



THE ANGLO-INDIAN DIASPORA: POST-COLONIAL CHALLENGES,
CONNECTIONS AND CONTRIBUTIONS *

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ABSTRACT

The Anglo-Indian Community has been a microscopic minority in India, and its numbers have dwindled considerably, thanks to emigration to other countries, so much so that there may be more Anglo-Indians in the diaspora than in India. Forged out of the union between European men and Indian women over a 500-year period of colonial rule, the Anglo-Indian Community had come to acquire a life and colour of its own. Before Independence, the Anglo-Indian presence was significant in the Railways, Police and other arms of the Government, and the Community was well represented in the Round Table Conferences and other parleys of the freedom movement. However, its voice was diluted during the clamour of Partition, and notwithstanding the presence of its leaders in the Constituent Assembly, Anglo-Indians chose to leave their families and their belongings in India, in a move akin to that of refugees, in favour of a 'better life' abroad.

This paper seeks to determine whether the decision to emigrate has been a productive one for individual Anglo-Indians. It examines the challenges faced by the diaspora in the course of their settlement overseas, especially in Australia, and how these challenges were dealt with. It analyses the ways in which Anglo-Indians have sought to contribute to and benefit from the opportunities provided by their host countries. While doing so, it also looks at their sense of nostalgia for the past, their concern for the less fortunate of their community in India and whether India has remained their homeland in their hearts.

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The epic encounter between East and West spanning nearly five hundred years of history between the 16th and the 20th centuries wherein Europeans set foot on the continents of Asia, America and Africa to trade, but stayed on to govern, to industrialize, to educate and to subjugate has witnessed an important and interesting, though under-stated, spin-off: the birth of mixed-race communities across the colonised countries thanks to the unions between European men and native women. The Anglo-Indian community in India has been one such community, much like the Burghers of Sri Lanka and the Eurasians of Malaysia. And though the term Anglo is indicative of the British connection, in the Indian context, it also covers those of French, Dutch, Portuguese and other European descent. The Indian Constitution,¹ in fact, goes so far as to define the nomenclature Anglo-Indian, which has not been done in the case of mixed communities in other parts of the erstwhile colonised world.

Inter-racial unions were actively encouraged during the early period of the colonial enterprise, chiefly because Officials of the various East Indian Companies understood that their European employees needed the society of women in their far-flung possessions and further, the off-spring of such unions could act as a buffer between the settlers and the local populace. The English East India Company issued a directive in 1687 to its President at Madras stating that “the marriage of our soldiers to the native women of Fort St. George is a matter of such consequence to posterity that we shall be content to encourage it with some expense, and have been thinking for the future to appoint a pagoda to be paid to the mother of any child, that shall hereafter be born of any such future marriage...”² The English were only following the example of the Portuguese who, for a hundred years before them had already created a community of mixed race called the *Mestiços* or Luso-Indians. The French and the Dutch had also created the communities of the Franco-Indians and the *Mesties* respectively.

However, within a hundred years, Company policy towards the Anglo-Indians (then known as Eurasian or East Indian due to their varied European extraction) became oppressive. By the 1780s, the Anglo-Indians quite outnumbered the British in India

and, thanks to events in the Americas during this period where the mixed race community of *mulattoes* were instrumental in ejecting the European powers from places like San Domingo, Haiti and even the United States of America³, Company Directors passed a series of Orders between 1786 and 1795 proscribing the sending of Anglo-Indian children to England for education and banning their entry into the civil and military services in India; the only jobs offered to them were the most subordinate ones of drummers, fifers and farriers in the army. Many of these orphans were first generation Anglo-Indians; that is, their mothers were either Hindu, Muslim or Anglo-Indian married to British officers.⁴ The Viscount Valentia who travelled to India and other countries of the East during 1800-1805, added insult to injury by observing that 'the most rapidly accumulating evil of Bengal is the increase of half-caste children...this evil ought to be stopped'.⁵

Anglo-Indians were thus subjected to severe disabilities, and official prejudice found mitigation only after the Sepoy Mutiny of 1857 during which Anglo-Indians by and large gave their lives in defence of the British. They were rehabilitated with uncovenanted but supervisory roles in the military, police and other branches of administration. More famously they were entrusted with laying the foundations of and manning the railways in the country. Thus Anglo-Indians became the bulwark of British rule in India, functioning both as buffer and bridge between the ruler and the ruled. The community flourished and came to acquire a colour, confidence and lifestyle of its own. Anglo-Indians excelled in sports and games, producing many stars and catapulting India as the leading team in international field hockey. Western music, especially country music and jazz came naturally to them, and they often surprised visiting musicians with their talent. Anglo-Indian women, for their part, were the pioneers of women's emancipation in India, emerging as the country's first secretaries, nurses, airhostesses and even actresses. Anglo-Indian elementary teachers have done incomparable service for having opened schools or taught the English language in every little railway colony, town and city across the length and breadth of India. The contribution of Anglo-Indians to the defence services of India has been exemplary and beyond its numbers. Indeed, Anglo-Indians were the first modern Indians, a people who, in the words of the novelist Allan Sealy, "spoke their father's tongue and ate their mother's salt".⁶

Indian Independence in 1947 changed things dramatically for the community. Anglo-Indians witnessed first-hand the unspeakable violence, murder and mayhem of Partition, while working as train drivers and guards, fuel truck drivers, police constables and inspectors, and felt horrified at the unravelling of order and civility. Several had to face the pent-up ire of Indians demanding that they leave the country. “*Tumhare baap ki zameen nahin hai*” was a refrain that was heard even on the streets of Delhi.⁷ Immediately after Independence, Norman Barnett and Cecil Anderson – who had both qualified as medical doctors in Calcutta – were told they had no employment prospects in India. Both chose New Zealand as a destination because it offered equal job opportunities and good prospects for their children. They both became Public Health Officers, and Norman went on to receive an OBE for his services.⁸ Yvonne Fischer who had emigrated first to England in 1961 and from thereon to Spain in 2002, narrated to me three incidents that forced her to leave: a) while crossing the railway tracks at Villipuram along with her cousin, they were detained by two railway policemen while all others doing so were ignored, b) at an interview at the Railway Office in Madras for a clerical post attended by eight candidates, she and her Anglo-Indian friend Tanis James were rejected, while the other six Indians were selected, and c) while she was walking down Mount Road, hand-in-hand with her fiancée Karl, a gentlemen shouted out that their behaviour was disgraceful and it was time for Anglo-Indians to leave India.⁹ Another example is that of Moira Breen who was denied a research position on Nutrition at a leading College at Madras as she was not ‘Indian’. She emigrated to the United States in 1949 where she completed her PhD in Biochemistry, worked in seven leading universities, published her much acclaimed research on the fluorescent automated procedure for magnesium and held the position of medical scientist with the Federal Government.¹⁰

For their part, Anglo-Indians could have done more to better their relationship with other Indian communities. Many laboured under the delusion that England was home and did not appreciate Frank Anthony’s exhortation to stay behind.¹¹ A large number of Anglo-Indians in India emigrated at Independence leaving behind family members, property and existing jobs. It was also a time when British families as well as British and American troops stationed in India were evacuating, and there was a scramble to get on board vessels. Passenger vessels were slow to come by, and

often naval vessels were refitted with additional cabins or bunks to accommodate the exiting troops. Anglo-Indians were prepared to rough out the journey whenever such bunks went spare, and with only £10 (the foreign exchange permissible for travel at the time) in their pockets, they left, like refugees, for England. But England itself was reeling from the after effects of the Second World War, and Anglo-Indians found the English to be cold and unwelcoming. Ed Haliburn, who was a Customs Officer at Madras and Visakhapatnam, and had migrated to England sometime in 1961, had this to say: "The UK, to many of us, was a seminal awakening to the realities of a competitive world. Much was bandied about the welcome Anglo-Indians could expect, but all that we were greeted with was anger, suspicion, and open racial hostility. Frustration was common, jobs were stop-gap, menial and, to many of us, we had simply jumped from the frying pan into the fire."¹²

Some chose to come back to India. The Bonjour family, for example, had emigrated to the U.K in 1970 after selling their house on Thana Street in Pursawalkam; they found England to be too cold and returned in less than a year to Madras "where the climate was hot and the people warm and friendly".¹³ A great many moved on to Canada and the United States. Sylvia Staub who worked for the Indian Government in London and was one of those who relocated to America, is evocative: "Everything about London that spring was drear...the fog was grey, the rain was grey, and so were our spirits. Food was rationed. Our diet in those early days of life abroad was unpredictable, dictated more or less by our penury."¹⁴ For many emigrants in those early times, it took a good 25 years to settle down. Nancy Lilly (née Rixon) writes about how she had to get used to handling washing machines, escalators, pump her own gas at the gas station and to shop without bargaining. She had to do several menial jobs over the years before she could finally get to work in human resources.¹⁵ Many had to deal with having to explain to the Americans, who have little knowledge about the history of India, how they came to have Western names. Margaret Deefholts of Canada narrated that she would simply tell people that she was similar to the Canadian Métis. A travel writer and an award winner of short fiction in North America, she had immigrated to British Columbia in 1977 and found it very much to her liking. She was delighted to watch a variety of English programs on TV, and not just Doordarshan's *I Love Lucy*. Happy to meet other Anglo-Indians in Canada, she helped form the Anglo-Indian Recreational Club which was also popular with Goans,

Calcutta Chinese immigrants and the people of Portuguese descent from Macao.¹⁶ Another person to be involved with the larger community on women's issues has been Dolores Chew who helped organize the South Asian Women's Community Centre in Montreal in 1981. A historian and a college teacher, she declares: "I learned to challenge entrenched power systems and came to realize the nexus between knowledge and power. As a woman and an immigrant, a state of marginalization seemed to be a constant part of my identity."¹⁷

Lionel Lumb who was born in Lahore and spent his youth in Calcutta, immigrated to England in 1963, worked for Reuters before joining BBC Television News, and even headed its coverage of the India-Pakistan war in 1971 as producer. Disgusted, however, with the racism in Britain, he left for Canada in 1973, later observing that it was one of the best decisions of his life. "Canada is the most multicultural nation in the world", he says, "and Anglo-Indians blend with ease into the Canadian mosaic. After all, we can realistically claim to be the first multicultural community in the world..."¹⁸ Within Canada, perhaps the chief difficulty immigrants have had to contend with has been the intensely cold weather. Judith Sandhurst, a doctor, who had moved to Canada from South India when she was just six years, describes how she and her mother arrived from the thirty degree heat of the subcontinent to the minus twenty degree cold of Montreal, their Air France plane landing safely, in the middle of a snowstorm in the depths of winter, at Mirabel airport.¹⁹

Some, like Bill Barlow of Calcutta, opted to move on to New Zealand together with his British wife and three children in 1971. A ship engineer who began his career with an apprenticeship at Kharagpur, he held that "if it wasn't for the Anglo-Indians, the British wouldn't have been in India 200 years...they [the British] had betrayed the community completely".²⁰ The Anglo-Indian connection with New Zealand in fact goes back to the early years of the 20th century, when beginning 1908, Anglo-Indian youngsters from Dr. Graham's Homes²¹ in Kalimpong were sent to Dunedin in batches for employment. While the girls were placed in the homes of families as domestic help, the boys struggled to get jobs as farm hands. Almost all of these young men went on to enlist in the New Zealand Expeditionary Force during World War I. Four were even awarded the Military Medal while one obtained the Distinguished Conduct Medal. These emigrations, totalling about 130 youngsters,

were discontinued in 1938 before the commencement of the Second World War.²² However, soon after Independence, some families from across India moved directly to New Zealand while many more came after a brief stay in England. In New Zealand, their first hurdle appeared to be how to cook Anglo-Indian food. Dorothy McMenamin of Rawalpindi says that there were no fresh curry spices in the shops in Christchurch and not even one Indian restaurant when she arrived in 1977. Dorothy, who moved to England and Australia before settling in New Zealand, has recorded the oral history of Anglo-Indians in Dunedin, Auckland and Christchurch, observing that all those she interviewed have achieved considerable success in their careers, and not one of them had resorted to the dole during their working lives. Two were even awarded an MBE and one an OBE in recognition of outstanding service.²³

Australia seems to have become the main destination of Anglo-Indians over the past fifty years, though historically the connection goes back a long way. In 1852-53, a number of Anglo-Indians sailed in steerage on board the *William Prowse* thanks to the initiative of Sir William Burton, a judge who was also president of the Madras East India Society²⁴; the following year, a further 125 Anglo-Indians, including over a dozen orphans from the Madras Military Asylum and five females were sent in the *Palmyra* to Sydney. The Anglo-Indian journalist Henry Cornish who toured Australia in 1878 records that twenty four of these emigrants were press compositors engaged by Henry Parkes, the proprietor of *The Empire*. He adds that many were reported to have moved into the interior of Queensland while some may have returned to India.²⁵ In 1901, the *White Australia* policy was put in place, and Anglo-Indian emigration to Australia was discreet and limited to the fair-complexioned (the glaring exception perhaps being in 1947 when the HMAS *Manoora* 'unwittingly' carried over 700 Anglo-Indians²⁶) until the mid-1960s when the restrictions under the *White Australia* policy were relaxed before being eventually withdrawn in 1973. Anglo-Indians who emigrated in the 1960s found the infrastructure of Australian cities to be quite clean but rudimentary and far short of what they were used to in India. Stan Blackford of the Indian Army who emigrated in 1948, writes thus: "My first glimpse of Australia was early one morning as the *Elisabeth Bakke* sailed up the Swan River and berthed at Fremantle. The drabness of the wharfs with their long iron sheds and gantries and

cranes did nothing to diminish my excitement...The hotels and restaurants bore no comparison with the luxury establishments we knew in India, and the best cinemas here were more like the dingy country picture theatres of Indian country towns.”²⁷ However from the mid-1960s onwards, Anglo-Indians began leaving for Australia in droves. Ron Timmins, now a police officer in Perth, explained to me how he first arrived there in 1968 with just \$6 and his aunt’s address slip in his pocket, and he landed at her doorstep in the dead of the night after a bit of a search in the wilderness. The \$6 had been just enough to pay his taxi-fare.²⁸ Some, like Robert David, who had no one in Australia, were assisted by the Catholic Immigration Office. Robert writes that Archbishop Rev. W.J. Foley of Perth who met him at the Perth Airport, became his dearest friend.²⁹ Similarly, many of those who moved to Melbourne fondly remember the assistance given by Fr. Murphy.

One of the earliest challenges newcomers to Australia had to face was the Aussie accent and pronunciation. Joe Bailey of Perambur who emigrated in 1984 and is leader of the Australian Anglo-Indian Association of Canberra narrates how a senior colleague once requested him to hand over a note to the Assistant Secretary AYs...“I asked what AYs stood for. AYs, he bawled...I set off...Soon I was blissful to find a board that read *Assistant Secretary, Airways!*”³⁰ Marilyn Goss of Calcutta, short story writer and property developer, was both surprised and confused when her boss (who had greeted her G’Di) told her on her first day of work in Melbourne in 1970 to just “go to Cowes and bi me a parsley sandwich”. That line took her on a bit of a spin before she came to know that he meant “Go to Coles and buy me a pasty and a sandwich”.³¹ Anglo-Indian diction by contrast, is considered to be clearer, even by some ‘dinky-di Aussies’.

The bigger issue for Anglo-Indians in Australia has been one of employment. Overall, those who were secretaries or trained in any of the practical trades were able to find jobs and settle down quickly. Priscilla Clements of Bombay who emigrated with her husband in 1968 says: “We arrived on a Saturday and on the Monday Richard made his way to the Commonwealth Employment Centre to find there was a vacancy for a fitter and turner. We were excited that the job came so quickly and he was earning \$70 per week...We became Australian Citizens in just 12 months and bought our first home in Werrington, Western Sydney in 1971.”³²

Those with higher education found the going more difficult. Indian diplomas and degrees were hardly recognized and individuals had to undergo further training. Robyn Andrews has written about the case of author and teacher Keith Butler who did his B.A in Australia as his Diploma from a reputed Institute in Calcutta was not recognized; and when he immigrated to New Zealand after teaching for 35 years, the New Zealand Qualifications Authority (NZQA) assessed him as an 'untrained teacher', thereby entitling him to less than half the remuneration of a trained teacher with no classroom experience.³³ There were many who had to begin at the lower rungs of the ladder despite having held high positions in India. Alester Rouse of Trichy who immigrated to Australia in the eighties began as a casual worker, but rose to become Product Development Manager of Carborundum Universal in Melbourne. In 2003 he started Ram Industrial Abrasives, and soon opened a second branch in Sydney. Joseph Dillon runs a company 'Sonic Dimensions' that offers audio design consultancy services in Sydney. Ian Pereira of Villipuram who emigrated in 1985, owns a commercial cleaning business in Melbourne. Robert Rabel's 'Paradise Restaurant' is immensely popular there. Randolph Clements, whose father Eustace had retired as Commandant of the Provincial Armed Constabulary in Uttar Pradesh, is the owner and chairman of Raine & Horne Victoria Pty Ltd dealing in real estate. Barney Fernandes of IAF background set up many Flying Training Schools and airfields across the wheat belt of Western Australia.³⁴ Elaine Roach of Hyderabad was the owner of the highly successful Spark Group of Companies in Dubai selling among other things, her own brand of mobile phones before moving to Sydney where her Spark Homes is into real estate and property development. Ron Forbes, international banker and former CEO of the Juvenile Diabetes Research Foundation is among the Who's Who of Canada. Perhaps the greatest success story has been that of Basil Sellers who immigrated with his parents and brother in 1948. He started *Devon Homes*, and bought up the ailing Ralph Symons plywood company in Sydney as well as the Bradman Mills and turned them around, making profits and saving hundreds of jobs. He next acquired *Gestetner* which had 130 branches worldwide and became his flagship company. He has held major investments in Linter Group Ltd, Fosters Brewery, broadcast media and mineral resources. As a philanthropist, his promotion of sport in Australia has been legendary.³⁵

In the field of music, the world is familiar with the successes of Cliff Richards, Englebert Humperdink, Pete Best, Tony Brent, the Sarstedt brothers and a few others in England. In Australia, Marie Wilson emerged as the queen of jazz in the 1990s while singer and drummer Larry Stellar was awarded the Order of Australia Medal in 2006. Ralph Parker of Madurai, now in Sydney, is the first Anglo-Indian singer to be signed to a country music record label in Nashville, USA. Rick Hart of Madras won the ASA Songwriter of the Year award in 2014. Peter Dickson of Bangalore migrated to England in 1985, working by day in brick-laying or concrete-mixing while playing his guitar and singing at pubs at night. Later he moved to Australia where he became a sought after performer, combining Flamenco, Jazz and Indian rhythms. Tommy Smith of Madras has delighted music lovers with his rendition of the *Guitar Boogie* and has backed top artists in Melbourne. Members of several bands, such as *The Late Edition* of Calcutta, on being disbanded in India, have moved overseas where they have had successful careers in music. Given the market conditions, it is unlikely that these musicians would have had the same success had they remained in India.

In sport, the Anglo-Indians furnished Australia with the skills required for greatness in hockey, as players, coaches and administrators of the game, both at the National and at the State levels. The Pearce brothers of Nagpur are an outstanding example. All five played for Australia, including representation in the Olympic Games from 1956 – 1968, even helping it to its first Olympic medal in hockey, a bronze in 1964. During the 1960 edition, Australia lost to India in the semi-finals, when Leslie Claudius was India's captain, and Kevin Carton, also an Anglo-Indian, Australia's vice-captain. In Perth, Anglo-Indians started the Harlequins Hockey Club in the 1960s. Trevor Vanderputt of Calcutta spearheaded the Mini Hockey Programme in schools across the Australian Capital Territory in the 1980s.³⁶ Paul Gaudoin, whose father Charles hailed from Vepey in Madras, went on to play in two Olympics winning the bronze medals at the Atlanta (1996) and the Sydney (2000) games. Charles himself functioned as coach of the Western Australian State team, while Paul has been assistant coach to the national team since 2010. There were many others who played for Australia in the Olympics including Terry Walsh (1976 and 1984), Don Smart (1964, 1968 and 1972) and Godfrey Phillips (1968 and 1972).

Mervyn Adams of Bombay was the one who coached the outstanding Aussie Ric Charlesworth. Even Holland owes its knowledge of hockey to Rex Norris who played for India in the 1928 Olympics.

Anglo-Indians also represented Britain in Olympic hockey: Neil Nugent in 1952, John Conroy in 1952 and 1956, Fred Scott in 1956 and Jon Potter in the 1984 Games. Julian Maugey of Howrah started the Calcutta Rangers Club of Great Britain in 1970. In track and field, Derek Boosey of Kolar Gold Fields represented Britain at the Mexico Olympics in 1968, and later coached the national teams of several countries in triple jump.³⁷ His brother Allan has held key sports administration portfolios in the U.K and Australia. In cricket, Duncan Sharpe played for Pakistan, John Jameson for England and Stuart Clark and Rex Sellers for Australia. Rex Sellers, who hailed from Gujarat, received the Medal of the Order of Australia in 2013 for his service to cricket as an administrator.

In the field of Education, Anglo-Indian teachers have taught in schools across Australia. Peggy Depraser of Hyderabad was the Principal of a reputed Catholic school in Melbourne. Trevor Barrow, son of former Lok Sabha MP A.E. Barrow, taught at Monivae College in Hamilton before taking up a position as a psychologist in Geelong. His wife Rosalind retired from Clonard College after 31 years of teaching. Rexton D'Cruz who had taught at Montfort School in Yercaud moved to Canberra in 1991 where a Customs Officer (several Anglo-Indians worked in Australian Customs up to the time) recognized his Montfort suit and tie. Rexton, who worked as a relief teacher for nine years, is forthright about his experience: "I found Australians very friendly and trusting...I also felt offended when some people suggested that I had learnt my English pretty soon after my arrival in this country! I thought people were pretty ignorant of what goes on in countries outside of Australia. The emphasis on sport rather than on academics, the tolerance of disruptive classroom behaviour, the undue amount of rights given to children soon saw me re-train to become a counsellor-psychologist."³⁸ In Canada, Anthony Reghelini who hailed from Uttar Pradesh, was the Principal of St. Jerome's, Vermillion and worked tirelessly for the welfare of teachers in the province of Alberta. Some have become successful doctors and lawyers. The Hanrahan family of St. Thomas Mount in

Madras is a notable case, where three of the four children are in the medical profession in the U.K and the United States.

In the field of acting and entertainment, Merle Oberon scaled great heights as an actress in England and Hollywood though she tried to hide her Indian roots. Russell Peters, whose parents had immigrated to Canada in 1966, is a popular stand-up comedian in North America and around the world. Ashleigh Sutton, of a Hubli connection, was winner of the Miss Australasia Crown 2015. Jordan Herbert whose parents moved from Bangalore to Melbourne in 1973, has played the role of Young Simba in Disney's stage production of *The Lion King*. Paul Harris of Gomoh in Bihar and Nigel Foote of Bandra, both now in Melbourne, have made short films/documentaries on the community. In the field of writing, a plethora of writers have emerged, such as Nicola Marsh and Gloria Jean Moore in Australia, and Glen Duncan and Russel Lucas in the U.K. Some have written books on Anglo-Indian cuisine while others have reminisced about times bygone in Indian hometowns.³⁹ *Anglo Ink*, an Anglo-Indian publishing house launched by Harry MacLure in 2012 in Madras, has brought out several books on the community. All these have prompted writer Ruskin Bond to observe that "Anglo-Indians settled abroad have cast off their reticence and taken a lively interest in their past."⁴⁰ There are several essayists, short story writers and poets who have contributed to the anthologies brought out by Blair Williams of New Jersey over the past decade under the banner of CTR Inc. Publishing. CTR itself engages in providing aid for education and old-age care for indigent Anglo-Indians in India. Other prominent Organizations to give such support have been the United Kingdom Anglo-Indian Association Educational Trust Fund, the Canadian Social Service for Anglo-Indians, the South London Anglo-Indian Association and the Bateman's Trust. Besides these, social media and community websites such as home.alphalink.com.au (Dr. Adrian Gilbert) and www.anglo-indian.com (Bert Payne) have helped community members connect. Harry MacLure's magazine *Anglos In The Wind* from Chennai regularly highlights the progress of the community in India and in the diaspora.⁴¹ For many years in the past, Jenny and Lou Welsh's *Anglo-Indians in Touch* from Canada had been playing that role. In addition, International Anglo-Indian Reunions have been taking place triennially across the globe, with the 10th Reunion held recently at Sydney in January 2016.

Anglo-Indians of the diaspora, particularly the Children of the Raj era, have been concerned about the less fortunate of their community in India, and have attempted to help mitigate their problems. It is this older generation that has fond memories of growing up in an India that was civic, leisurely and gracious. In contrast, those who have migrated in recent times have memories of poverty, squalor and intolerance, and share little of the nostalgia. Christine D'Netto of Perambur who immigrated to Australia in 1988 and Natasha Telles of St. Thomas Mount who immigrated to New Zealand in 2012 both expressed to me that they have no feelings of nostalgia for India, and are more comfortable interacting with Aussies or New Zealanders than with Indians. Randolph Huggins who moved to Melbourne in 1993 opines that he does feel nostalgic around Christmas time, that Indians are more helpful than Aussies in times of crisis, but are very difficult to do business with. Owen D'Souza who immigrated to Perth in 1973 visits India almost every year and is very grateful for the quality of life that Australia has given his family which India couldn't. All those whom I had interviewed, without exception, were happy with their decision to emigrate.

Within Australia, dignity of labour exists and education is more vocation-based, unlike in India where knowledge is pursued as an end in itself. Anglo-Indians are predominantly skill-oriented and jobs such as car mechanics, electricians, hardware technicians, interior designers or pre-fabricators are all highly paid professions. Without any language or cultural barrier to contend with, Anglo-Indians have been able to seize upon the openings available to them in the market. Further, they have displayed the tenacity and resourcefulness that come naturally to an immigrant worker in a new country. A number of individuals whom I have personally known, and whose careers for one reason or the other failed to kick-start in India, have gone on to excel and lead fulfilling lives Down Under. Overall, Anglo-Indians have retained their family values, even taking care of their elderly,⁴² and have been active participants in liturgical, choral and outreach programmes of their churches. They have blended well in their host countries often emerging as model immigrants. In New Zealand, Anglo-Indians do the *Haka*, the Maori war cry that the All Blacks rugby team does before each game.⁴³ In Canada, they sing *O Canada* with great gusto on the National day.⁴⁴ Writing in 2011, Denis Whitworth summed it up thus:

Today, 59 years after I left India to live in the UK, I have totally adapted to the conditions and laws prevalent in the land of my adoption. I am now a respected and long-standing British subject! But, at heart, I am still an Anglo-Indian, and my children never tire of hearing about the wonderful lives their parents were privileged to enjoy during those long-ago days in the India we loved.⁴⁵

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Endnotes:

1. Article 366 (2) of the Indian Constitution states that an Anglo-Indian is “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”.
2. Stark, Herbert Alick. 1926. *Hostages to India*, p15. The Calcutta Fine Art College.
3. One such mulatto was James Armistead, a double agent who was instrumental in the defeat of Lord Cornwallis in the battle at Yorktown which turned the tide in favour of an independent America. Lord Cornwallis came to India in 1786 smarting under the defeat and determined to suppress people of mixed descent in India.
4. Anthony, Frank. 1969. Pp20 in *Britain's Betrayal in India*. New Delhi: Allied Publishers.
5. He explained that “In every country where this intermediate caste was permitted to rise, it has ultimately tended to its ruin. Spanish-American and San Domingo are examples of this fact. Their increase in India is beyond calculation: and though possible there may be nothing to fear from the Hindus and the rapidly declining consequence of the Mussalmans, yet it may be justly apprehended that this tribe may hereafter become too powerful for control...”
6. Prakash, Dileep. 2008. *The Anglo-Indians: A Book of Photographs*. Delhi:Photoink

7. Walke, John. 2004. "The Morning Station." Pp106in *Voices on the Verandah*. New Jersey: CTR Inc Publishing. The Hindi words mean "This is not your father's land".
8. McMenemy, Dorothy.2003. "The Curious Exclusion of Anglo-Indians from Mass Slaughter during the Partition of India." *The International Journal of Anglo-Indian Studies*(Issue#16).
9. As a result of my urging, she penned a short piece which appeared in *Anglos In The Wind*, Issue No.33, June-Aug 2013, p24.
10. Breen, Moira. 2008. "Never Give In." Pp3-8in *The Way We Are*, edited by Lionel Lumb & Deborah Van Veldhuizen. New Jersey: CTR Inc Publishing.
11. Frank Anthony, a leading barrister, was the President of the All India Anglo Indian Association from 1942 to 1993. He represented the Community in the Constituent Assembly and later in the Lok Sabha. His advice to fellow Anglo-Indians before Independence: "Let us always remember that we are Indians...The more we love and are loyal to India, the more will India love and be loyal to us."
12. Haliburn, Ed. 2008. "What If." Pp248, 249in *The Way We Are*.
13. MacLure, Harry. 2016. "Olive Bonjour Remembered." *The Hindu*, January 3, Downtown.
14. Staub, Sylvia. 2006. "The Other Side of Yesterday." Pp178, 182in *The Way We Were*. New Jersey: CTR Inc Publishing, edited by Margaret Deefholts & Glenn Deefholts.
15. Lilly, Nancy. 2008. "An Epistolean's Legacy." Pp113-117 in *The Way We Are*.
16. Deefholts, Margaret. "A Passage to Canada." Pp24-25 *ibid*.
17. Chew, Dolores. "Coming Full Circle." Pp242 *ibid*.
18. Lumb, Lionel. "Denial and Pride." Pp35-39 *ibid*.
19. Sandhurst, Judith. 2010. "The Dance of the Outsider." Pp124 in *Women of Anglo-India*, Co-edited by Margaret Deefholts & Susan Deefholts, New Jersey: CTR Inc Publishing.
20. McMenemy, Dorothy. 2010. Pp39 in *Raj Days to Downunder: Voices from Anglo India to New Zealand*. New Zealand: First Edition Ltd.

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35. A list of achievers can also be obtained from Gloria Jean Moore's "A Brief History of Anglo-Indians" appearing in *The Australian People* edited by James Jupp, 2001. They include Ed Patterson who was the chief engineer of the

Snowy Mountain Hydro-Electric Project, bio-chemist Roland McGready and Norman Oehme who bequeathed his farmed land to Aborigines.

36. Vanderputt, Trevor. 2003. *Hockey's Odyssey: From Dhyan Chand to Charlesworth*. London: Athena Press.
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38. Retrieved: Sept 8, 2015 (<http://immigrationplace.com.au/story/rexton-dacruz/>)
39. Such as Dorothy Pearson's *Grandma's Old Anglo-Indian Cookery Book*, Jenny Mallin's *A Grandmother's Legacy*, Joseph Fernandez' *Glimpses of Tangasseri*, Kerry Edwards' *Our Joyous Days* (about Hyderabad), David McMahon's *Vegemite Vindaloo*, Molly Marie T. Connor's *A Legacy of Memories*, Patricia McGready-Buffardi's *Hearts Divided In The Raj* and Denis K. Whitworth's *Lillooah Revisited*.
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41. I have mostly used the name *Madras* instead of the present *Chennai* in view of the colonial history of the city and the Anglo-Indian connection with it. I may also add that several of the success stories cited herein have been featured in various issues of *Anglos In The Wind*.
42. In the odd cases where they do, it would probably be in an old age home run by or for Anglo-Indians, such as the St. Mary's Retirement Village in Melbourne, an initiative of community leader Rodney Almeida.
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