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Indian Diaspora Organizations in Singapore and Their Role in Promoting Community Integration

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Abstract

Indian Diaspora 9% of the entire population of Singapore and making them Singapore's third huge ethnic group (Singapore in Figures, 2018). There are many Indian political, social, economic, cultural and religious Indian organizations in Singapore. These organizations are made with the objective of unity within the particular community and bring Indians on one platform to attach with the roots of their homeland culture. These Indian organizations allow immigrants to recreate their cultural space and find others of similar backgrounds and experiences. Many immigrant associations also encourage their members to volunteer and engage in philanthropy. Some associations also organize talks to educate their members about local laws and how they differ from the laws at home. They seem to make a substantial effort to reach out to locals, invite them to their events, and participate in national events such as the annual Chingay Parade. Beyond establishing social ties with the local community and engaging in volunteer work, Indian Diaspora organizations educate their diverse local cultures. Most of these efforts can be attributed to Singapore's multicultural policy, which preserves the right for different cultures to co-exist and allows immigrants to preserve their cultural identities. This commitment can also be attributed to Singapore's framework for social cohesion, which encourages people of different ethnicities and backgrounds to unite and forge a collective sense of community. So, this paper aims to study the role of Indian Diaspora organizations in Singapore and how they work for community development in this regard.

Keywords: Ethnic Group, Homeland Culture, Cultural Space, Diverse Local Culture, Multicultural Policy.

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Statement: All the views expressed in the paper are of the author(s).

Indian Diaspora Organizations in Singapore and Their Role in Promoting Community Integration

Aparna Tripathi

1.1 Introduction

The Indian community in Singapore seems a small social group of the total population, but it has a notable influence on Singapore's society and development. About 30% of this population comprises non-residents. Ethnic Indians constitute approximately 7.4% of the resident population (Department of Statistics, Singapore 2017). India and Singapore have a history of long-standing mutual relations which can be seen through the relations both countries maintain in the way people contact each other. During the British Colonial period in India, Indians were constrained, controlled, and rarely were allowed to be in good positions, in these conditions of oppression, Indians migrated from India to Singapore. Indian migration in Singapore is constructed from various communities consisting of low-grade workers, merchants, and vendors. Nevertheless, in the present time, major migrants are IT professionals, businessmen and students (Singh and Rahman, 2010). Singapore is a multicultural state, that is why Indians enjoy their cultural freedom, and they have been assimilated very well into Singaporean society. They are also very well connected with their roots and 'Indianness'. The native citizens of Singapore have learned to enjoy and admire the Indian culture, for example; Indian songs, folk dance and movies have become very famous everywhere. In fact, the Indian community in Singapore represents the diversity of India (Chu, 2014).

Migration to a country or a city changes the size and the composition of the country or society that receives the migrants. Furthermore, the newcomers have to adapt to the indigenous population (and their institutions), and vice versa. Social science, in its study of this phenomenon, has coined different terms for it: absorption, adaptation, race relations cycle, assimilation, acculturation, inclusion, incorporation and, of course, 'integration' (Heckmann and Bosswick, 1992).

Integration as a concept may be defined as the stability of relations among parts within a system-like whole, the borders of which clearly separate it from its environment; in such a state, the system is said to be integrated. Integration, in a sociological context, refers to stable, cooperative relations within a clearly defined social system. Integration can also

be viewed as a process – that of strengthening relationships within a social system, and of introducing new actors and groups into the system and its institutions.

The integration of immigrants is primarily a process: if this process succeeds, the society is said to be integrated. Following Lockwood's sociological theory of social systems, it has developed the concepts of system integration and social integration (Lockwood, 1964). System integration is the result of the anonymous functioning of institutions, organizations and mechanisms – the state, the legal system, markets, corporate actors or finance. Social integration, by contrast, refers to the inclusion of individuals in a system, the creation of relationships among individuals and their attitudes towards the society. It is the result of the conscious and motivated interaction and cooperation of individuals and groups.

In this regard, The National Integration Council (NIC) was set up in April 2009 to promote and foster immigrant integration among Singaporeans, new immigrants and foreigners. It aims to drive integration efforts comprehensively, sustainable, and ground-up (Mathews and Jiayi, 2006). The organization's website seeks to: Increase awareness of the importance of integration for our continued success as a society and nation. Help newcomers adapt to the Singaporean way of life, including helping them better understand local cultures and social norms. Grow common spaces and provide platforms for Singaporeans and new immigrants to interact. Facilitate the formation of friendships and shared experiences among Singaporeans and new immigrants to foster mutual understanding and acceptance through their interactions. Foster and deepen emotional attachment and a sense of belonging to Singapore among new immigrants (Mathews and Jiayi, 2016).

The Singaporean identity has been somewhat successful in transmigrating Indians into Singaporean Indians. In the colonial time, Indians saw Singapore as a place for economic development and sometimes, they felt free from the insecurities rooted in colonial India. The first generation of Indians remembered their 'homeland' and wanted to go back to India, but the second generation of Indians did not feel the same feeling. They came to Singapore for finding

opportunities and afterwards settled there.

There are many Indian social, economic and cultural organizations in Singapore based on language, caste, religion, and region. These organizations play an important role in the uplift of the Indian Community in the Singaporean society. The Indians in Singapore preserved their social, cultural, and economic freedom and in many ways, they are passing these traditions to their younger generation (Yadav, 2005). These Indian Organizations in Singapore are helping Indian communities to promote their culture and traditions and help them to settle.

1.2 Indian Organizations in Singapore

The presence of Indians in Singapore can be dated back to 19th century when India and Singapore was under the British colonial rule. The British brought Indians to Singapore in order to strengthen their work force. There are four official languages in Singapore: Malay, English, Mandarin and Tamil. Malay is the national language while English is the main working language. Religions include Buddhism, Christianity, Islam, Taoism, Hinduism, amongst others. Before listing Indian organization in Singapore, it is essential to see the data of ethno-linguistic Indian diaspora population data.

Population Profile of Singapore Indian Dialect Groups			
Ethno-linguistic background	Ancestral home	2010 census	Percentage
Tamil	Tamil Nadu Sri Lanka Puducherry	188,591	54.18%
Malayali	Kerala Lakshadweep	26,348	7.57%
Punjabi	Punjab	18,624	5.35%
Gujarati	Gujarat	4,124	1.18%
Sindhi	Sindh	3,971	1.14%
Sinhalese	Sri Lanka	3,140	0.90%
Telugu Bengali Hindi Indo-Portuguese (Kristang) Parsi Other or Mixed	Andhra Pradesh Telangana Bengal Goa Various	103,321	29.68%
	Total	348,119	100%

Source: Data online available at: <https://nrriol.com/singapore-visitors/indians-in-singapore.asp>

In order to understand the culturally and ethnically diverse

community in Singapore, this need to understand how each racial, ethnic, religious group in that community is organized in order to support its members. The following is a list of the major existing Indian organizations in Singapore, which need to be focused:

Singapore Indian Association¹-The Singapore Indian Association was established in 1923 to promote the social, physical, intellectual, cultural, and general welfare of its members. When it was formed, the association projected itself as a pan-Indian, rather than narrowly ethnic, language, religion, caste or region-based organization. This marked it as significantly different from most other Indian organizations in Singapore.

The association led by the Indian mercantile and professional elite, expanding its membership to include the emerging white collar middle classes as well. Initially, the leaders of the association were seized with the political spirit of the time in both India and Singapore. Many were supporters of the Indian independence movement, and many were also concerned about the social welfare and political rights of the wider Indian community in Singapore and British Malaya, which the city-state was then a part of.

While the association was founded in 1923, its clubhouse was only completed in the 1950s. It is located at the historic Balestier Plain in Singapore, which has acquired formal heritage status for its concentration of a cluster of community associations and sports clubs, such as the Indian Association. In keeping with its early political leanings, the foundation stone of the clubhouse was laid by Jawaharlal Nehru on 18 June 1950.

Since its beginning, the association has been extremely active in Singapore's sports scene. Sports in which the association is active in include cricket, tennis, hockey and football. Many of its members and sportspeople also went on to represent Singapore in regional and international tournaments.

Over time, the association began to decline in terms of its membership, finances and public profile. However, with a fresh influx of leadership in the late 1990s, its fortunes have improved to some extent. The association's website reports a membership of about 1,000 members today. Recently, the association has published a book – Passage of Indians - to commemorate its history and that of the Indian community in Singapore.

Singapore Indian Development Association²-The Singapore Indian Development Association (SINDA) is self-help group (SHG) that was established in August 1991 to address the pressing educational and socio-economic issues facing Indians in Singapore. The group's mission is to build a strong and vibrant Indian Singaporean Community. James Gomez is a Singaporean academician, politician and

¹ <http://www.sg-ia.org>
² <https://www.sinda.org.sg/>

a member of the Singapore Democratic Party. He also is a Regional Director at Asia Centre. He provides strategic oversight for the development and regionalization of the Centre. Dr. Gomez brings to Asia Centre over 25 years of international and regional experiences in leadership roles at universities, think-tanks, inter-governmental agencies and non-governmental organizations. He states that,

The setting up of SINDA in 1991 has also helped in the preservation of Indian ethnic identity in post-independence Singapore. This self-help group, set up to raise the academic performance of Indian students, adds a new dimension to identity maintenance. One author has argued that the establishment of SINDA legitimizes "Indian interest association." Unlike in the immediate post independence period when organizing one's interests through ethnic grouping was discouraged, Indian identity can now be visibly mobilized to articulate community specific interests. The presence of SINDA, funded through the compulsory monthly contributions of employed Indians and proceeds of organized activities and also raises the consciousness of Indians. For instance, activities like volunteer Indian teachers in schools, through parental and student counselling, increases intra-ethnic contact. The result is that the ethnic consciousness of young people, touched by the programme, is increased. However, such intra-ethnic contact also alerts minority subgroups within the Indian community to their differences (caste and class). Thus, SINDA is increasingly perceived by minority subgroups as a Tamil-speaking institution catering for Tamil interests. (Gomez, 1991)

1.3 Indian Religious And Cultural Organizations in Singapore

Hindu Endowments Board³- The Hindu Endowments Board (HEB) is a statutory board of the Singapore Government, under the Ministry of Culture, Community and Youth (MCCY). The Hindu Endowments Board (HEB) was formed in 1968 by an Act passed in parliament which transferred the management of 4 major Hindu temples from the Mohammedan and Hindu Endowments Board (MHEB). The MHEB was formed in 1907 by the British Empire's government of Colony of Singapore in early Singapore to overcome shortcomings in the management of Hindu and Muslim religious entities. In 1985, the Hindu Advisory Board (HAB) was established to advise the Government and HEB on Hindu religion and customs matters. Both the Hindu Endowments Board and the Hindu Advisory Board are headed by Chairpersons appointed by the Ministry of

Community Development, Youth and Sports. There are presently 16 members in HEB and 12 members in HAB.

The Hindu Endowments Board (HEB) manages the Sri Mariamman Temple, Sri Srinivasa Perumal Temple, Sri Sivan Temple and Sri VairavimadaKaliyamman Temples, and also administers two Kindergartens and a half-way house, where substance abusers are rehabilitated. HEB's involvement in community projects spans from free medical counseling services to bringing Deepavali joy to Little India, Singapore through a street light up and trade fair held annually during the festive season. Underprivileged Singaporeans in community homes and charities are not forgotten and benefit through Deepavali Cheer, HEB's annual festive care and share programme.

HEB is responsible for organizing major Hindu festivals like Thaipusam and Firewalking. It also helps other Hindu temples in Singapore on staff matters, religious issues and getting land for relocation of temples. HEB actively supports and is involved in inter religious activities and community service projects organized by the various religious groups in Singapore.

Central Sikh Gurudwara Board (CSGB)⁴- This is the first Sikh gurdwara in Singapore. It is established in 1912, the temple had relocated several times before moving to its current site at Towner Road at the junction of Serangoon Road in Kallang in 1986 near Boon Keng MRT station. The gurdrawa is the main place of worship for the 15,000 Sikhs in the country, and is also known as *Wada Gurdwara*. Its religious facilities consist of a huge prayer hall, dining hall and a kitchen. The prayer hall is column-free, air-conditioned and fully carpeted, and the hall is placed under the 13m high dome. The second floor can accommodate 400 to 500 sitting and 1,500 standing people. The building is separated from the busy traffic along Serangoon Road by its three external sides, with a fourth internal wall that opens to a decorative pool. The dining hall and kitchen are located on the first floor and a sub-basement car park has 50 lots. In the tower, there is a small dormitory, rooms for tourists, residences for up to four priests, a classroom for religious studies, a library and museum dedicated to articles books related to Sikhism, as well as administrative offices. The role of CSGB in community integration is mainly focused on preserving Indian Sikh values and teachings within their community. Strengthen Chardhi Kala spirit of community and raise awareness of Sikhs to others is the primary focus.

South Asian International Fellowship⁵- South Asian International Fellowship or SAIF-Church started with a God-given vision to reach out to the South Asian community in Singapore. With much prayer and seeking the face of God, and a strategic prayer walk from the four corners of the whole land of Singapore in the shape of a cross, three

³ Hindu Endowments Board, Singapore. Visit at: <https://heb.org.sg/>

⁴ <https://sikhs.org.sg/>

⁵ <https://saifchurch.com/>

families started the pioneering church in the home of Pastor Pritam Singh Sandhu on August 31st 2007. Pritam Singh Sandhu is the Pastor of South Asian International Fellowship – a pioneering multicultural church plant established in August 31st 2007 reaching out to the South Asian community in Singapore and beyond. The vision of South Asian International Fellowship is to establish an international New Testament type ministry through which South Asians will be empowered to reach and disciple the nations of Christ. South Asian International Fellowship also has a SAIF-Telugu and SAIF-Tamil congregation– a focused targeted weekly evangelistic ministry to the migrant workers of Telugu and Tamil origin in Singapore mainly of skilled blue-collar shipyard and construction workers and domestic helpers.

United Indian Muslim Association (UIMA)⁶- The United Indian Muslim Association (UIMA) is a volunteer welfare organization, registered with the Registry of Society (ROS). Since its inception in 1964, UIMA is dedicated to the promotion of goodwill, understanding and cooperation amongst the communities in Singapore. In March 2007, UIMA amended its constitution to reflect its involvement in child care services, social and welfare development at national level. UIMA is an associate member of NCSS, affiliated partner of Mendaki and the Federation of Indian Muslims (FIM). UIMA launched “The Fund Raising Project Team” in August 2010 with the mission to initiate fundraising activity and help the organisation create a pipeline for allowing online donation via UIMA website. This team is working to disburse bursary to needy students and set up the new childcare centre targeted to help low-income and dysfunctional families.

There are four fund raising campaigns initiated to meet the target. There are as follow:

- Cash sponsorship from the Corporation through Corporate Social Responsibility (CSR) Program.
- Cash donation from Small & Medium Enterprise (SME) or individual via GIVE website.
- Product sponsorship from the donor and reselling it via online portal partner.
- Individual fund raiser homepage via GIVE website.

UIMA runs 2 child care centers under the brand name of Little Dolphins Playskool for the community integration perspective. This is a community-based child care centre, where students from under-privileged families are given priority enrolment, financial assistance, easy payment schemes, and referrals to CDCs for other help schemes. The second child care centre has facilities for infant and toddler care too. This is a week-end Islamic learning programme, aimed to inculcate moral foundation and good citizenry values in students. Some 300 students are participating in

⁶ <http://www.uima.org.sg/>

these programmes, which are held every week.

UIMA contributes to community development through a variety of activities such as:

- Cross-cultural dialogues
- Annual National Day Commemorations
- Feedback Sessions
- Organizational Networking Sessions

Singapore Jain Religious Society⁷- The Jain community celebrated a presence of 100 years in Singapore marking the occasion of rededicating the “Stanak” and consecrating the idol of Mahavira. This brings together the two main sects of Jains - Svetambara and Digambara. The Singapore Jain Religious Society engages in keeping traditions and practices alive by transmitting Jain principles to the next generation. It also has a strong history of community involvement. For instance, the society is running Jain Shala every Sunday morning. Society is preaching the knowledge of Samayak and Pratikraman to the children. Every year at the Annual General Meeting, members elect a management committee to conduct and manage society’s affairs. Committee members and a group of volunteers helped out to carry on all the functions organized by the society. A Board of Trustee looks after the premises.

According to the societies constitution, any Jain whether Sthanakvasi, Deravasi, Terapanthi, Digambar, Oswal or Porwad speaking any language, regardless of creed could become a member and carry out Jain religious activities, keeping to fundamental principles of Jainism. The society maintains its objective of Jain unity in Singapore. Even the Agams say that religious activities could be changed according to time, place or sentiments and the society keeps this progressive attitude in fulfilling the need but maintains fundamental Jain principles.

The community has no temple, but the Singapore Jain Religious Society has a building at 18 Jalan Yasin. Singapore has a huge population of Tamils and thus also has a small community of Tamil Jains. The Tamil Jains in Singapore congregate under the banner of Singapore Tamil Jains Forum. The forum is headed by Dharmanathan Varthamanan.

Arya Samaj in Singapore⁸-In 1927, Arya Samaj was established in Singapore in a shophouse in Rowell Road. From 1942 to 1945, during the Second World War the activities of the Arya Samaj were interrupted by the Japanese occupation of Singapore. In 1963, the Arya Samaj movement’s present building at Syed Alwi Road was opened by Mollamal Sachdev, whose family gave generously to the building fund. In 2014, on 1 and 2 November, Arya Samaj Singapore celebrated International Arya Conference

⁷ <https://www.sjrs.org.sg/>

⁸ <https://www.aryasamajisngapore.org/>

to mark 101 years of the Arya Samaj movement. In 2015, the inaugural International Yoga Day was celebrated by the Arya Samaj. The Arya Bhawan Singapore building at Syed Alwi Road is used as a community hall for weddings and other traditional Hindu festivals such as Deepavali and Holi.

Bangla language and Literary Society, Singapore⁹- Bangla Language and Literary Society (Singapore), BLLS, runs the largest center for teaching Bengali outside Bangladesh and India. The society was founded in 1994 to promote Bengali language and literature in Singapore and provide the children of its membership the opportunity to learn Bengali. It is registered with the Registrar of Societies (Singapore). Its main activity gravitates around the BLLS School which provides formal lessons of Bengali as mother tongue in accordance with the curriculum set by the Ministry of Education, Singapore.

Singapore Kairalee Kala Nilayam¹⁰- Singapore Kairalee Kala Nilayam (SKKN) is one of the oldest non-profit Indian organizations formed in 1956 primarily to promote Indian culture Arts and sports among Indian residents in the Republic of Singapore. The secondary objective was to assist other welfare societies or social organizations whose objectives are the promotion of social welfare or Indian Culture and Fine Arts. SKKN was very active in the 1950s through 1980s. With the unconditional support and restless efforts of the local talents, SKKN was able to stage about 250 Dramas in Singapore and Malaysia. In addition, prominent drama troupes from Kerala were invited by SKKN to stage their masterpiece dramas in Singapore. SKKN was privileged to be a part of the first ever National Day parade of independent Singapore.

Telangana Cultural Society¹¹- Telangana Cultural Society Singapore was established in 2012 with a sole mission to bring the people of Telangana region under one stage to celebrate Telangana cultural festivals and to save the culture for the future generations. Today, TCSS is the leading organization driving Telangana cultural activities in Singapore and organising Charity activities in Singapore. The objectives of this organization is to preserve and spread the Telangana culture and maintain the identity of people of Telangana origin, provide a common platform for Telangana literary, cultural, educational, social, recreational and charitable interactions among all Telangana people in Singapore and provide a stage for elder and younger generations to share their views and ideas to safeguard the Telangana Culture.

Odia Society of Singapore¹²-The SingOdia community is a non-political, non-profit, and voluntary community formed in Singapore founded in 1998, in Singapore by a small group of Odia expatriates to create Odia belongingness among Odia people living in Singapore. The Odia community in Singapore focuses on promoting socio cultural activities in Singapore and promoting Odisha culture and heritage. The

community has made head start and grown over the last decade with more number of people arriving in Singapore for employment and some to pursue their aspirations on higher education. The prime objective of this society is to glorify the essence of Odisha and make the Odisha people in Singapore feel at home. Our other objectives are to form a non-political, secular and non-profit organization of all persons interested in Odisha and residing in Singapore and create awareness and promote interest and activities in the understanding and promotion of the Odia art and culture.

The other community-based community organisations are Tamils Representation Council, Singapore Malayalee Association, Singapore Sindhi Association, Kannada Sangha Singapore, Singapore Telugu Samajam, Punjabi Society Singapore, Singapore Gujarati society and Singapore Tamil community. Some organisations are based on religion, such as the United Indian Muslim Association, Singapore Khalsa Association, and Tamil language Council. So, in that way these organizations contributed to promote, strengthen the vibrant Indian community in Singapore.

Therefore, given description shows that social, cultural, and religious organisations in Singapore refer to the network of relationships in a group and how they interconnect. This network of relationships helps members of a group stay connected to one another in order to maintain a sense of community within a group. The social organization of a group is influenced by culture and other factors. Indians working in the same environment irrespective of their creed, culture and religion set up these organizations for collective benefits and well-being. These are localized institutions in nature and its membership is based on equality with an aim of the socioeconomic welfare of the concerned community. Being nonprofit and non-governmental localized institutions, they depend on its members for financial needs for the fulfillment of its responsibilities and do not look towards the government for funds. All benefits gained from members' contributions to the associations are shared accordingly with fairness.

1.4 The Role of Indian Organizations in Singapore for Community Integration

These organizations create favourable conditions for new business investment and are the best policy for improving labour market opportunities for immigrants. They organize programmes to support the founding and running of ethnic small businesses. Such support could include counselling for start-up initiatives in legal affairs, tax issues and financial and organizational matters, and assisting with access to enterprise support programmes. There has been some improvement in education for the second generation of migrants compared to the first generation reason of this is these Indian organizations. They support Indian migrants in language training, support for immigrants' culture, negotiate support for religious practice, and support sporting activities.

⁹ <http://blls.org.sg/>

¹⁰ <https://www.kairaleekalanilayam.com/>

¹¹ <https://tcs-singapore.org/>

¹² <http://singodia.org/>

These organizations are crucial to the lives of immigrants, their families, and communities. They act as community centers where newcomers can be among others who speak their language and where they can learn to navigate life in their adopted country. They are safe places where second- and third-generation immigrants can learn about their ethnic culture.

These centers also double as social service providers, especially in places that are not so welcoming, where immigrants don't have access to health and other social services. Immigrant nonprofits also act as advocates and representatives and promote the civic and political engagement of newcomers. They also partner with other organizations and build networks, broadening the net that supports immigrants and the community in general. They serve as channels through which funders, government agencies, and elected officials can reach immigrants (Leon, 2014). Héctor R. Cordero-Guzmán, who studies immigrant organizations in New York, argues that these nonprofits "play a central role during all parts of the immigration process and in the social, cultural, political, and economic" integration of immigrants. These organizations help individuals and families find a community, achieve economic stability and self-sufficiency, learn and participate in a new social and political system, and become legal residents or citizens. (Leon, 2014)

Therefore, Within Indian immigrant communities, immigrant-run private charities and voluntary organizations have long helped compatriots get a job, secure business loans, encourage citizenship, or provide food, clothing, and funeral benefits during tough times (Graauw and Bloemraad, 2017). These organizations also played a crucial role in approaching young people, presenting them with the opportunities, providing support, etc. These groups provide important services to families in terms of orientation, information, accompaniment, and appropriate cultural supports. They often serve as a link – or bridge - between community members and the traditional (mainstream or larger) services. Many organize recreational and cultural activities. These groups are often small, with little or no financing, relying on a small number of volunteers. Some are isolated from other groups in the voluntary sector, while others develop partnerships. They are a very important part of the community support structure as they often are the only or primary support for community members who are otherwise isolated.

1.5 Conclusion

The concept of social capital further clarifies the value of the social and cultural Indian organizations in Singapore. "Social capital" refers to the connections between individuals. In particular, social capital refers to the social networks and patterns of reciprocity and trust which flow from such connections. Societies with high levels of interpersonal

trust, network and social norms have a higher potential for social, political and economic development than those that do not have those characteristics. These Ethno-cultural organizations, through their activities, play a key role in the development and support of social capital. They offer informal links for cohesion and mutual help, increasing the sense of belonging and being supported. They also enable their members to have access to external networks to help them change their situation (for example, finding employment or housing). In other words, ethno-cultural organizations do important work for integration, inclusion, and new immigrants' participation in the Singaporean society.

Notes

1. Singapore Indian Association (Official Website), visit at: <http://www.sg-ia.org>
2. Singapore Indian Development Association (SINDA) Official Website, visit at: <https://www.sinda.org.sg/>
3. Hindu Endowments Board (Official Website), visit at: <https://heb.org.sg/>
4. Central Sikh Gurudwara Board (Official Website), visit at: <https://sikhs.org.sg/>
5. South Asian International Fellowship (Official Website), visit at: <https://saifchurch.com/>
6. United Indian Muslim Association (Official Website), visit at: <https://www.giving.sg/web/united-indian-muslim-association>
7. Singapore Jain Religious Society (Official Website), visit at: <https://www.sjrs.org.sg/>
8. Arya Samaj in Singapore (Official Website), visit at: <https://www.aryasamajsingapore.org/>
9. Bangla language and Literary Society (Official Website), visit at: <https://bls.org.sg/>
10. Singapore Kairalee Kala Nilayam (Official Website), visit at: <https://www.kairaleekalanilayam.com/>
11. Telangana Cultural Society (Official Website), visit at: <http://tcs-singapore.org/>
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