled out on each occasion that celebrates the amity of India with one 'European' nation or another and depending on the audience, either Romain Rolland, Willhelm II or Hitler may figure, indicating the lack of discrimination with which the exercise of administration is treated. Even in Post-Independence age, when Soviet Russia emerged as the main support of India's self-reliance and non-alignment. 'Europe' retained an unusual position in the educated Indian's lexicon as a 'space' that was not quite American. Here, American was synonymous with a new brand of imperialism, and yet the idea of a contrast between the US and Europe was blatantly belied by Western Europe assimilation into NATO. Europe's image as a more progressive space than the US was supported by its division. It was also supported by powerful intellectual movements on the continent that added sharpness to left-wing debate in India and French (and to a lesser extent German) ideas earned great respect.³⁴

CONCLUSION-

India and European countries represent two different cultural, political and racial and also social system they are two opposite poles of the world, that are East and West.

The Era of Globalization India had made considerable steps toward the Globalization and participant in the Global Market. The mentality of people of people live in South Asian countries like India, Pakistan, Afghanistan, Bangladesh and other are significantly deferent from the mentality of Europe. Indian society and culture is very diverse including the people different nationalities, religion and social layers.

The ethnic and linguistic diversity of Indian Culture is more like the diversity of an area as variable as Europe than like that of any other nations.

North & South of India differ greatly from each other is social structure and governing system. India has centuries of social stratification varnes and castes made a traditional social structure of India for centuries. Now is not seen but is still alive in the mind of people and has great influence on the social structure of the country. Perhaps it is possible due to influence of European culture on the social structure of India. It is fact that inequality is presented in Europe but it does not have such a hereditary source as in India. There is no analogy of the caste system exist in any other country of the world. So the type and structure of discrimination is based on caste and creed of a people in India as well South Asian region, but in current Europe National origin race and social setup, social framework (Economically and socially) is still the main factor of social discrimination.

European culture influences every part and heart of every section of Indian society. Now days western Culture and style are seen in every layer of social and culture structure also in village and smart cities of India.

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