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MIGRATION AND DIASPORAS: EMERGING DIVERSITIES AND DEVELOPMENT CHALLENGES

Organised by:- School of Interdisciplinary and Transdisciplinary Studies
Indira Gandhi National Open University, New Delhi



Sponsored by: **India Centre for Migration & Indian Council of Social Science Research (ICSSR)**

CONTENTS

Vice Chancellor's Message

Message from Secretary, MEA

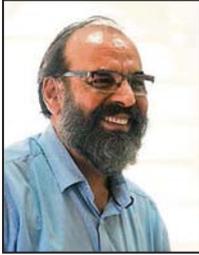
Message from the Director

Brief Overview of the Conference

Abstracts

Migration and Diasporic Dynamics	1
Identity and Citizenship	4
Reimagining Development: Migration and Diaspora	7
Mobility, Knowledge and Skills	10
Business/Trade and Technology	14
Migration and Diaspora Policy	17
Diaspora Remittances and Development	21
Migration and Refugee	25
Education, Skill and Capacity Building	29
Issues, Challenges and Diversities	32
Migration and Diasporic Literature	35
Multiculturalism and Hybridity	40
Issues and challenges of migration 1	44
Issues and challenges of migration 2	49
Forced migration/Illegal migration/ Human Trafficking 1	53
Migrant and Diaspora Engagement: Home and Host	56
Gender and Migration 1	60
Forced migration/Illegal migration/ Human Trafficking 2	64
Displacement and Migration	68
Diaspora and Development	72
South Asia 1	75
Migration and Diasporic Literature	80
Forced migration/Illegal migration/ Human Trafficking 3	84
Gender and Migration 2	87
South Asia 2	90
Migration and Labour Issues	94
Internal Migration in India	98
Regional Diasporas and Diasporas in India	102
Profile of the Participants	107

Vice Chancellor's Message



Prof. Ravindra Kumar
Vice Chancellor, IGNOU

Increasing restrictions on human mobility is the new hall mark of current policy regime across the countries. On the contrary, humanity has come in a long way to realise that creating barriers will certainly hamper the economic, cultural and social fabric that has been created by globalization. The intensity of globalization is such that almost every individual, community or country is highly interconnected in a networked world. Any policy intervention in a single country is bound to affect many other countries.

India has been one of the leading migrant sending countries in the world. The increasing restriction certainly is more challenging at this juncture. Indian diaspora who are about 25 to 30 million population spread over more than 150 countries. They are bound to get affected with the increasing policy restrictions on human mobility. There are hosts of issues that are encountered by India vis a vis migration such as diasporic engagement and investment, technology transfer, remittances, international relations, citizenship issues, etc.

Against this background, there is a need for more debate and discussions and there is a need for increasing collaboration and consultation among all stakeholders such as Governments, research and academia, grassroots organization etc. To find better ways to manage the migration that can bring development rather than becoming a liability. This conference organized by School of Interdisciplinary and Trans-disciplinary Studies is certainly a platform of mutual discussion and engagement for providing better vision to deal with human mobility and diasporic engagement. I look forward to the proceedings of the conference which would contribute towards policy making as well. I congratulate them and wish them all the best!

A handwritten signature in black ink, appearing to read 'Ravindra Kumar'.

(Ravindra Kumar)

Message from Secretary, MEA



Shri. Dnyaneshwar M. Mulay
Secretary (CPV & OIA)
Ministry of External Affairs
Government of India

I am very happy that the School of Interdisciplinary and Trans-disciplinary Studies (SOITS), Indira Gandhi National Open University (IGNOU) is organizing an International Conference on "Migration and Diasporas: Emerging Diversities and Development Challenges" in New Delhi from 22-23 March, 2017. With over 30 million strong and a well-diversified Overseas Indian community, the Conference is of significant importance for all of us.

There has been a transformational change in Government's engagement with the Indian diaspora during the last two-and-half-years. The Overseas Indian community is an invaluable resource and partner in the progress of the nation. Under the able stewardship of Smt. Sushma Swaraj, Hon'ble Minister of External Affairs, the Ministry has considerably strengthened the institutional support framework for Indians and has accorded top most priority to the safety and well-being of our diaspora.

We are also deepening our linkages with the academia, think-tanks and other stakeholders in this field. I am delighted that India Centre for Migration that serves as a think-tank of the Ministry of External Affairs on all matters on international migration is joining as one of the co-sponsors.

With participation of several institutions and eminent speakers, I am confident that the deliberations during this Conference will be beneficial to academicians as well as policy-makers in enhancing India's engagement and strengthening the policy framework for Overseas Indians. I wish the organizers all success.



(Dnyaneshwar M. Mulay)

New Delhi
Dated: 18 March 2017

Message from the Director



Dr. Boyina Rupini
Director

Migration is certainly an area that deserves interdisciplinary focus of inquiry. It is too diverse in character and composition. The phenomenon is also very dynamic. All the regions as well as countries have their uniqueness in experiencing the migration. Country like India that has massive internal as well as international migration certainly require more research focus.

Dispersion of people is an age-old practice of all human society in the quest for progress. Often dispersions are result of many natural disaster, unemployment, conflicts etc. Either way migration or dispersions are continuous occurrences in the human civilization. Despite more and more restriction, no country is able to stop such human movement. Today Indian diaspora is one of the largest in the world, only next to China. Its importance in international politics, trade and culture cannot be underemphasized. Spread across more than hundreds of countries, it has the potential to play larger role in many plays important role in home and host countries. In this context the present conference on “Migration and Diasporas: Emerging Diversities and Development Challenges” during 22-23 March 2017, organized by SOITS, IGNOU will certainly provide useful insights. Cutting across disciplinary boundaries, empirical studies from other countries will certain make the engagement in the conference very fruitful.

I wish the organizers all the best for conceptualizing and effectively putting together several themes that are relevant to the current policies of the Government.

A handwritten signature in black ink, appearing to read 'Boyina Rupini'.

(Boyina Rupini)

Brief Overview of the Conference



**Prof. Nandini
Sinha Kapur**
Convenor

Migration is not a new phenomenon rather is one of the survival mechanisms that has been practiced since the time immemorial by all human beings; as individual or as community. Today, in an interconnected world the issue of migration is more important. In this interconnected world, we not only need coordinated response from all countries but also policies based on well informed knowledge and understanding. Hence, there is a need for discourses and debate engaging researchers, policy experts, policy makers, grassroots workers, migrant communities and variety of stakeholders. Most importantly there is need for Migration database.

There is no doubt that migration is an important issue at national and international levels. The International Migration Report (2015) brought out by UNDP states that there are more than 244 million people or 3.3 percent of world's population live outside their country of origin. Most of them are youth population with median age 39 years. Unlike earlier migration, the recent decade has seen growing feminisation of migration. The migration flow cannot be ignored in an interconnected global world considering its impact on social, economic and political arena.

Both migration and its outcome in the form of diaspora has been an important policy challenge for home and host countries. No country and society stand isolated today. Starting from everyday interactions among people to International relations all are affected by the global movement of people, ideas, technology, culture etc. As policies are outcome of complex interplay of local and global conditions, including the lobby groups, socio-economic and political conditions of the country, levels of development, technological progress and other institutional development such as financial, educational, social etc., diaspora policies differ from countries to countries and in different time span. The development engagement is always mediated through social and cultural identities, which are not only very diverse but are also spaces for social, political and ideological contestation. In this context, a wholistic and interdisciplinary platform is necessary.

Apart from a potential for harnessing conventional developmental resources, discourses on migration and diaspora have recently shifted focus on sustainability, inclusiveness, diversity and multiculturalism. With the advancement in of knowledge based service economy and development of ICT and transportation, the diasporas often played a very significant role in many countries. Therefore these new dimensions are increasingly finding place in the discourses today.

In recent years, we find the policies related to the human and financial capital gaining serious attention. Contrary to the idea of brain drain that dominated the development debate in the 60s and 70s among the scholars and policy makers of developing countries, diasporas in the age of internet are seen as human, financial and social capital for the development of their home as well as the host country. Many developing countries have been playing a growing role in channelizing the resources through various institutional mechanisms in the recent years by engaging government and non-government institutions. Developing countries have channelized financial resources from their diaspora more effectively. India has been the largest receiver of remittances in the world surpassing China in the last few years. Financial capital accumulated by diaspora abroad is often repatriated to the country of origin in the form of remittances or direct investments. Human capital plays an important role and can be effectively transferred across borders with the use of ICT creating opportunities in many sectors such as higher education, training, research and development, etc. There are evidences of successful diasporic knowledge transfer in many areas such as IT and Healthcare. For example the Bangalore IT boom in India and the corporate healthcare is a diasporic venture rooted in the diasporas in developed countries especially in USA. Similar is the case of China's economic progress. Chinese diaspora is the leading investor i.e 70% of China's recent foreign investment has been provided by their Diaspora according to some estimate. Similarly the outward investment by China was tremendously facilitated by their diaspora. On the otherhand, the overall Foreign Direct investment to India is about USD 24.29 billion in 2013-14 as against USD 22.42 billion in 2012-13. The diasporic investment is very negligible.

The other important areas of recent development are the global and local cultural diversity as a result of multidirectional movement of people and through virtual platforms such as T.V, Internet, films etc. The impact of migration and diaspora on culinary, dress, language, films, literature has become a very fascinating area of inquiry. It is a matter of great importance that societies and national Governments are responding to such changes.

The crisis due to forced migration and refugee adds new dimensions to the migration and diaspora debate. Forced migration played a very significant role in formation of diaspora population. Historically, most of the diasporas from India, China, Turkey, African etc.. are outcome of forced migration either as a result of colonisation or conflict. Today the forced migration crisis has been further intensified mainly due to conflicts within and between countries.

India's Engagement with Diaspora

Being a country with 1.3 billion population and having massive migration flow both within and outside country, India urgently need more systematic migration policy based on robust migration database. To create a meaningful database, there is a need for sustained dialogue among multiple stakeholders to highlight the issues that are generated out of the migration. As the migration issues are dynamic and interrelated, one need



**Dr. Sadananda
Sahoo**
Convenor

to understand the complexities which are obviously not possible by any single stakeholders. Hence, this international conference tries to bring all possible stakeholders into a single platform.

Objectives

In this context, this International Conference titled "Migration and Diasporas: Emerging Diversities and Development Challenges" is an attempt to consolidate the theoretical and conceptual understanding on migration and Diaspora in general and research findings related to policies on Diaspora in particular.

General Objectives

1. To get familiar with the recent theoretical and conceptual advancement in understanding the migration and diaspora issues
2. To get familiarity with the interdisciplinary perspectives on this issue by engaging multiple stakeholders such as researchers, government, policy experts, grassroots activists etc.

Specific Objectives

1. To get knowledge and insights on the new dynamics of migration and diasporic movement at global and local spaces through empirical studies.
2. To have knowledge on policy challenges arising out of migration and diaspora movement

Participants

This conference has participants from at least 20 different countries and almost all regions within India. The diversities of issues is quite well represented.

Outcome

The following broad themes are covered in the conference.

1. Migration and Development: Policy Perspectives
2. Policy Mobility, Knowledge and Skills
3. Business/Trade, Capacity Building and Development
4. Technology, ICT and Network
5. Remittances: Cross Country perspectives
6. Cross boarder Migration, Governance challenges
7. Education and Skill Mobility
8. State, Governance and Law
9. Migration challenges: Local experiences
10. Migration Challenges: Indigenous communities, youth and old
11. Forced migration/Illegal migration/ Human Trafficking
12. Diaspora and International Politics: Comparative Cross country perspectives
13. Gender and Migration
14. Diaspora and Development: Country Perspectives and Policy Challenges
15. Migration and Displacement: Case Studies
16. Policy and Politics of Migration

We look forward to academic engagement that is more fruitful

We thank our Vice Chancellor Prof. Ravindra Kumar for providing all guidance and support to prepare for the conference. We thank Shri. Manish Gupta, Joint Secretary, MEA & CEO of India Centre for Migration (ICM), research think tank of Ministry of External Affairs (MEA), Shri. M. C. Pandey, Deputy Secretary, MEA and Dr. T.L.S Bhaskar, CAO, ICM and Indian Council for Social Science Research (ICSSR), New Delhi for supporting this conference by providing financial support. We thank all the conference participants who have been very cooperative and supportive. We acknowledge our thanks to all our colleagues, Students and Alumni of the School for supporting the conference in every stage. Special thanks to our School Director Dr. Boyina Rupini for taking a keen interest and for playing an active role in preparation for conference and providing guidance.



(Nandini Sinha Kapur and Sadananda Sahoo)

ABSTRACTS

Migration and Diasporic Dynamics

An integrated theory of migrant incorporation

Caroline Schöpf, *Hong Kong Baptist University;*
Max Weber Foundation, Germany

Sociology lacks an integrated theory of migrant incorporation. Literature on immigrant incorporation focuses on migrants from less developed countries, while neglecting sojourners from developed countries. Literature focusing on sojourners neglects relations between sojourners and the receiving society. Due to the lack of dialogue between these literatures, vast differences in empirical findings remain unexplained. The following theoretical problems exist: A too strong reliance on human capital as a presumably static factor, a too limited investigation of the causes of discrimination and prejudice, a too narrow investigation of influences of supra-national power relations, and a lack of linkage between acculturation and power relations. I propose an integrated framework of migrant incorporation, with factors influencing sojourner incorporation on 1) the individual level (forms of capital), 2) the group level (ethnic group resources), 3) the societal level (intergroup relations), and 4) the supra-national level (direct and indirect influences of transnational structures and power relations). These factors affect local discourses on sojourners, the local valuation of sojourners' forms of capital, and migrants' mobility, which act as mediators influencing sojourners' incorporation outcomes, such as socioeconomic status relative to the receiving society, and intergroup relations with it, and strength and directionality of acculturation dynamics.

Indian Diaspora in Africa: Opportunities and Challenges

Dr Pramod K. Mishra, *Former Professor of Governance & Development studies, Hawassa University, Ethiopia*

India has more than three thousand years' history of political, economic and cultural ties with Africa. Commercial relations have a longer history than cultural contacts. Indian sources indicate that there were contacts and trade relations between Dravidians and Babylonians as early as the seventh century B.C. Indian contacts in ancient period were more visible in Eastern and Southern coast of Africa and ancient Indian epics like Vedas and Upanishads, provide valuable information regarding contacts between the two regions. During the colonial era (1829-1924) about 769,437 Indians migrated to Mauritius, South Africa, Reunion, Seychelles and East African region. In the subsequent one notices increased frequencies

of free emigration of Indians as traders, teachers, skilled artisans, bankers, petty contractors, clerks, professionals and entrepreneurs.

Over the last decade there has been continuous migration of Indians to several African countries like Mauritius, South Africa, Kenya, Ethiopia etc. for work and business. Recently a large number of Ethiopian universities with funding assistance from UNDP are recruiting a large number of Indian professors and lecturers in different disciplines. But there is a very clear distinction between the newer 'Indians' and the ones who have for generations lived there and consider India only as a place their forefathers originally came from.

Indian Prime Minister Narendra Modi during his recent South Africa visit (8-9, July, 2016) addressed a large gathering of Indian diaspora in Johannesburg credited the people of India for the atmosphere of 'HOPE'. HOPE; represents the four letters i.e. H for harmony, O for optimism, P for potential and E for energy." In his view, South Africa was a window to India's heritage.

The proposed paper will trace and diagnose India's age-old and growing links with African countries. Our special focus will be on the expanding role of the Indian diaspora in the fast growing economies of Africa. One will also highlight on the emerging problems faced by the Indian immigrants on the African soil and as to how they are able to meet these challenges..

Migration, Diasporas and Transnationalism: Problematizing the Notion of Mobility

Subir Rana, *Post Doctoral Associate, School of Social Sciences, National Institute of Advanced Studies, Bangalore*

Mobility is one of the most fundamental universal human rights and one of mankind's earliest primordial practice and strategy for survival. The ability and freedom to move is a philosophy and principle of life for the ambulant communities like nomads, Gypsies, transhumant and itinerant groups and a lifestyle choice for the neo nomads. Mobility is affected by a range of other factors like gender, class, ethnicity and caste. Mobility also referred to as 'ambulation' or 'travelling cultures' (Clifford 1997) signifies modernity and development and sways between the binaries of freedom, opportunity and celebration on the one hand and rootlessness, savagery, chaos and criminalization on the other.

This paper focuses on a brief history of mobility in the east and the west and tries to link and establish the fact that the present embargo and 'states of exception' on people is

related with events and historical developments in the past both in the Orient and the Occident. The paper also explores the threat of mobility, its 'gendered' nature and its future along with the micropolitics and metaphysics of mobility in the intellectual traditions of the east and the west.

The Imagined Diaspora: Strategic constructions and nationalist ambitions in post-liberalisation India

Dr Priyasha Kaul, *Assistant Professor Sociology, School of Liberal Studies, Ambedkar University Delhi*

This paper examines the mainstream discourse on nationalism vis-à-vis the diaspora in post-liberalisation India as read through commercially successful Bollywood cinema of the period. I demonstrate the significance of the shifting portrayal of the Indian diaspora in bollywood, from post- second world war migrants to the new migrants after the 1990s, in the Indian nation- building project and its negotiations in casting out an 'Indian' identity, stable in its present yet shifting temporally. Using Partha Chatterjee's work on postcolonial nationalism, I show how mainstream bollywood cinema post-1990 has successfully employed a new imagined diaspora for mapping what I call the 'new Indian modernity' in post-liberalisation India which is reflective of India's own image of its rising geo-political status in the contemporary world order. It employs an imagined diaspora strategically located in the capitalist Anglophone west to create an all-encompassing new Indian modernity post-liberalisation that is transnational and materialistic in the public sphere while simultaneously being essentialised and portable capable of establishing itself anywhere on the globe without compromising on its core Indianness. It presents an analysis of postcolonial nationalism in India since liberalisation through mainstream cinematic representations, and the manner in which diaspora as an imagined category has been constructed from within the homeland for the purposes of ironing out the domestic nationalist discourse. I highlight the manner in which the postcolonial nationalist project reconfigures itself strategically by using this post-liberalisation Indian modernity to promote India's rising ambitions of being a more prominent player in the global world politics. This paper re-conceptualises the identity politics between diaspora and homeland nationalism and the significance of this strategic relationship in furthering the Indian superpower dream in global politics.

Diaspora and the Nation-State: Contesting the Binaries in the Contemporary Context

Srinita Bhattacharjee, *PhD Research Scholar (Centre for the Study of Indian Diaspora), University of Hyderabad,*

The modern nation imagines itself as a bounded territory and represents itself as a homogenous site in which differences are either assimilated or destroyed. The creation of the diasporic communities had resulted from

the coming of colonialism, modernity, modern nation state and so on, but at the same time it can also be postulated that these diasporic communities represent one of the central challenges to the ideals of nation and nationalism since every nation-state is modelled after the principles of Western modernity.

Therefore in the critical discourses that question the essentializing equation of the nation with culture, race, ethnicity and language, the idea of diaspora, with its defining reference to an estranging-yet-belonging existence, is of key significance. Paul Gilroy argues that the diasporic framework is the only alternative to the different varieties of absolutism that confine cultures within national essences. Citing the example of the Black/African diaspora in Britain, Gilroy rejects the notion of a single originating territory/ nation/homeland. According to Homi Bhabha, the binary condition operating between the native and the diaspora within the power discourse of the nation can only be destabilized by the diaspora itself. It is in the 'third space' or the space of enunciation from where diaspora challenges "...the historical identity of culture as a homogenizing, unifying force, authenticated by the originary past, kept alive in the national tradition of people".

All these contentions are unequivocally reflected in the literature of the twice-diaspora: the members of the South Asian/Indian diaspora in the West, who see themselves as products of modern hyper-mobility with an already established but complex history of dislocation. In this paper I aim at tracing the contradictory trajectories of *diaspora* symptomatically from a reading of M.G.Vassanji's *No New Land* (1991) and Ramabai Espinet's *The Swinging Bridge* (2003) and explore how their narratives defy the 'identity politics' of the nation-state and also bear witness to the opening up of avenues to comprehend 'new' realities.

Interplay of Globalisation, Immigration and Cities: Indian Perspective

Oindrila DattaGupta, *Doctoral candidate, Centre for International Politics, Organisation and Disarmament., School of International Studies, Jawaharlal Nehru University*

Globalization, the growth of cities and international migration are inter-related process. Cities often act as gateways for immigrants which are diverse in nature and are globally linked through trans-national networks. Selection of cities for immigrants are driven by income structure, social networks in terms of diaspora community, state politics shaping the immigration laws to recruit skilled and unskilled labour. Immigration thereby becomes a window to observe the urban economic, social and labour networks at the backdrop of globalization which acts a facilitator.

The paper aims to examine the role of cities as a site where human migration and globalization configures playing a vital role in global economic integration, political and cultural connectivity. The role of cities has undergone drastic changes in the globalisation phase accelerating capital flows, attracting labour and technological up

gradation calling for flexible adjustments in the national government policies.

The paper will delve into conceptual understanding of global cities/world cities which are vital for globalisation since they provide the backbone for broader economic circuit through business groups, information networks, Multinational Corporations (MNCs) assuring a faster interaction with rest of the world and the strategic location for the foreign and domestic migrants. Global cities/world cities like London, New York, Dubai, Shanghai, and Mumbai are few examples of immigrant cities whose growth as industrial development centres has attracted large number of international and regional migration.

Convergence of Diaspora and International Relations Theories

Abhishek Yadav M.Phil Scholar,
*Centre for South Asian Studies, School of International Studies,
Jawaharlal Nehru University, Delhi, India*

Migration produces diaspora. There is a need to understand the issues of the diaspora from the theoretical framework. The concept of power remains an absolute reality in International Politics. The idea of soft power has emerged as a major tool for nation states to ensure the enhancement of their intangible standing in world politics, besides strengthening their influence.

The theory of constructivism and liberalism recognise the impact of both identity and domestic interaction on international behavior to varying degrees. Interlinkage of both theories can explain the phenomenon of migration and diaspora from a theoretical perspective. Constructivism focuses on actors' identities, motives, and preferences, while liberalism deals largely with explaining their actions once the preferences are decided. Constructivist theory can help in explaining the motives of diaspora as social interaction determines identities and interests.

On the other hand, Liberal theory includes an ideational strand and can give the better idea of the influence of diaspora as it assumes states' preferences are "identity-based." Theories of constructivism and liberalism can help in understanding diasporic activities which can enrich both the approaches. The identity-based motivation should serve as an integral part of the constructivist as well as liberal's effort to explain the construction of the national identities. Both approaches can be used for the diasporic perspective to deepen the explanations of the phenomena.

The paper will outline diaspora's relationship to constructivism and liberalism, particularly regarding identity formation. It will deal with the challenges and possibilities diaspora poses for constructivist and liberal theory in international relations. The paper will provide a conceptual overview of diaspora arousing intellectual concern for one of the most dominant issues of identity politics in the twenty-first century

Negotiating post 9/11, diasporic muslim identity in Mohsin's Hamid's The Reluctant Fundamentalist.

Amina Hussain is a Junior Research Fellow at the University of Lucknow, *Uttar Pradesh*

9/11 is a watershed moment in the lives of muslim immigrants. The growing muslim diaspora in the west is subjected to new rage and fear where islam and xenophobia together formed an uncanny terror in the form of Islamophobia. The ban on burqas in France, repeated attacks on hijabs, rise in the number of hate crimes seems to reinforce Huntington's 'Clash of Civilisation', reiterated by Bush's infamous war on terror as 'with us or against us'. The anti immigrants (mainly muslims) sentiments are also manifested in the triumph of Trump in the US Presidential elections and Brexit as an open referendum against globalisation and immigration. The surge in the anti muslim fiction like Ian McEwan's *Saturday*, Don DeLillo's *Falling Man* and Updike's *The Terrorist* delineate the Muslim characters as 'other', reinforcing the cultural typecast of 'gun toting, bearded fanatic hell bent on destroying the great enemy, United States'.

Shortlisted for Man Booker prize in 2007, and also adapted into motion pictures in 2012, the novel traces the transformation of an elite American, Changez Khan into a 'reluctant fundamentalist' dispelling the stereotypes of Islam and muslims. Changez's enchantment and subsequent disillusionment with America, an angst to return and search for 'home' becomes very crucial to his hybrid identity. The paper will focus on an emerging new muslim migrant identity assertive of its religious and cultural difference with more heads turning hijabs and beards with the US war on terror.

Diasporic Dilemma: The Question of Conforming to the Literary Traditions

Aparna Pathak, *M.Phil. English at Jamia Millia Islamia University, New Delhi*

The notion of national literature that came as an idea, started with the concept of nation, has been that it is a literary space which brings together the writers, literature and the nation on a common plane. This integration is challenged by writers who are exiled, thus striving to create a plane for a universal literary space. The writers who have migrated respond to literary traditions in various ways. There are writers like Salman Rushdie who try to associate and draw from the Indian tradition of writing and develop a literature which has elements from the Indian as well as European traditions. The problem or dilemma of the diasporic writers arises when they belong to a geographical area which does not possess a literary tradition of its own. This problem of identification with a tradition is faced by V. S. Naipaul who belongs to the Caribbean Islands.

The current paper will focus on the diasporic dilemma of a writer whether to conform to a tradition or create a literary tradition of their own in the absence of one. The paper argues Naipaul's position as a diasporic writer who associates himself with the European culture more than the Indian culture. It is a study of his novels where he struggles to find an identity of a writer as different from that of the resident and his assertion of an identity which is not his but an adopted one. The paper also explores the problem a writer faces when tries to conform to a non-native culture. This idea is studied in the novels of Naipaul and Coetzee.

Identity and Citizenship

Between Rootedness and Rootlessness: How Sedentarist and Nomadic Metaphysics Simultaneously Challenge and Reinforce (Dual) Citizenship Claims for Liberia

Robtel Neajai Pailey, *PhD International Migration Institute (IMI),
Department of International Development University of Oxford*

In this article, I argue that historical and contemporary migration to/from Liberia has simultaneously challenged and reinforced the merits of Liberia's legal citizenship framework, thereby influencing the introduction in 2008 and subsequent postponement in passage of a proposed dual citizenship bill. While the proposed bill is an attempt to reconcile the (forced) migration of hundreds of thousands before, during, and after intermittent armed conflict in Liberia, it has been postponed because, for some, naturalisation abroad signifies a rejection of the fundamental tenets of 'Liberian citizenship.' I discuss how the divergent citizenship status choices of respondents represent a continuum of nomadic and sedentarist metaphysical thinking thereby simultaneously strengthening and challenging claims for dual citizenship. Empirical evidence is based on fieldwork conducted from June 2012 to July 2013 in which I interviewed 202 Liberians across five urban field sites—namely, Monrovia, Liberia; London, England; Washington, DC; Freetown, Sierra Leone; and Accra, Ghana.

Understanding Homeland/s and Identities: A Study of Barkas in Hyderabad

Anushyama Mukherjee, *Tata Institute of Social Sciences,
Mumbai*

This study is an attempt to understand the construction of homeland/s and identities in Barkas, an Arabian colony in Hyderabad. Barkas is mainly inhabited by the Hadramis from Yemen. With the end of the Nizam's era in 1956, Hadramis and many Hyderabadis lost their jobs as the Nizam's bodyguards and treasury guards and started migrating to the Gulf countries especially from the 1970s as there was an oil boom. Hadramis first migrated to India around 200 years ago and it is commonly believed by the community that the first group comprised of Sayyids, who were descendants of the family of the Prophet Mohammad. They came to India and became preachers of Sufism

mainly to the Hyderabad Muslims at that time. The second group primarily Sunnis, which was bigger came in search of greener pastures and got employment in the armies of native rulers of Gujarat, Maharashtra and Andhra Pradesh. In Hyderabad, some of them rose to become part of the Nizam's nobility whereas others entered into the Nizam's irregular army. I am trying to look at the movements of people from Hyderabad especially from Barkas to the Gulf countries. In this process of crossing borders, my study is an attempt to understand the concept of homeland for the migrants from Barkas. The homeland issue gives rise to multiple identities which an individual experiences post migration.

From the 1970s, large number of individuals started migrating to the Gulf countries for better economic opportunities. It was push from poverty and unemployment to a pull of economic opportunity. Oil was found in huge quantities in the Gulf countries and therefore infrastructural development in these countries started taking place. As these countries have less man power, the governments of these countries have started hiring labourers from other countries. In India, migrants went in large numbers from Kerala followed by Tamil Nadu and Andhra Pradesh. This type of migration was mainly based on contracts for a fixed period of time. A large number of Individuals from the city of Hyderabad who were unemployed or did part time informal jobs readily took up the jobs that were available in the Gulf. In this way, migration to the Gulf from Hyderabad has started taking place.

Methodology and Fieldwork

Methodologically I have attempted to understand the meaning and construction of homeland/s among the residents of Barkas post migration to the Gulf. Respondents were selected from different age groups. It has been ethnography of Barkas for eleven months including situational conversations, interviews, participant observation and in-depth interviews. Different groups that migrated to the Gulf are mixed between age and gender.

Migration and Ethnic Identities in the North East India: Of Insider Outsider Perspective

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Around 40 percent of the total global migrant population has moved to a neighboring country within their region of origin. India is thought to be 'an important destination country and receives a large number of migrants, mainly from the neighboring countries of South Asia and some from other parts of the world as well' (Khadria and Kumar, 2015). India is also the host to about 2.3% of world migrants that ranked at 8th position in the list of migrantreceiving countries (ibid). The issue of migration in the North East India (NEI) has always been one of the most debated issues inside as well outside the region. NEI, for Sanjib Baruah, is

'one of South Asia's last land frontiers and through much of the twentieth century these sparsely populated area have attracted large-scale migration from the rest of the subcontinent' (2005:185). When North Eastern states were undergoing process of modernization and urbanization, the flow of immigrants is believed to be a key cause for upsurge in ethnicity and conflict situation in the region. Ethnicity in NEI is often seen more in relation to indigenous peoples and immigrants, not so much as relation between linguistic and religious groups. For instance in Assam, the Assam movement in the late 1970s which took the shape of nationality and later secessionist movement developed out of the question of the alleged illegal immigration in the state. It is, perhaps, an undeniable fact that most of scholars in the region would accept that uncertain immigrations from India's neighboring countries like, Bangladesh and Nepal etc. were mainly responsible for the emergence of ethno-national as well secessionist movements in the state. However, is important to note that by making the distinction between 'outsiders' and 'insiders', while most of the communities residing in the North East claim that they are indigenous in their respective territories, the very question of 'who in the North-east India are indigenous?' or 'who are the first native settlers?' remains contested. The paper with a fresh critical theoretical observation tries to explore how the discourse of ethnic identity has been centred on and around the question of migration in the NEI.

Aamar Sonar Bangla: Reimagining the Bengali Homeland in the Twenty-First Century

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'Dangababu' (The Riot Man), 'Handa na Gadha' (Fool or Donkey) and 'Haridas Pal' (someone who suffers from delusions of grandeur), these were the terminologies used by the Chief Minister of West Bengal, Mamata Banerjee to describe Narendra Modi (the present Prime Minister of India) in one of the election rallies in the prelude to the 2014 Lok Sabha elections, as a reaction against Modi's statement of sending back illegal Bangladeshi refugees. While Mamata came under severe criticism for the use of such undemocratic words, yet her growing popularity seemed inversely proportional to her crossing the limits of democratic conduct. The underlining sentiment in this populist exercise is the notion of 'Bengaliness' which Mamata seemed to protect so vigorously. There have been a multitude of methodologies of imagining this Bengali homeland (which is not an ontological reality) especially since the Swadeshi movement. In the present scenario the humongous changes in the political fabric of Bangladesh (one among them being growing Islamic fundamentalism) coupled with the growing tendencies of populist politics of Mamata in West Bengal, forces one to relook at the underlining fundamentals of culture, language and economy on which this idea of 'Bengali' homeland is based. The sense of legitimacy behind this

idea of a common Bengali linguistic and cultural practice seems to have been challenged by growing sense of fundamentalism on both sides, albeit in different shades. The paper argues that the present conditions are not such where 'homeland' discourses and practices can work. It further argues that though occasionally nationalistic poems, songs, images, etc. can act as referential points in this discourse but they seem to fail in resisting the onslaught of populism and fundamentalism which seem to be making an irreparable damage to this discourse of homeland.

Hanging between Conflicting Identities and Nationalities: A Study of Tibetan Diaspora in India (With special reference to Tibetan Refugees in Odisha)

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Tibetan refugees represent a sizable diaspora in India since their political immigration into the country in different phases in 1959 and after. They are culturally and ethnically a different people. However, over these five decades of stay here in India they have learnt how to adapt to Indian conditions and culture. Moreover, the children born to the immigrant parents have been more Indian than Tibetan in their outlook and culture as they are exposed to Indian conditions from the very beginning. But there is an uncertainty over their future even though they have stayed here for quite a long period of time. The repatriation of these people to their homeland seems an unrealizable dream as China is not likely to accommodate their demand and aspiration as a culturally and religiously autonomous administrative unit. Realizing this, India has offered them citizenship through granting them voting rights. However, this offer has not been acceptable to all of the Tibetans living here in several settlements including one in Odisha. According to a section of Tibetan refugees they would prefer to remain as political refugees than to accept Indian citizenship. Therefore, the issue of the Tibetan diaspora is hanging between two conflicting identities and nationalities. It involves an issue of integration and assimilation. It also necessitates a long term rehabilitation policy on the part of the Government of India. Against this background, the proposed paper wishes to look into the whole issue taking into account the ground reality in the Chandragiri Tibetan settlement in the Gajapati district of Odisha. The issue the paper raises would be a matter of interest and contemplation for them who have interest in the study of diaspora, refugees, migration and ethnicity.

Reviewing the concept of 'citizenship' through the lens of 'immigration'

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The recent refugee crisis faced by the countries of

European Union has once again brought the migration issue into limelight. Migration is not a new phenomenon. It has been there in mankind's history since time immemorial whether for survival, economic prospect or to save oneself from political persecution etc. It has its ramification in socio-cultural, economic, political and security aspects of a country. The objective of this paper is to look into the changing meaning of 'citizenship' through its engagement with immigrants. The term 'citizenship' refers to the status of a 'political community' that demand some sort of universality and homogeneity and membership in a political and geographical community. However, the immigrant communities do not fit well into the homogenous framework of citizenship, whose attachment and activities span nation- state borders. Considering the fact that immigrant communities have their own specific history, ideas, culture and identity etc; they confront challenges in integrating with the communities of the recipient countries that find expression in the accommodation versus integration debate. The endeavour is to find out whether the adoption of multicultural citizenship will bestow the immigrant communities with the same rights and duties in comparison to other communities or push them to the periphery of a kind of second class citizenship. In other words, bestowing of citizenship status to the immigrant communities may not result in their participation in political or otherwise and left them with the mere legal status with or without accompanying rights and obligations. With these objectives in mind, this paper will analyse the case of Chakma refugee crisis, migrating to India from Bangladesh in 1964- 1969 and settled in the state of Arunachal Pradesh. This case bears significance due to the fact that recently in September 2015, the Supreme Court directed the Centre and Arunachal Pradesh government to grant citizenship status to Chakmas along with Hajong community within a time period of three months.

Refugees, Migrants and Identity: An appraisal of the Contemporary Discourse of Baloch Nationalism

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The unabating political turbulence in Afghanistan has produced millions of refugees. An overwhelming number found refuge in the neighbouring Pakistan, where they mostly remain concentrated in the provinces of Khyber Pakhtunkhwa and Balochistan. According to some reports, more than four million Afghan refugees have settled across the province and a large number of them obtained citizenship rights. Balochistan is a land of contradictions. A land mass that comprises slightly less than half of entire territory of Pakistan, yet contributes barely 5 percent to its total population. Such a paradox offers Pakistani state a fecund context to instrumentalise Afghan refugees for strategic ends. The large swathe of uninhabited territory affords ample space to settle refugees. Some 80 percent of the refugees are Pashtuns which augmented the province's

already formidable Pashtun minority. States battling ethno-nationalist insurgencies have often found 'ethnic flooding' an important counterbalancing measure to undercut power base of rebel groups. Afghan settlements serve this purpose; they have already aggravated tensions between Balochs and Pashtuns. Baloch political parties accuse federal government of systematically converting Baloch population into a minority. Due to this [impending] shift in the province's demographic structure, Baloch leaders refuse to accept the census which was initially expected to be held in March this year, but later postponed. Balochs fear that census result might relegate them to minority status in the province. The development of Gwadar port and China-Pakistan Economic Corridor has only accentuated Baloch perceptions of minoritization. These mega projects will result in huge influx of migrants into the southern districts of the province. According to official estimates, Gwadar port city is projected to attract as many as 5 million people from other provinces. This paper would examine how perceptions of an impending demographic shift manifest in xenophobic violence and how Baloch anger over 'settlers' impinges on the contemporary nationalist discourse.

Global Governance, Globalisation and Immigration: Mapping Citizenship

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'The ideal of global governance is a process of cooperative leadership that brings together national governments, multilateral public agencies, and civil society to achieve commonly accepted goals. It provides strategic direction and then marshals collective energies to address global challenges.' Globalization has aggregated the pace of human learning and trying to reach to its apex possible. Every geographical area, its culture, society, economy and political structure has created uniqueness of its own kind which in turn is different from humans of other geographical areas. This uniqueness of its kind is required for the highly developed societies of the modern world. Today, fast communications technology, internet and travelling capacity of humans have changed to such an extent that whole world has become a tiny place to go around. This has affected migration all over the world and few places became hub of such multi-diversified culture. Therefore this article aspires to look Immigration with reference to Citizenship which is becoming the most sought after thing in this globalized world and no multilateral agreement exist on this at level of Global Governance. It also try to look the Localism v/s globalism which is standing in front of each other and creating latent conflict which is bringing discrimination of various types to citizens which was never been on global level.

Citizenship, Caste and Associational Life of Indian Diasporic Communities in the United States of America: A Critique- K.Sekhar Independent Researcher, Chennai and C.Praseeda, Associate Professor, School

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British Indians living and naturalised in the United States of America while encountering serious challenge pertaining to acquisition of citizenship employed the imaginary concept of 'caste purity' as a legal instrument to claim 'racial equality' with the natives and acquire citizenship. In other words the 'triple assertions' of identities of caste, religion and nationality' by the early immigrants a century ago functioned as some kind of consolidating 'rim' for them. The cases of Bhagat Singh Thind and A.K.Mazomdar endorse this argument (Coulson, 2014 and Howard, 2006). Seven decades after the introduction of the bill to open naturalisation to Indian immigrants in 1943, Indian immigrants in the USA have transformed into one of the most successful Diasporas in the world. Despite becoming part of an achieving society and transnational space in the USA the Indians especially Hindus are found to be nurturing caste identities more ardently than before. The Telugus form the second largest Indian group after Gujaratis in the USA. Despite their arguably higher social standing and apparently higher levels of enlightenment they formed Telugu cultural clubs or associations on caste lines (Bhaskar, 1999). This exercise, which overtly appears to be a forum to protect linguistic identity, in reality, camouflages caste mobilisation and serves caste interests.

The paper critiques the associational life of American Telugus and revisits the litigations of Thind and Mazomdar. It centres on the argument that since the days of Thind and Mazomdar claims of caste (racial) superiority, caste networking, mobilisation and consolidation are continuing to be very strong in the USA. While critically examining this 'continuum', the paper draws on the works of Lentin and Titley (2011), Pai and Reeves (2009), Karla et al (2005) and Koshy and Radhakrishnan (2008).

Reimagining Development: Migration and Diaspora

Imagination of the 'Migrant': The Developmentalist Paradigm Reexamined

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How we perceive the world is often grounded in systems of values and beliefs we adopt: their interpretive frameworks, prejudices and dispositions, which shape the very 'paradigms' upon which we choose to see the 'facts' and frame our methods of inquiry. In other words, 'truth', as we apparently perceive it, is but ex post facto (re)construction of 'reality' achieved through narratorial articulation of relevant events and chosen facts. Taking off from here, this paper seeks to understand: how do we unpack the social 'constructivism' of the a priori assumptions that cloak the idea of the migrant' in the legal imagination and

media representations? How do law and media forge link in 'framing' the migrant as a subset within the 'human'? This paper examines the figure of the 'migrant' as a case study to illustrate how statist techniques of demographic control pitted against an overtly welfarist understanding of development (which Amartya Sen so fierce critiques) have depleted the diversities in practices of mobility. The central problems I am addressing are: why to public discourses concerning the migrant continue to invoke fear and anxiety? Why and how did the dialectic of the familiar and the foreign become the very condition of understanding and organization of the 'space' we inhabit? What is the line that separates the 'migrant' from the 'refugee'? Why are only certain practices of mobility feared and marginalized by the state? Invoking several case studies, both from India and beyond, this paper points to the arbitrariness and ambiguity in the juridico-cultural articulation of the 'migrant' as a heuristic category, which pose challenges to pluralism, social inclusion and cultural diversity in relation to the rapid instrumentalization of mobility

Globalization and Migration: Developmental Challenges

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The international migration of people lies at the core of the ongoing process of globalization. The forces of technology, travel, trade, and media have enabled people to migrate in order to improve their economic prospects, ensure a more secure living environment, re-unite with their family members or avoid persecution in their country of origin. These among other reasons motivated the 3.3% of the world's population who found themselves on an international migration trajectory in 2015. Since a large proportion of migrants head towards developed countries, the share of international migrants in these countries reached as much as 9.5 % in 2015.

The studies have revealed that migrants experience important economic and social consequences of their move along with psychological ones. However, migration does not only affect the fate of those who are directly involved. Various effects emerge at the interface of migrant and native populations wherein it affects the well being of the whole society. These effects have repercussions not only for the current actions of the Governments, but also long term concerns relating to investment, education, employment, health, social security and such other developmental policies.

The aim of this paper is to study the interaction between intertwined forces of globalization and migration which are in a reciprocal relationship. It entails an examination of the developmental challenges posed by the phenomena of rapidly increasing migration. The paper concludes with the idea that migration is a sensitive policy issue which calls for a change in policy perspectives and outlook of governments.

The Inclusive Development Strategy of Kerala: An Experience through International Migration

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“Achieving a growth process in which people in different walks in life... feel that they too benefit significantly from the process.” (Ahluwalia, 2007)

Government of India implemented the concept of Inclusive Growth during the period of 2007-12 “More inclusive growth rate” for making the faster rate of growth, reduce the in-equality, development of infrastructure in the rural areas so that bottom level of the people of our country will be able to participate in the growth process of country and it is basically for framing the policies for the downtrodden sections of the people of our country. One important objectives of the inclusive growth is the development of education. The policies should be more welfare oriented one and it will be pro-poor and pro-rural.

In this paper, author is trying to explain the inclusive growth and development experience of Kerala through the process of migration. Here tries to compare Kerala with other developed and industrialized states in India (Data from Census, RBI Handbook of Statistics, etc). In some of the states in India having the social exclusion while the Kerala is having the social inclusion in terms of economic indicators and that is why it is named by Amartya Sen as Kerala model of Development.

International Migration and Development: An Assessment on Irregular Migration in Turkey

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Recent studies in the wide scope of international migration focus on the relationship between migration and development especially in the situation of irregular migrants. Irregular migrants who move from one country to another in the aim of finding irregular jobs, i.e. seasonal, temporary and/or undocumented. Since the nature of the job or economic activity pursued is undocumented, the contribution of irregular migrants to national economies often rely on estimations. Turkey, which played the role of migrant sending country status for many decades in the twentieth century due to worker migration from Turkey to various European countries starting from the 1960s, has earned new status and facets over time with its attraction of irregular migrants. Starting with the 1990s, Turkey has started to receive irregular migrants especially from the east like regions in the Middle East, Africa and Asia. This presentation focuses on Turkey's status as destination country for irregular migrants with a special focus on the movement from the Caucasian countries. Turkey receives irregular migrants from Georgia, Armenia and Azerbaijan

who come to Turkey with various legal and illegal means for the purpose of working in house cleaning, laundry, textile sales, child and elderly care and many other temporary jobs in the service and the construction sectors. The presentation aims to outline a profile of irregular migration from the Caucasus to Turkey and to illustrate the impact of this migration from a specific geography on the national economy.

The formation of Ghanaian diaspora in the USA and Canada and their role in the development of Ghana: A comparative perspective

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Over the last few decades globalization has played a key role in the increasing number of diasporas across the world. These diasporas have been seen as crucial development agents in both their home and host countries. In Ghana, the diaspora has received recognition in the development debates due to their potential in supporting the efforts of government in poverty alleviation and socio-economic development and this recognition has led to a number of policy initiatives. Approximately 235,000 Ghanaian immigrants, both first and second generations live in the United States, and Ghana born individuals account for a fraction of 0.3 percent of the total U.S. foreign born population. On the other hand, the immigration policies Canada pursued until 1962 effectively barred Ghanaians, but when a series of changes in immigration regulations culminated in the 1978 Immigration Act, the removal of certain restrictive clauses enabled Ghanaians to begin migrating to Canada. At the beginning of 1986, the number of Ghanaian immigrants began to rise, and it did so consistently till now.

Over the years, the Ghanaian diasporas both in the USA and Canada, have made some effort in accelerating the socio-economic development agenda of the country. They do this through voluntary visits, sending of remittances and also contributing towards social-economic projects. Currently, Ghana experiences high economic growth and single digit inflation. However, significant proportion of the population remains poor which requires proactive, strong state led development policies to address the challenge of poverty. A major challenge to Ghana's socio-economic development is the inability to effectively engage its diasporas. This paper, therefore, seeks to highlight the developmental role of the diasporas based in the USA and Canada. It will also examine the existing Ghanaian diaspora policies and diaspora potentials in the development of Ghana.

Diaspora Development and Caste in the Boaba Region of Punjab

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Punjabi Diaspora spread all over the globe. Discussion is based on the contribution of the Punjabi Diaspora on his own state Punjab in the Doaba region of Punjab. The Punjabi NRI 's has a strong emotional attachment with their native land and has played a major role in changing the appearance of the rural Punjab particularly in the doaba .

Punjabi community is a heterogeneous community, divided by several castes and sub castes ,which is strongly influenced by the traditional Indian caste system. This research study seeks to explore the different ways in which the Jat Sikh Diaspora, Ravidasi Diaspora and Ramgarhia diaspora etc. Influences the Doaba which consists four districts of Hoshiarpur, Nawanshahar, Kapurthala and Jalandhar, is the hub of Punjabi migrants and majority of the Punjabi who migrated from this region are settled in the UK, US , Newzealand , Italy Australia, gulf countries largely in the English speaking world . It is noted that most of the literature available on this region of Punjab, highlights that development over here is due to the support of diasporic community with respect to agriculture, educational institutions religious , rural infrastructure and health facilities. The continuity of caste has however remained a moot issue and this aspect of caste has always been ignored. The Diaspora also reinforces division of the Punjabi community into various caste subgroups such as (Jat Sikh, Ramdasia Sikh, Valmiki Sikh, Ravidasia Sikh etc.) in India as well as in the other countries and it still continues to gain an increased consciousness among the Punjabis. This research will examine how the social and cultural resources of the Diaspora together with their investments through their remittances in the development of the Doaba actually increases caste consciousness and continues the caste hierarchy in Punjabi society.

International Migration, Remittances and Development: A study of Indian Labour Emigration to GCC Countries

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Indian international migration is accounted approximately 30 million out of which 7 million emigrants are residing in GCC (Gulf Co-operation Council) countries. These emigrants are playing a very crucial and significant role in the economic development as well as bilateral relations. In 2014, India has received a total of US\$ 70 billion followed by China USD 64 billion, Philippines USD 28 billion, Mexico USD 25 billion and Nigeria USD 21 billion (PTI, April 14, 2016). The highest proportion of remittances comes from GCC (Saudi Arabia, Oman, Qatar, Bahrain, Kuwait and United Arab Emirate) countries. The reason behind this huge sum of remittance is the available employment opportunities for both skilled and unskilled labourers in GCC. Indian emigration to GCC is mainly dominated by unskilled, skilled and semiskilled labourers and most of the labourers are illiterate. In the global modern industrial societies, the world is rapidly shrinking and due to the

fact migration has become possible and easy. The global economic competition and challenges of various kinds are the force behind the promotion of migration. On the darker side of migration Indian emigrants faces many difficulties at the place of destination; be it the unlawful capturing of visa and passport by their employers or contractors. Interestingly despite that fact, unskilled and skilled labourers are willingly migrating to these countries. The vary significance of remittance can be seen in terms of the various macro and micro developmental activities. This paper is an attempt to analyses the socio-economic changes at the household level as well as use of the remittances by household. Inan attempt to understand the contemporary influx of migration from paper has drawn arguments after trough analysis of primarily as well as secondary data.

From inclusion to exclusion – Family sponsorship immigration in New Zealand

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The enforcement of neoliberal immigration policy that prioritises skilled and business migration but discourages the entry of migrants' dependents has become a common trend in many traditional immigration countries, including New Zealand. The reason of implementing such policy is largely because of the concern of the relatively high financial burden on welfare system of those dependents, especially adult migrants' elderly parents.

The paper firstly discusses the progressive shift of the Family Sponsorship Stream in New Zealand Immigration Programme (NZIP). By using the residence approval data from the Immigration New Zealand (INZ), this paper secondly examines the residence approval numbers of ten major migrant groups of this country (including Great Britain, China, India, South Africa, South Korea, Phillipine, Fiji, Tonga, Samoa and USA) under each immigration stream/category from 1997 to 2015 from a comparative approach. Further data analysis is taken place in each sub-category under the Family Sponsorship Stream (including Spouse, Dependent Children, Parent, and Adult Children and Sibling categories) based on four policy periods. Each policy period presents a major overhaul of NZ's immigration programme. The main goal of the analysis is to illustrate how the policy changes have impacted on the residence approval numbers for different migrant groups.

This paper contributes to a highly debated but often overlooked research area in migration studies – that is family sponsorship immigration. This form of immigration is often not the priority of a country's immigration regime in selecting migrants; however, it is an inevitable by-product of skilled/business immigration and constructed upon the rights of the legal insider/sponsor who has a legal tie to the country and also involves a moral and humanitarian claims of the insider/sponsor.

Indian Diaspora in Ethiopia- An evolving factor

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Although the diaspora includes a huge number of businessmen, doctors, arms forces but the teachers in Ethiopia has an ample amount of contribution. Ethiopia needs a fresh tide of Indian teachers. An exceptional spike in Indian teacher earnings in recent years, and a potential of additional hike in future years, have dimmed the glitter of Ethiopia's once-lucrative offers to Indian tutors. Also, the upheaval of advanced educational foundations and the brain drain from countries leave the blankness at Ethiopian colleges for the moment.

Because of high interest for Indian scholars in various agencies of both countries, these teachers have committed themselves on the list of new instructors for Ethiopia. The wide varieties in the course of employment and execution in Indian educational order emulate the disparate levels of advancement at which the nation works.

Connections among India and Ethiopia are ancient and diverse. On the other hand, Indians being there in Ethiopia are forever been minor compared to other African countries. Apart from existing incentives for financial investment by Indians in Ethiopia, the chief collaboration of both the countries lies in advanced education at Ethiopian universities and some scholarships for Ethiopian students at Indian universities. The Ethiopian government moreover invests a large number of scholarships at Indian universities and invites academics to instruct at Ethiopian universities for a sensible salary and extra benefits. These factors play an imperative role in the victory of the current development of Ethiopia's higher education sector as well as in growing the foreign policy between India and Ethiopia.

Diaspora, Transnationalism and Identity: A Conceptual Understanding

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In this era of globalization, the increasing levels of mobility, combined with developed technologies of communication and information are redefining and reshaping social relations. These new social relations are establishing the formation of new types of migrant communities, which can be called as transnational communities. Transnationalism refers to various bonds and connections which link individuals across the boundaries of nation-states. It describes a situation in which even through a great distance and with the existence of global boundaries, particular kinds of relationships have been established and intensified. Transnationalism and diaspora are inter-related and are major features of migration studies in today's globalised world. Transnational practices in

diaspora connect people living in all corners of the world by establishing specific social relations, developed among different groups of people. These transnational practices try to find a place in the 'third space' which is located 'in-between' different national boundaries. Thus, the identity of transnational migrants as deterritorialized and free-floating people, viewed as 'hanging between two worlds', deserves a close study. The paper entitled, *Diaspora, Transnationalism and Identity: A Conceptual Understanding* is an attempt to conceptualise the concepts like diaspora, transnationalism and identity and their inter-connectedness. It deals with the concept of transnationalism in the light of its two components: transnational space and transnational community. It also emphasises on the relationship of culture and transnationalism and the emerging trends of transnational cultures.

Mobility, Knowledge and Skills

Skilled Immigration and Conditions of Labour Competition in the US: A Comparative Study Of Indian, Mexican and Chinese Diasporas

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The US has always been the epicentre of international skilled immigration. This has led to the formation of various diaspora groups which has played a critical role not only in America's emergence as global power but also in the development of their home countries. This paper is a comparative case study of three major Diaspora groups in the US- the Indian, the Mexican and the Chinese – in which an attempt has been made to analyse objective determinants such as education level, language ability, skills and experiences. The authors conclude that there exists a considerable difference in the levels of labour integration among the three analysed Diasporas: while skilled Indians and Chinese earn as much as the US natives or better, Mexicans tend to earn less and work in occupations not necessarily linked to their skills and expertise. There is also a considerable difference in the level of engagement with their respective homelands between the Indians, Mexicans and the Chinese.

This paper offers a comparative case study of Mexican, Indian and Chinese immigrants in the US and is structured as follows: a) Method and key concepts; b) Historical background of migration; c) Cross-case Statistical data; d) Public Policies in the countries of origin.

Emigration of Knowledge Workers and Changing Dynamics of Migration and Development Interplay: A Case Study

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This present era of globalisation has catalyzed the mobility of knowledge workers for long distances both at national and international level. The information, communication and transportation revolution is facilitating the young generation for fulfilling their ambitious goals by smoothening the access to global opportunities, speedy transportation and communication ease. For international migration, this process is having multifaceted impacts and implications on both countries of origin and destination. India is also experiencing the impacts of such international migration processes.

The nature of outcomes of such migration processes has also undergone through drastic modifications with the expansion of knowledge economy, virtual sharing and quality of migrants. This has further redefined the migration and development relationship. In this research paper, the changing dynamics of migration and development interplay has been evaluated in the light of dominant, alternative and emerging paradigms with special reference to emigration of knowledge workers. Now the developmental outcomes are not only confined to remittances. Knowledge transfer and sharing is seen as an important aspect of such migration processes. Here, this is studied in a case study of Rajasthani emigrants to the United States of America.

The main objective of this paper is to evaluate the changing dynamics of migration and development interplay with special reference to the emigration of Rajasthanis to USA. For this study, a survey of Rajasthani knowledge workers has been conducted in the USA for tracing out their contribution towards their family and homeland. At the same time, in this empirical study the status of knowledge transfer and sharing has been evaluated along with identifying the pragmatic modalities for the same as per the opinion of respondents. On the basis of these information suggestions are given for designing a realistic policy framework for increasing the participation of these knowledge careers with their homeland.

Skilled Migration from India: Perspectives on Brain Drain

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In recent years, the analysis of globalization—its multiple causes, manifestations, and complex consequences—has become a staple of discussion within academia and public discourse. The innumerable facets of globalization

have given the term a certain elasticity and made it difficult to reconcile its multiple complexities. International labour markets are an important part of the process of globalization and economic interdependence across countries and regions. The international migration of people lies at the core of the ongoing process of globalization. People migrate to improve their economic prospects, ensure a more secure living environment, re-unite with their family members, or avoid persecution in their country of origin. Migration, however, does not only affect the fate of those who are directly involved. Various effects emerge at the interface of migrant and native populations. Immigrants may bring with them new cultures or preferences, compete for certain jobs and create others, or claim publicly financed social security benefits. More broadly, migrants contribute to a more efficient allocation of resources and often become a driving force of knowledge transfer and technological advancement thus leading to brain gain for the receiving country and brain drain for the native country. All these effects have repercussions for the native population, who may react to migrant inflows not only with regards to their current action, but also to long-term investment plans such as those concerning education. Although measuring the effects of migration is a nontrivial job, migration undoubtedly affects the well-being of the whole society and as such, has become an important and sensitive policy issue. The present research is a discussion on international migration and its effect on globalization. The study considers different facets of migration which can be forced or voluntary in nature. The exchange of labour force and technology results in advancement of the economy and also the migrants. But it may shunt the growth of indigenous population of the country. The research aims to study the effect of migration of brain drain and brain gain which occurs upon migration in a given country. **Keywords:** International Migration, Globalization, Brain Drain, Skilled Migration, Labour Market

Plight of the Indian Semi-Skilled and Un-Skilled Workers in the Gulf Countries: With Reference to Telangana

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The large scale movement of the Indian workers to the Gulf countries has been taken place by the oil boom of the 1970s, and it increased very rapidly by seeking job opportunities as the economies of six GCC countries i.e., Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and United Arab Emirates expanded in subsequent period. It has been reported that there are about 6 million Indian workers migrated to GCC countries predominantly from Uttar Pradesh, Bihar, Kerala, Tamil Nadu, Andhra Pradesh and Telangana. Majority of them are illiterate or semi-literate and working as semi-skilled and un-skilled workers in the GCC countries.

On this background, this paper intends to attempt the issues pertaining to semi-skilled and un-skilled workers of Telangana State using with both secondary and primary source of data. It is observed that many push and pull factors attributed for emigration of the workers to the GCC countries. Most of the emigrants have been motivated by fraud recruiting agents, friends and relatives without proper information of the destination country and nature of job. In the past few years the phenomenon of Gulf victims and suicides of Telangana has become an alarming issue in the country. Therefore, this paper will deal with the plight of the Indian workers in Gulf Countries and will be presented in four sections. Section-I deal with push and pull factors for emigration; section-II deals with the problems encountered by the semi-skilled and un-skilled workers in GCC countries; section-III deals with the reasons for suicides by the Indian workers in destination countries as well as in origin places and section-IV deals with the suggestions and recommendations for the better livelihoods of the workers in India and destination countries.

A Study of Role of Push and Pull factors in Inter- State Migration with Special Reference to Semi- Skilled and Unskilled migrant workers in New Delhi

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Migration is the glaring challenge facing Indian economy leading to explosive rural to urban migration in regions where there is concentration of investment. In India the key challenge for policy makers is to create amenities in demographically dominant states ensuring better standard of living. Human Development in India has taken place in the form of improved life expectancy, improvement in literacy and per- capita income indicators. These improved human development indicators have led to decent standard of living in certain regions and facilitated migration within India. In India the internal migration is mostly regional and state specific. There is stream of migration from less developed states to more developed states with better human development indicators and job opportunities. In case of migration change of residence would be permanent or semi-permanent. There are different factors economic, social, cultural and environmental which compels workers to move from one state to another. There could be various push factors in terms of lack of opportunities for employment which forces workers to migrate. In addition to these there could be pull factors which leads to migration. Pull factors could be in terms of opportunities provided for employment. Therefore this study is being conducted with the aim to analyze (i) the push factors which forces migrant workers to leave their land (ii) the pull factors which attracts them to work for job opportunities offered in certain regions. The study would be based on qualitative and quantitative data. This is a descriptive and exploratory study. For this study information would be

collected from migrant workers in New Delhi. The findings would be presented in the form of case study. The results of this study is expected to reveal the trend of push and pull factors which compel workers to work for various job opportunities offered by the Indian capital. The study is expected to draw the attention of policy makers to develop survival strategies for the migrant workers and contribute for their upliftment.

Labour and skill shortages and the economics of migration: What can we learn from the Windrush Generation?

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Since World War II many African-Caribbean people migrated to North America and Europe, especially to the United States, Canada, the UK, France, and the Netherlands. As a result of the losses during the war, the British government began to encourage mass immigration from the countries of the British Empire and Commonwealth to fill shortages in the labour market.

The British Nationality Act 1948 gave British citizenship to all people living in Commonwealth countries, and full rights of entry and settlement in Britain. Many West Indians were attracted by better prospects in what was often referred to as the mother country.

The ship MV Empire Windrush brought the first group of 492 immigrants to Tilbury near London on 22 June 1948. An advertisement had appeared in a Jamaican newspaper offering cheap transport on the ship for anybody who wanted to come and work in the UK. Many former servicemen took this opportunity to return to Britain with the hopes of rejoining the RAF while others decided to make the journey just to see what England was like. Many only intended to stay in Britain for a few years, and although a number returned to the Caribbean, the majority remained to settle permanently.

There was plenty of work in post-war Britain and industries such as British Rail, London Transport and the National Health Service and public transport recruited almost exclusively from Jamaica and Barbados.

The experiences and policies of the Windrush Generation can answer current labour and skill shortages, the ways they can be addressed, effective migration policies, whilst looking at immigrants and their offspring define, replace, and/or combine their ethnic, national, and religious identities.

The Brain Drain from developing countries: Causes, Consequences and Remedial measures

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1960's witnessed increased academic attention to brain drain. The first time that concern about emigration of

skilled human resources was high was in the 1960s and studies on brain drain reached a peak which concluded that the impact of the brain drain on source countries was essentially neutral and emphasized the benefits of free migration to the world economy. The second wave under the leadership of Jagdish Bhagwati came less than a decade later. Domestic labor market rigidities, informational imperfections as well as fiscal and other types of externalities were introduced to emphasize the negative consequences of the brain drain for those left behind. High skill emigration was viewed as contributing to increased inequality at the international level, with rich countries becoming richer at the cost of poor countries. Later, the issue of brain drain was put to the background by other hot topics. In the mid-90s, the intensification of globalization processes, the increased drive towards technological development and services, and the subsequent demand for skilled human resources in the developed world brought the problem of skilled emigration back into the arena of political debate and it continues to hold the attention and interest of researchers till date.

Brain drain can occur not only when individuals educated in their home country emigrate in search of higher wages or better opportunities, but also when individuals who studied and completed their education abroad do not return to their home country. The first form is arguably worse, because it drains more resources from the home country - the talented individual, the public investment in their education, and his or her future possible positive externalities. In poor countries, brain drain can change the skill structure of the labor force, cause labor shortages, and affect fiscal policy, but it can also generate remittances and other benefits from expatriates and returnees. Overall, it can be a boon or a curse for developing countries, depending on the country's characteristics and policy objectives.

There are currently more African scientists and engineers working in U.S. than there are in all of Africa according to International Organization for Migration. In Zambia, emigration has reduced the number of practicing doctors from 1,600 a few years ago, to a mere 400 today. The IOM estimates Africa's brain drain has cost nearly \$9 billion in lost human capital and growth potential since 1997. According to the United Nations Population Fund, 2006 State of the World Population Report, Africa only retains 1.3% of the world's health care practitioners. Thus, despite having over a quarter of the world's tuberculosis cases and 64 percent of the total numbers of people infected with HIV, Africa only has, on average, a mere one nurse per 1,000 people (Shiner, 2008). Kenya used public-private partnership model to combat the trend of brain drain. This model increased Kenya's health service capacity in rural and underserved areas over the short-term (WHO, 2010). Recent strikes by Kenyan doctors and nurses show that the country still has a long way to go to improving pay and other incentives that encourage health practitioners to stay and work in the country (Dogbey, 2012). Meanwhile,

for developed countries, which are often on the receiving end of migration streams, the positive economic gains from immigration are largely the result of the infusion of inexpensive and eager laborers into the economy. In the U.S. and Canada, for example, migrant workers often fill low-wage jobs for which there is not enough local supply of labor, such as in the agricultural and service sectors.

It has been found through research studies on globalization and migration that there has been an exponential rise in the phenomenon of brain drain from less developed countries to more developed countries. The present paper has made an attempt to explain the causes, consequences and remedial measures of brain drain from developing countries. Moreover, it studies the recent trend in brain drain.

Globalisation of Higher Education and Student Mobility

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Migration is a common phenomenon and people migrate for many reasons namely economic, political, religious, tradition etc. Migration also takes place for education and particularly in higher education people move to various seats of learning. Literature revealed that the main effect of globalisation is to have increased the mobility of individual and groups. Today, in this globalised era, the world is becoming smaller and the knowledge is becoming increasingly moving from one country to another. Globalisation has also seen as the root cause of changes taking place in higher education. Besides, the traditional form of cross-border flows in higher education has been to migrate from one country to another to advance their studies. Some studies found that several economic and social factors encourage international student mobility and competition between countries for foreign students. We find that with globalisation, internationalisation and privatisation, higher education institutions are actively expanding the international dimension of their teaching, research and service functions. Cross Border Higher Education (CBHE) refers to the international, intercultural and interdisciplinary aspects of curriculum and the teaching/learning process and is reflected in increasing mobility of students, programmes, teachers, researchers, scientists and institutions. Movement of students and the movement of teachers, researchers and scientists are the embodied form of CBHE and the movement of programmes, institutions and the mode of delivery through the distance electronic way may be said to be the disembodied form of CBHE. An interesting phenomenon is the universities moving beyond the national frontiers in a global knowledge economy. Today, the impact of globalization or cross border education or development of knowledge based economy have caused much dramatic change to the character and functions of higher education. With this background, the present paper tries to examine the essentials of globalisation and their impact on Indian

higher education. Further, it will try to explore its impact on student mobility and also the government policy if any for directing higher education institutions to embrace the impact of globalisation to their advantage. The paper will be based fully on secondary data.

Business/Trade and Technology

Global African Trading Diasporas

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For whichever purpose people move to another country, they tend to join other migrants from the same home region. Almost everywhere, African migrants form social associations with the objective of exchanging experiences, help each other in difficult situations, keep cultural activities alive and build an interest group that represents their concerns in the host society much better than an individual would be able on its own. If their situation permits, they also contribute to the development of their home region or community. Often the political and cultural situation in the home country will be reflected in the formation of such associations, which in turn influences the intensity of cooperation and solidarity. Conversely the legal framework and the general situation in the host country have a strong impact on the activities that migrants are permitted to carry out to make a living, and whether these migrants are imagined as mere temporary visitors or as a cultural or economic resource for the host country.

Based on anthropological field research on trade networks between Africa and Asia in the framework of the project "Africa's Asian Options" at the Goethe University Frankfurt and earlier research on trade networks in African societies, this paper studies the activities of selected African migrant communities in China and Malaysia. It examines and compares their global business networks, the organization of economic activities and their membership in social associations that unite migrants from the same home country. The paper argues that the labour and migration regulations in the different countries provide a framework that influences the duration of stay, the types of economic activities and the intensity of identification with the host societies, which might encourage or reduce informal and clandestine activities in the long run.

Chinese Ethnic Networks and the commercial balance: The Case of European Countries

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Dr. Fayçal Mokhtari, *MCLDL Laboratory Director, Mascara University- Algeria*

The aim of this paper is to estimate the Chinese ethnic networks effect on its commercial balance. We have measured the impact of Chinese emigration to European countries on the exportation and compared it with the

effects on importation through a gravity model estimation in which, emigration was included as an explicative variable as well as GDP/Capita, distance and other dummy variables. Our analyses, based on a panel GLS regression of 32 European partners of China in 1960, 1970, 1980, 1990 and 2000, have revealed that the effect of emigration on the import is slightly more important than the exportation effect. The main important finding of the study is that a ten percent increase in the emigration from China to European countries decreases the real value of the commercial balance by 0.18 %.

Diaspora Investment: Prospects & Consequences

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The countries striving for their economic and social development look for alternative options to explore and get maximum returns. It is a matter of pride as well as avenue for a developing country like India where the social development has always been a priority zone for the public sector. The initiatives in this respect by the country to get associated with different stake holders to generate additional resources are commendable. The Diaspora bond is one of such investment among others which basically contributes towards the development activities of the country. India Development Bond, Resurgent India Bond, India Millenium Deposits are some of such financial instruments those India has explored providing a higher returns to such Diaspora investors compared to what they could receive from any other investments. But, despite of many prospects of such investments there are simultaneous challenges faced by both the parties from time to time since their initiation in 1991 post new economic reforms. The paper explores such nitty- gritty of policy issues associated with the implementation of these financial instruments for development purposes.

Diaspora Entrepreneurship in Malaysia: A Study of Indian Business

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The study tries to understand, how Indian Diaspora in Malaysia integrates, assimilates and simultaneously strengthens economic status with the help of entrepreneurship at the host land. More specifically, it focuses on what role do ethnic markets play in the economic status of Indian Diaspora in Malaysia in addition to continuation of their relationship with homeland? How the Diaspora repositions themselves from the rank of workers to that of entrepreneurs under available circumstances? Which innovative strategies, Indian migrants adopt, to make use of available technology in communication and transportation and the impact of globalization of markets?

In addressing these broader questions, this study will try to conceptualize markets/enterprises as a mechanism of economic development of Indian community in Malaysia. The research design of this study primarily rely on case study method in order to better identify and analyse the transnational space.

This paper is an attempt to identify the success strategies and motivations utilized by Indian entrepreneurs to build sustainable business ventures, which includes role of ethnic networks, religion and community enclaves. The study also finds that the process of business success heavily relies on the location of the business setup, for example business established within ethnic enclave tend to be more successful than businesses established outside. The study concludes that the availability of existing network and ethno-cultural relations creates a positive environment of development of businesses in Malaysia.

An evaluation of the Indian Diaspora as a tool of “soft power diplomacy” The paper highlights the trends in emigration from India united states of America

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In recent years, the analysis of globalization –its multiple causes, manifestations, and multifaceted consequences- has become staple of academia and public consequences. The trends in globalization have set free the flow of capital, goods and simultaneously have facilitated the mechanisms that are driving the flow. During the early eighteenth century the migration trends in the world were facilitated by erstwhile colonial powers. The recruits of the totalitarian colonial regimes, during those days would mostly come from pauper and poverty ridden classes. However, the post colonial era, set free the forces that paved the way for educated people to look for better opportunities in the west. The recent migration streams has been the most skilled labor class who anticipating better livelihood are searching greener pastures for them to thrive upon. The significant migration trends from India have been to highly industrialized countries or oil rich countries. The recent SEI survey reveals that barely 1.7percent of households in India have immediate family members abroad and 2.9 percent have extended family abroad, which is not surprising for a country of India’s size.

India is the largest pool of skilled labor in the world and will also be one of the biggest sources of emigrants in the foreseeable future. What significance does the large and growing Diaspora have for India’s future? Is the Diaspora a strategic asset for Indian diplomacy abroad? Unlike most of the domestic agencies the Diaspora communities easily interact with other actors across state boundaries.

The essential element of Diaspora is likely to have an impact on a country’s foreign policy. But how? This paper discusses the role of Diaspora communities from India in the back drop of history. The paper also highlights the trends in emigration from India. Apart from that the paper discusses the role of USA based Diaspora in influencing Ind-US relations with the help of some case studies.

The paper also highlights the emerging trends of ‘soft power’ approach of India. The paper discusses, what motivates the Diaspora communities to act as the instruments of soft power diplomacy by highlighting some cases from the annals of Indian diplomatic history. The paper sums up few measures in this regard.

Digital Diaspora: Development Engagement with the Home Countries

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In the recent world, the human migration has increased drastically in the global world to finding the leading quality of life and for the better opportunities. At the same time, they need to sustain their relationship with their origin countries, and the media fulfills that gap, especially with the help of the internet. The internet and latest mode of communication technologies are facilitating diaspora communities to maintain their relationship from corner-corner of the world without having any trouble in the real time. Consequentially, the diaspora communities are making integration and sending social capitals to their home countries, which influence the development of non-diasporic communities. Thus, this paper argues that how diasporas are using various new media technologies in term of being connected with their home countries for the sending social capitals, skills, innovative ideas, knowledge, and so on for the development of the home countries. In addition, the paper also approaches about the new mode of diasporic communication in the digital age, analyses the concept of digital diaspora as well. The study indicates the use of exploratory research in nature, and for the purpose of analysing this research paper, secondary source of materials have been used.

Indian Diaspora: Policies and challenges of Technology and Knowledge Transfer

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Diasporas play an important role in the economic development of their countries of origin by promoting trade, transferring new knowledge and skills and above all mobilising investment. In our country, there is an

immense scope for technology and knowledge transfer that can help brain gain and circulation to enhance our soft power and promote collaborative research for meeting the development challenges. Prime Minister Narendra Modi said "Let us view our Diaspora not only in terms of 'Sankhya' but let us see it as 'Shakti'."

We are witnessing that the reducing gap between the developed and developing countries as a result of leveraging the strengths of the migrant human capital of researchers, entrepreneurs, scientists, technologists and professionals. The challenge is in evolving diaspora friendly policies in employment, knowledge partnerships, and entrepreneurship policies.

The return of expatriates to the home country can certainly be beneficial provided an ecosystem is created that fosters strong research and development, better employment and investment opportunities and also infrastructural facilities. Indian diaspora has recently gained recognition among our policy makers and the Pravasi Bharatiya Divas (PBD) is being observed as contribution of Overseas Indian community in the nation's development since 2003. Further, Indian alumni are being encouraged to contribute to our universities through a Government of India Scheme called Global Initiative of Academic Networks (GIAN). These are some efforts of diaspora engagement. There is a strong need to examine the process of knowledge and technology transfer through global experiences and how these can be contextualised through our policies in the social sector that will impact the way we productively engage with our diaspora.

This paper will examine the challenges, policies and strategies for knowledge and technology transfer of our human capital that will help contributing towards nation building and developing a sustainable knowledge society.

Gulf Migration and Technology Infusion: The Malabar Experience.

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This paper aims to explore gulf migration as a crucial factor which accelerated technological diffusion in the Malabar region of Kerala. Majority of the studies in this region pertaining to Gulf migration focuses mainly on the socio-economic impacts of the phenomena.

The tremendous role it has played in bringing about technological prosperity in the region is an area less explored. In a state like Kerala where livelihood and sustenance of majority of the population were based on agriculture and animal husbandry about 40 decades ago, the impact that technological diffusion has brought into various facets of life is remarkable. What triggered this shot

is an interesting question to be pondered upon. Statistical records indicate a somewhat dramatic progression in the number of people migrating to other countries and mainly to the gulf countries in the past 40 years. This record as well as many other literatures that shed light into the history and effect of gulf migration helps to draw a very close link between migration and technological diffusion as well as its accompaniments in the Malabar region.

The method adopted for the current study is mainly unstructured interview. Interviews were done in the Malppuram district which has a higher concentration of families where migration has happened. Gulf migration has resulted in a widespread increase in the literacy rates in the Malabar region. It has opened up new choices of occupation, new arenas for investment.

It has raised the standard of living of the people back at homes to a certain extent. It has been influential in introducing new cultural practices too. In short, the role of gulf migration in the extensive spread of technology and its pervasiveness in the daily lives of the Malabaris is the point that this paper seeks to engage with.

US Immigration Policy: The Impact of H-1B Visa on Indian IT companies

Vijay Kumar Soni and Dr. Sadananda Sahoo

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The contribution of Indian Diaspora workforce to the US economy could be gauged from the fact that there are more than 2 million India-born immigrants living in the US. During the 2010-2014 period, some 502,000 Indians went to the US and obtained citizenship. Their percentage was 9.66 % of the total global migrants to the US. In contrast, Indians on

H-1B visa formed a staggering 54% and 51% of the total work migrants during the year 2014 and 2015 respectively. These figures of pre-Trump era show a deliberate attempt to encourage high-skilled Indian IT workforce.

To explore these issues critically, the paper is divided into four parts. The first part deliberates on the historical relationship between the work migrants vis-à-vis the US Immigration policy. The second part, on the other hand, focuses on the contribution of Indian IT workforce to Silicon Valley and Indian IT revolution.

The third part looks into major exclusionary immigration policies and its impact on Diaspora workforce from early 19th century to Trump administration while mapping the transnational and global Diaspora movement. The fourth and the final section evaluate the formation of technological identities to overcome immigration restrictions in the wake of business challenges, which threatens its very *raison d'être*.

From Disenfranchisement to Wealth: The Invention of a Shiite Bourgeoisie in Lebanon between Education, Diaspora, Remittances and Unrepentant Neoliberal Practices

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This work analyses the making of the Shiite middle- and upper/entrepreneurial-class in Lebanon from the 1960s till the present day. The trajectory explores the historical, political and social (internal and external) factors that brought a sub-proletariat to mobilise and become an entrepreneurial bourgeoisie in the span of less than three generations. The Lebanese Shi'a are the first community to have achieved significant political and economic power as a group in the modern Arab world.

Over a 30-year period, they were able to pull themselves out of oppression and marginalisation and to achieve major political power and economic independence with the political order of Lebanon's state and society respectively.

This paper proposes the main theoretical hypothesis to unpack and reveal the trajectory of a very recent social class that through education, diaspora, political and social mobilisation evolved in a few years into a very peculiar bourgeoisie: whereas Christian-Maronite middle class practically produced political formations and benefited from them and from Maronite's state supremacy (National Pact, 1943) reinforcing the community's status quo, Shiites built their own bourgeoisie from within, and mobilised their cadres not just to benefit from their renovated presence at the state level, but to oppose to it.

The general Social Movement Theory (SMT), as well as a vast amount of the literature on class formation are therefore largely contradicted, opening up new territories for discussion on how to build a bourgeoisie without the state's support (Social Mobilisation Theory, Resource Mobilisation Theory) and if, eventually, the middle class always produces democratic movements (the emergence of a social group out of backwardness and isolation into near dominance of a political order).

The uniqueness of the Lebanese Shi'a in creating a middle class and entrepreneurial business bourgeoisie (mostly through a conspicuous use of remittances) out of a formerly disenfranchised and isolated community is rather peculiar. There is no other evidence in all other states of the region of a marginalised sectarian sociopolitical group who was able to 'create' an educated middle class that 'invaded' the state and to some extent replaced it. It is extremely unlikely that the Lebanese Shi'a experience could be replicated elsewhere.

In a continuous tension that demonstrates the clash between the neoliberal practices and policies of Amal and Hezbollah and the latter state interventionist thought, the

double-edge success of Hezbollah's social services and for-profit businesses resulted at first in an improvement of the Shi'a's socio-economic status, and at the same time for the party itself because its popularity grew and was enhanced. Indeed, Amal and Hezbollah, through their networks and businesses, succeeded in transforming the Shi'a victimization complex into meaningful values of justice, solidarity, community, sacrifice, progress etc – which, in turn, instigate high self-esteem and a solid sense of pride.

The social class described here is at once an economic class related to the control of multiple forms of capital (and neoliberal practices), and produced by local, national, and transnational networks related to flows of services, money, and remittances. What is the social, political and spatial status of this 'new' (entrepreneurial) bourgeoisie? How does kinship, class affiliation, ethnicity and identity influence the transformation of capitals? ('the sect as a class').

How did the Lebanese confessional groups re-organised and reshuffled the capitals (P. Bourdieu) accumulated through diaspora remittances and diaspora enterprises? In what way did Amal and Hezbollah negotiate/oppose the state and dominate/replace the state respectively? How hegemonic is the Lebanese post-war middle class? Who controls who? By massively investing and transforming economic capital into social capital - what is the final outcome of this investment? What is the sociality of this entrepreneurship (the cultural aspect of Shiite Lebanese middle class and the shift from disenfranchised community to a locus of power enacting clientelistic and neoliberal practices)? In which way does the formation of the Lebanese Shiite middle class contradict the classical Marxist paradigm on class formation?

Migration and Diaspora Policy

Urban Regeneration under the Smart Cities Mission (Programme) & implications for diffusion of migration flows

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The Smart Cities Mission of Government of India has rationales that include: reducing concentration of migration inflow into the existing large urban centres, and creating sustainable state of the art infrastructure and facilities in hubs that can be abreast or ahead of the global socio-economic development trajectory.

From the perspective of migration to urban centres being diffused, a concern is that of recalibrating the existing community structures and its interfaces with the potential new influx. Understanding this process can draw on lessons from strategies deployed in design, implementation and evaluation of similar urban regeneration programmes elsewhere in the world albeit, with contextual embedment

for the Indian context. This paper is an effort to engage with understanding migration diffusion and the interfaces of consequence from the perspective of aspirations from the Smart Cities programme. It draws on experiences of urban regeneration from across the world to develop a critical discussion for informing policy and practice as the smart cities mission gathers momentum.

International Migration of Healthcare Human Resource and Policy Challenges

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Maharashtra, with leading institutional capacity generates stock of healthcare professionals yet it faces problem of workforce unavailability in public facilities. The problem of unmet public health needs before resource deficient country like India is further accentuated by the international migration among healthcare human resources. Objectives: This study aimed to explore new dynamics of international migration among graduating medical and dental students in Konkan division of Maharashtra.

Methodology: Self-administered questionnaire was used to collect primary data on proposed plan about international migration from 216 medical and dental students. Secondary data on magnitude and trends of international migration were accessed through websites of concerned affiliating institutes. Number of applications received for transcripts and eligibility certificates were taken as an indication of intention for migration. Findings: Sixty percent of the graduating students declared their intention for migration. Study revealed that more students from private institutes intended to migrate abroad than those from government institutes. Strict implementation of policies such as bond for mandatory rural service can be rationale behind declining trend noticed post year 2010 among medical students who graduated from government institutes. Non-existence of similar policy for dental and medical students from private colleges, showed increasing trend of intention for migration.

Poor compensation and corruption are two major push factors, while better scope for future economic growth and better working environment in foreign country are two major, pull factors among foreign aspirants.

Perceived impact of policies reported by 62 per cent of study participants showed that liberalisation and globalisation will promote migration. Continuing medical / dental education (CMD/DME) (60 per cent) and existence of positive relationships between community and health care professionals (70 per cent) will reduce migration. Aspiration for higher education and jobs are two prime purposes behind international migration over serving native nation, soon after graduation. Policies on ethical international recruitment need to be developed and effectively used to regulate International Migration of Healthcare Human Resource.

Towards an International Organisation for Migration Governance

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International migration represents one of the most obvious contemporary manifestations of globalization (Betts, 2011). As a result of it, migration has become a matter of common interest as it affects every state be it a country of emigration or country of immigration. However, the arena of migration lacks global governance. One of the attributed reasons for this has been the broad nature of international migration law. The international legal regime governing migration resembles a 'giant unassembled juridical jigsaw puzzle' which implies that it is not a self-contained regime as laws governing gender, trade or environment (Chetail, 2014). Despite the lack of an international body to regulate migration the regime has been witnessed by an array of wide range of bilateral and unilateral institutions and processes. The prominent institution among them has been the GATS Mode 4 facilitating temporary migration of high skilled-workers among the member states of WTO. But, unlike trade, multilateralising migration management finds barriers among states since it is not considered as a public good although few aspects of migration like refugee protection and protection against smuggling and trafficking display qualities of public good.

According to the UN Population Facts Division, there are 232 million migrants constituting 3.2 per cent of the world population among them more than ninety percent represents migrant workers and their family members. In the absence of an international institution governing migration the norms governing the regulation of migrant workers is left to the sovereign discretion of the destination state. This could have an adverse affect on the protection of the rights of low-skilled, semi-skilled, and un-skilled workers flowing from the developing states as none of the present regimes cater to their interest. In this vacuum many scholars and international human rights body has expressed their concern to set up a new international organisation to facilitate migration. A new regime will compile the existing migration laws and could 'ensure greater orderliness and predictability in the movement of people serving and balancing the interest of the sending and receiving countries alike' (Ghosh, 2000). Hence, this paper aims to study the diverse set of arguments on the scope of developing a new international organisation for migration offered by various academicians, policy makers, and institutions and will suggest new framework for the same.

Modelling gravitational effects of diasporic influences on migratory patterns

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Migration as a term has undergone massive connotative transformations in the past century with economists,

sociologists and demographers using the term to recreate their own versions. There has been a burgeoning amount of literature that explains the massive migration drives that the world has witnessed. The scrutiny of economics has been largely contained in the domains of remittances and economic benefits that appear primarily due to wage differentials and suitable economic conditions. Recent episodes of mass migration from ISIS affected countries towards more developed nations has served to strengthen the discourse and the role that diaspora (host and source) plays in the equation. This paper aims at providing a base for analysing diaspora creation due to the emergence of particular sectors that provide wage differentials and economic conditions that are quite robust compared to the source region. The study proposes that this diaspora creation leads to differential migration patterns. Ravenstein's (1895) gravity model, with major modifications (ref. Greenwood and Hunt, 2000), is, with advances in computational methodology, a great starting point to model economic conditions that may lead to the creation of a particular regional diaspora. Modelling diaspora creation in economic models is tricky as its theoretical independence is confounded due to proliferation of the term in common parlance as well as academics. Also, their temporal and spatial heterogeneity makes it difficult to model and handle them in economic models. The widening of horizons has created hurdles in the induction of Diasporas in gravity models that explain migration patterns. The effect of Diasporas has been unrefuted in literature; it is just the case that its rightful place has not been claimed in economic models. This paper does not intend to redefine Diasporas; it attempts to situate the examination of economic effects on diaspora creation that lead to migration pattern changes.

Role of Diaspora and its Implications on the Indian Foreign Policy

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The diaspora constitutes the second largest diaspora in the world after the Chinese. The Indian Diaspora, comprising an estimated twenty-five million people of the Indian origin and nonresidents Indians spread across 110 countries is a huge asset for the country. Diaspora is one of the important constituent or tool for soft power diplomacy and has always played an important role in the Indian foreign policy. The present BJP government under the leadership of Modi underscored the fact that the people from this community, settled in countries far away from India since long have been contributing significantly to the development of India, especially of late in terms of investment, foreign trade, transfer of technology and skills, development of cultural linkages with foreign countries. Prime Minister Narendra Modi has taken this policy more significantly than his predecessors and made the role of diaspora as a central part of his foreign policy. He has made it a point to address the

diaspora community in each country outlining India's needs and priorities and urging the diaspora to invest in India. Diaspora is central to India's development journey and as a strategic asset in promoting India's foreign policy objectives.

The support for India during Kargil, nuclear tests and the agreement between India and the Indo-US nuclear deal acted as a lobbying or pressure groups to promote India's interests. The Indian diaspora is now increasingly active in local politics in the host countries being either part a part of the government or former leading the government in some countries. They play the role of mediators, facilitators lobby and advocacy groups for taking primacy of India's national security.

The paper will analyse the role of diaspora especially in the present BJP government and its implications on the foreign policy. It will assess how the diaspora has emerged as one of the important strategic asset for India's foreign policy.

Pro-Bumiputera policies, Malay Supremacy and systemic marginalization of Indian community in Malaysia

Dr. Pranav Kumar, *Assistant Professor, Motilal Nehru College, University of Delhi* and Dr. Namita Kumari, *Assistant Professor, SPM College, University of Delhi*

In the aftermath of the 1969 riots the government of Malaysia responded with a "New Economic Policy" (NEP). Later even new cultural policy was introduced. The stated goals of the policies were to improve the condition of the bumiputrawith preferences in university admissions and for civil-service jobs. The Billed in 1971 as a temporary measure, the NEP has become central to a system of corrupt patronage. In Malaysia the bumiputera includes the people of Malay race and other indigenous groups. In a multicultural society of Malaysia, the policy excludes Chinese and Indian ethnic minorities. In last four decades the policies which were billed temporary has taken permanent character. The policy has disproportionately benefited the Malay community and has led to the dominance and supremacy of Malay community in Malaysian society. The Indian community is Malaysia is around 7% of the population of Malaysia in 2016 (2.8million people). The Indian population in Malaysia is largely a result of the labour migration from South India in colonial period to work on the plantation farms and tin mines. A large majority of the Indian population in Malaysia are working class people. As a result of the pro Malay policies of the government, the Indians are systematically discriminated in every sphere of education and society. Their access to higher education is hampered and their cultural rights are restricted. The Indian community is still many times branded as Illegal foreigners by the Malay chauvinists. Despite being the secondpoorest community in Malaysia, they do not get benefits from the state. This paper will explore the consequences of pro-bumiputera

policy on Indian community in Malaysia. The paper will also try to analyse the reactions of the Chinese and Indian governments towards protecting the interests of their diaspora.

Strategic Role of Indian Diaspora in India's Policy towards Southeast Asia

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Relations between India and Southeast Asia traverse long time before the advent of Look East and Act East Policies. With Southeast Asia gaining strategic importance in recent times the role of Indian Diaspora in the region becomes one of the critical components in India's foreign policy. Shared cultural and historical links and waves of migration at various junctures provide for continuity and extension of the Indian policy towards Southeast Asia. Although Diaspora has been recognized as an important instrument there remains a lot of potential for its increased role in foreign policy. One of the reasons could be that the role of Indian Diaspora has more often than not been considered more in the capacity of cultural diplomacy or Track II diplomacy. With India's interests in Southeast Asia being diverse such as natural resources, blue economy, maritime security, counter-terrorism, sea lanes of communication etc. it becomes imperative for India to follow a strategically proactive foreign policy. In order to accomplish this objective there is a greater need for the Indian Diaspora to play a more definitive role. Also India's foreign policy must demarcate the role of the Diaspora in foreign and security policies. Thus the Indian Diaspora can play a bigger role than just being the cultural ambassadors of India and so its potential must be realized in full.

An Assessment of the India's Diaspora Policies Since 1991 towards the overall development of the country

Dr Amit Kumar Srivastava, *Assistant Regional Director, IGNOU Regional, Centre, Lucknow*

It has been seen that, in last two decades Government of India has formulated number of Diaspora policies with the focus to involve Indian origin people in the process of Nation building. Prior to 1991 when India had closed economy, there were restrictions on foreign contributions, businesses, or investment by Indian people settled abroad. However with the opening up of the Indian Economy in 1991 government focused extensively on the diasporic Indians and use their expertise as a change agent in the area of trade, investment, technology etc. Besides this government had also used the linked Indians relations in developed countries like United States, United Kingdom etc to build momentum and international support for the national policies implemented in India. Further the important role played by Indians abroad in multinational companies, legislature, judiciary especially in United States and Canada has further forced government of

India to take more proactive approach towards Diaspora community.

The organization of various event in India in the early 2000 like annual diaspora conference, Pravasi Bharatiya Divas by Indian government served as a platform for interaction between overseas Indians and various other stake holders like businessmen, cultural and charity organizations etc.

In recent time organization of the grand meeting with Indian Diaspora during overseas visit of the Prime Minister in United States, United Kingdom, Australia etc further reflected government of India willingness to interact with the Indian diaspora.

In the light of the above, research paper will explore further in detail various policies and programmes of Government of India since the opening up of Indian economy in 1991, to engage with the India diaspora towards the strengthening of Indian economy and its future implications in the overall development of the country.

Migration: Policies & Perspectives

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Dr. Ajay Mahurkar, *Associate Professor, IGNOU, School of Social Science (SOSS)*

Immigration, the consequence of migration, has crucial and important global phenomena, which have different weigh for different countries; developed, developing and underdeveloped. The victory of Donald Trump may be the effects of immigration; he remarks on his presidential campaign that immigration will be controlled as well as to stop, so that Americans origin will be survived as well as develop themselves through earnings which are captured by visible and invisible qualified migrated human beings. Socio-economic conditions of Americans have been analyzed in context of migration and have been used in political campaign, have tremendous effects in politics; Donald Trump, the Republican candidate in presidential election, have elected as the President of USA. The International Migration Report (2015) mentions about the migrated people who are staying outside of their native countries are 244 million people or 3.3 percent of World's population. Migrations from one country to another country have positive as well as negative impact both the migrated countries and host countries. Migration from Bangladesh to India or Mexico or other countries to America (USA) have mixed reaction. H-IB and skilled worker visa are costly as America's decision to raise thousands of Dollar. Refuses are entering illegally to another countries, are another type of migration.

Indian students are murdered in Australia different occasions, are problematic to exchange ideas, culture, technology and other aspects for harmony as well as development. People migrated not for single cause but there are multiple or complex causes by which people

move. The causes are political violence, persecution, and natural disaster. The main objectives of the paper are: i) how visible and invisible (out-sourcing) migration affects the developed countries, developing countries and underdeveloped countries, ii) general migration theory (push and pull factors) are analyzed and try to find-out its importance in contemporary global society for harmony. It is concluded that contemporary migration policies are important tool to develop countries as well global in significant and meaningful way.

Migration Policy and Practice in India: Missing Links

Dr. R.R. Patil, *Associate Professor, Department of Social Work, Jamia Millia Islamia, New Delhi-110025*

Migration has become one of the most defining issues for development in the contemporary society. Migrant labourer has been increasing in India despite regulations, violence against migrants and skepticism about impact of migration on wage differentials and development. The migrant community contributes cheap labour and skills to work destination and income and remittance to home destination. Largely with low skills and semi-skills migrant workers work in hard and abusive work conditions. In India at present more than 100 million migrant worker works as cheap labourer in unorganized sector without social security and legal protection.

Although in the recent past, there is a growing interest in understanding migration, better governance of migrant labour and social security and legal protection for migrant labour. But comprehensive policy mechanism to tackle the migration phenomenon is abysmally low and there is a serious lack of development initiatives focused on migration in India. It is in this context, the present paper take an overview of internal migration and issues of internal migrants in India. Similarly, the paper examines the role of national policy, legal provision and civil society organization in protecting the rights of migrant labour in India. At the end, the paper highlights the state and non-state actor's constraints in minimizing the problems of migrant labourer and the nature of prospective policy and practice on migration in India.

Diaspora Remittances and Development

KNOMAD and Remittances to Developing Countries: A Case of Remittances by Indian Migrant in Africa

Dr. Shahanshah Gulpham, *Assistant Professor, Department of South African and Brazilian Studies, AMU, Aligarh and Dr. Shekh Belal Ahmad, Department of Sociology, AMU, Aligarh*

The Global Knowledge Partnership on Migration and Development (KNOMAD) is a global hub of knowledge and policy expertise on migration and developing

issues. It is an initiative co-ordinate by the World Bank that has been established and envisaged as a platform for synthesizing and generating knowledge and policy expertise of migration and developmental discourses. As per the data released by KNOMAD, India is the top recipient country of recorded remittances followed by China in 2015. Remittances are playing an increasingly large role in the economies of many countries specially India. According to World Bank estimates, remittances will total US\$ 585.1 billion in 2016, of which US\$ 442 billion went to developing countries including India that involved 250 million migrant workers.

India shows very little compensation of employees but large personal transfers, although it is well known that India supplies a large number of temporary information technology workers to the United States and to European countries. And, India's remittances may have been classified as nonresident deposits, especially those in local currency terms. The top migrant corridor was also Bangladesh-India reflect on third position on world map by the report of KNOMAD.

India received US\$70.39 billion in remittances from across the world in 2014. It was increased US\$ 72.20 billion in 2015. Despite of weakness of workforce in 2016, India is receiving US\$65.5 billion and has been top position since last 8 years. In 2011 census, the largest number of diasporic Indians (35%) lived in Asia. A fifth of the diaspora were in the gulf region, with 14 percent in Northern America, 13 percent on the African continent, and 10 percent in Europe.

The Caribbean and Oceania accounted for only a small share, 6.5 percent and 3.3.percent respectively. The present paper would be analyzing Indian diasporas specially living in African continent (13%) and their remittances to India. This will be also emphasis on the affect of their remittance in Indian economy with the possible way in which the developmental perspective and innovative initiatives is going on in African continent by Indian migrants. Finally, some policy formation and relevant suggestion would be explored by the author for betterment of the Indian diaspora as well as hosting countries.

Monetary and non-monetary remittances of Egyptians abroad

Ayman Zohry, *Ph.D., President of the Egyptian Society for Migration Studies (EGYMIG)*

Remittances are the most important economic contribution of the diaspora in the development of their home countries. Despite the fact that monetary remittances are the most important diaspora contribution to their origin, diaspora contributions are not limited to monetary remittances. in this paper, an attempt is made to analyze the flow of monetary remittances of Egyptian abroad to their origin as well as non-monetary remittances. In this context, non-monetary remittances are defined as the thoughts and

ideas transferred by migrants to their origin as well as the monetary remittances brought back to origin by return migrants. Monetary remittances data represents the quantitative aspect of the study while the non-monetary aspects are analyzed qualitatively. The paper aims at assessing the impact of both monetary and non-monetary remittances.

Migrants remit money, goods and commodities, as well as ideas and behaviors that affect sending countries, positively or negatively. Levitt calls these kinds of remittances "social remittances": "Social remittances are the ideas, behaviors, identities, and social capital that flow from receiving- to sending- communities" (Levitt, 1998:927). She further identifies three types of social remittances; normative structures (ideas, values, and beliefs), systems of practice (actions shaped by normative structures), and social capital (Levitt, 1998).

The paper will use the statistics on monetary remittances available by the World Bank and the Central Bank of Egypt. Data on non-monetary remittances will depend on field surveys carried out in Egypt in the last decade. This will include the study of Zohry 2010 on Egyptian diaspora and development, the findings of the Egyptian International Migration Survey 2013, and other small scale qualitative surveys.

The Role of Migration and Remittances in Bihari migrants

Dr. Om prakash manjhi, *PhD in sociology (IGNOU)*

This paper sheds light on the issue of internal migration for remittances and development challenges. The paper is a first step towards addressing the issue of domestic remittances, sending by migrants of his origin. This paper has sorted some important questions. Are domestic remittances raising the social status of migrant families? Secondly where are migrant families spending these remittances?

Migration tends to be seen as problematic, in academic and policy debates, and in the popular press. It is often seen as the consequences of ruptures of environmental disaster, economic exploitation or political or civil tensions and violence. And it is often perceived to be a cause of problem like health problems, brain drain, political or social instability, declining law and order and unraveling social fabric and support systems. Through this discussion we can say that migration can have both positive and negative economic, social and cultural implications for countries of origin, remittances are the most tangible and least controversial link between migration and development.

One frequent criticism leveled against remittance income is that it is not sustainable because recipients "squander" these funds on consumption. However, the evidence disputes this view, showing that families spend remittances disproportionately on human capital –building areas, compared to how they spend other forms of income.

Through Whole discussion we have critegories our objective in four parts, life style of migrants, social status, domestic consumerism and cultural differences. We have tried to understand the whole scenario of this issue. We have used research methodology and scientific tools to analyse the data. We have also taken interview, case studies and primary, secondary data, journal, books etc.

International migration, Remittances and Household Development: Evidence from Uttar Pradesh, Bihar and Kerala

Dr. Sandhya Mahapatro, *Assistant Professor, A.N.Sinha Insitute of Social Studies, Economics Division*

In recent there is significant increase in international migration from the Northern states of India such as Bihar and Uttar Pradesh which was earlier predominant in Kerala. Migration studies till date emphasises more on casual process of internal migration in these states with limited emphasis on impact of migration on household well being. The present study is an attempt to understand the impact of remittances from international migrants on household development measured in the domain of consumption, health education and investment. To examine this aspect the present study analyses the expenditure pattern of migrant and non-migrant households. Further, to understand the influence of socio-economic institutions in utilisation patterns of remittances and consequently on household well being, a comparative assessment of Bihar and UP with Kerala will be carried out as these states are different in socio-culturally and economic dimension. Put differently, how there is reallocation of spending priorities takes place due to migration and the way it differ from non-migrant household is analysed. To carry out the objective National Sample Survey, 2007-08 is used followed by appropriate multivariate technique. The preliminary findings of the study suggest that compared to non-recipient households, households receiving remittances spend less on food and more on education and health care. With regard to use of remittances, regional difference is largely observed. As remittances enhance human capital and income level there is a need for strengthening the policies to encourage the smoother flow of remittance and the better use of the funds.

Migration, Remittances and Development in India: A Study of Indian Diaspora in the Gulf

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There are about 7 million Indian Diasporic communities in the Gulf Countries. They constitute about one-third of the total expatriate population and more than 10 per cent of the total Gulf population. The largest number of Indians lives in Saudi Arabia and the UAE. There is considerable number of Indian presence in other Gulf countries as well. In the 1980s and 1990s, Keralites constituted the major group followed by Tamil Nadu. But now the latest

data shows that the Uttar Pradesh has acquired the first position among Indian immigrant in this region. The skill composition of the Indian workforce was earlier dominated by unskilled and semi-skilled workers, but now the composition of highly skilled workforce rose considerably. Currently, the Gulf migrants are the major source of remittances and foreign exchange to India. India received US\$71 billion in 2015 from abroad. Out of this remittance, the share of the Gulf is significant.

The main aim of this paper is to examine the emerging trends of migration from India to the Gulf and its effects on migrants' households in India. An attempt has been made to examine the annual trends of Indian labour outflow as well as the volume of Indian migrants present in this region during the last three decades. How has it affected the Indian economy and society as well as the Gulf has been dealt with in this paper briefly? The working and living conditions of migrant workers in the Gulf countries has also been examined. However, the overall effects of the Gulf migration have been the focus of attention in this paper? As the Gulf migration plays an important role in benefiting India as well as the Gulf in many ways. As we know that the Gulf region has been one of the most important destinations for a large number of Indian workers especially semiskilled and unskilled and there are over 6 million Indians working in the Gulf. This population mobility has had positive impact on India's employment, balance of payments, commodity export, business profits and government earnings. The inflow of the Gulf remittances is playing a major role in this direction. This migration has also provided a cheap labour to the Gulf countries as well. So we can say that both India and the Gulf countries are benefitted enormously due to the mobility of labour from India. All these issues have been briefly examined in this paper.

Remittance Flows to China and India: A Comparative Analysis

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Amidst estimated fall in the growth rate of remittances to developing countries from 3.2 per cent in 2014 to 0.4 per cent in 2015, due to economic weakness in the major remittance-sending countries, India and China have emerged in 2015 as the two top remittance-receiving country, with an estimated amount of \$69 billion and \$64 billion, respectively. In recent past, both these countries have surpassed other top receiving countries like Mexico, the Philippines and France. Inward remittances to developing countries are very important because of their steady flow and higher reliability in comparison to official development assistance and foreign direct investment and has potentially become a development finance source. Remittances have become all the more important for these two Asian developing countries give their development needs and aspirations. This present

paper seeks to compare the flows of foreign remittance to India vis-à-vis China. In my preliminary research findings it has been found that China's remittance source countries have undergone change from the traditional South-East Asian nations to USA, Canada, etc. For India the Middle East countries are the major sources of remittances apart from USA. Unlike India, the growth of remittance flows to China is of recent trend. In its final form the research paper would bring in a picture of a comparative trend pattern of remittance flows to these two countries, the reasons of migrants choosing those countries, the reason of change in the source countries over the past, the use of remittance in these two countries at their home economies as well as the future possible trend of remittance flow and its source countries for both India and China. The paper would have suggestion for proper use of remittance in these countries to overcome the development concerns.

International Migration and Remittances, Its Socio-Economic Impact: A Case Study of Telangana, India

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International migration has been evident for the major source of remittances as they have been increasing in the Indian economy and the foreign exchange reserves are swelling year to year. India is the highest remittances receiving country in the world with USD 72.2 billion in 2015. Indian immigrants have been contributing to the economic development in both origin and destination countries. Results from macro-economic studies suggest that remittances potential driver for poverty reduction in the rural India. Besides, social remittances are contributing to the economic development of rural economy. Much of the research has been done on remittance and economic development. However, less seriously explored are the impact of migration upon the family members of the emigrants who are left behind.

As international migration is a highly engendered process, with mostly men leaving and women staying behind, it is of particular importance to better understand the effects of this mostly male outmigration on family members. Moreover, the social and psychological problems of family members of Gulf emigrants in rural Telangana (from where many migrants go to the Gulf countries as blue-caller workers) are an unanswered question. In this context, the study explores the impact of Gulf migration on the socio-economic development and the family members' psychological experiences. The survey would be conducted in Telangana to collect data from the field as well as review secondary literature. The primary data collection includes personal interviews and group discussions with migrants, returned migrants, families of migrants and non-migrant families. This study is proposed to use both qualitative and quantitative research methods for analysis.

Migration, Remittances and Development: A Study of Selected Villages in Gujarat

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In the present globalized era, where world has become one village, development has also spread in various ways. State of Gujarat has drawn attention of critics due to government's plans of developments, and the term 'Gujarat Model' has become the most discussed among critics, academicians as well as political analysts. Gujarat's city area has become part of commercial development. Commercial development always takes place at the cost of nature and land. All people have to pay for it in some or the other ways. For example, farmers are losing their land in the name of development. But there is another category called 'social development' which is not at the cost of the deprivation of poor or middle class people. Globalization and international migration from Gujarat has brought social development to the state. Villages of Gujarat, especially NRI villages, have acquired new means for social development as a result of the philanthropic nature of NRGs (Non-Resident Gujarati). NRGs have a tendency to look back to home-town and develop it in all possible forms. They have developed their home towns, villages in Gujarat with several development projects. Social development and to some extent community development is a significant outcome of migration and remittances in Gujarat as many developmental activities have been done with the help of remittances. This paper aims to examine how philanthropic nature of NRGs is bringing development to the villages of Gujarat. Researcher analyzes the data collected by visiting selected villages and taking personal interviews of villagers in selected villages of Gujarat and intends to engage in analyzing what kind of developments is taking place and formalize who the local people are getting benefits out of that.

Impact of Migration and Its Remittances on Economic Growth and Consumption Expenditure of India

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Migration of human beings across national boundaries is a universal phenomenon. The earliest inhabitants migrated to avoid their enemies but present day migration is largely motivated by economic reasons. Remittances refer to transfers made from earnings or the accumulated stock of wealth by individual migrants to their country of origin. Remittance inflows to India were found to be highest from United Arab Emirates, Saudi Arabia and United States. India receives remittances from both highly skilled and semi skilled workers. Remittance outflows from India

were highest towards Bangladesh, which accounts for nearly three fourth of the total. Nepal and Sri Lanka are the countries which receives significant remittances from India. The nature of effect, of the remittance inflows and remittance outflows of India on the impact of Economic Growth of India and Final Consumption Expenditure forms the crux of this study. The study employed the Augmented Dickey Fuller (ADF) test for unit root to test stationarity of the data, and variables were found to be integrated in mixture of order zero and one. Autoregressive Distributed Lag (ARDL) Approach to Cointegration Model was applied to examine whether the variables are cointegrated or not, Bound Test findings shows the presence of long run association between the variables. Long run estimates showed the presence of a positive and significant relationship between Remittance inflows and remittance outflows of India with Gross Domestic Product (GDP). In the short run, both remittance inflows and remittance outflows exhibited a positive impact on GDP but it was found to be insignificant with GDP. The study also observed the impact of remittance inflows on final consumption expenditure was positive and significant in both short run and long run and remittance outflows were insignificant in both short run and long run

International Migration and Remittances: A Development Mantra for Rural Punjab

Samita Behl, *Research Scholar, Dr. Lakhwinder Singh, Professor and Head of the Department, Department of Economics, Punjabi University, Patiala*

Punjab state occupies rank two in terms of outmigration (immigration) and remittances in India. Punjab remains the pioneer state for outmigration (immigration) to other developed and developing economies. Remittances, the direct outcome of the international migration and the local development are positively correlated. This work is a modest attempt to identify and examine the positive impact of the international remittances, if exists, on the rural household behaviour. We have also compared the similar behaviour between the remittances receiving and non remittances receiving households. With this aim of the research, primary survey has been conducted across 385 rural households of Majha, Malwa and Doaba regions of the state. The results of binary logistic regression supports that these international remittances contribute to the development of the state in general and that of the rural households in particular. There is improved nutritional value of food intake, change in the investment pattern for the residential dwellings, increased enrolment ratios of children in educational institutions and investment in other occupation opportunities. The empirical evidences also support the higher level of educational attainment, health status, female empowerment and gender equality across rural households of Punjab state. Hence, these remittances act as a development strategy for the rural households of the state.

A Study on Remittances and Development Outcomes Evidence from India

Bhupesh Gopal Chintamani, *Research Scholar Gokhale Institute of Politics and Economics, Pune*

India has occupied a prominent position in the global remittance atlas especially after the emergence of oil-backed economies in west Asia. It getting benefited as its diaspora spread across the world. Maximizing remittance has become increasing an important external source of many developing countries. Many developing countries take a measure to increase the remittance flows as its second largest source after foreign direct investment (FDI) in developing countries. Thus, it's raising income, more stable source of income during the boom and become less volatile by nature. This paper deals with two-channel of work, one is conceptual and another is empirical outline which will examine the importance of remittance and there benefits in India. The conceptual importance will be done with evaluating research paper and for empirical outline deals with RBI data. Literature confirms that there is a positive connection between remittance and economic developments in India; however, it is not necessary that economic growth attributable to remittances, development will consequently lead to an increase inflows and productive investment.

Migration and Refugee

Paradox of Non-life: State in the life of Rohingya (Refugees) in Bangladesh

Dr. Nasir Uddin, *Professor, Department of Anthropology, University of Chittagong, Chittagong-4331, Bangladesh*

The structure of modern state has produced the idea of citizenship making people as a legal object instead of human subject. The emergence of state thus produced the category of stateless people who are not recognized as nationals by any state though the Universal Declaration of Human Rights (1948) confirms that "everyone has the right to a nationality." Since statelessness confirms people belonging to no state, they cannot claim any rights from any state. Therefore the life of stateless people like refugees or asylum seekers can easily become subject to injustice, atrocities, and discrimination what George Agamben (1998) calls 'bare life'; a non-life before the law. This paper examines the plight of a group of 'non-life' known as the Rohingyas living in Bangladesh.

The Rohingyas have been living in Myanmar for centuries, but they became stateless soon after Myanmar enacted its Citizenship Law in 1982 which conferred citizenship to 135 nationals excluding Rohingyas. Since then many Rohingyas fled to Bangladesh, Thailand, Malaysia and Middle Eastern countries for persecution.

In Bangladesh the Rohingyas are known as both refugees (who live in the official camps controlled by UNHCR) and

illegal migrants (who are unregistered and live in either makeshift camps or local shelters) due to their legal status of non-citizens, which determines their non-existence in state structure. As such, the Rohingyas are in nowhere in the legal framework of either Bangladesh or Myanmar. Therefore, the Rohingyas experience persecutions, atrocities and everyday forms of discrimination committed by the state despite being stateless people as non-life. This paper explains how the state is very much present in Rohingya life and how their lives are shaped and controlled by the state in the form of 'bio-politics' (Foucault, 1976) and 'geontologies' (Povinelli, 2016). With the empirically informed analysis, the paper argues that the state itself produces 'non-life' in its structure, but it regulates, controls and discriminates them to confirm their state of 'non-life'.

Refugee crisis and its implications for Europe

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The ongoing Syrian civil war has transformed into a full-blown European refugee crisis with the massive influx of refugees entering into Europe in search of pasturelands. The crisis has exposed the European Union's inability and incoherence among member states to deal with refugee problems collectively. It further underlines the political weakness of the Union. The founding principles of the European Union such as the rule of law, good governance, democracy and human rights makes this region a safe place for people suffering under the dictatorial regimes in the Middle East. The refugee crisis in Europe has further strengthened and validates my belief on Samuel P Huntington's Theory of clash of civilization that contemporary conflicts in any part of the globe will be based on the differences between civilizations rather than ideological differences. The primary objective of the paper is to critically analyze why infiltration of refugees into Europe regarded as the crisis and to critically examine the social political and economic implications of refugees in the Europe, considering the fact that most of the refugees entering into Europe are culturally different from the indigenous European people, which has created an ethnic tensions within the region. This paper will also look at the issues of cultural conflicts and cultural assertiveness in the region and try to understand the complexities involved in the member states different stand on the refugee. This paper will reflect upon the EU's policy mechanisms, and recommendations to combat the refugee crisis, and the paper will also refer to UNHCR's reaction on the same issue.

Exploring the World of Burmese Refugees, Searching for Home in Exile

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The primary aim of the paper is to understand the experience of being a "Burmese Refugee" in India. This study explored, reasons for leaving Burma, experience of fleeing, difficulties faced in India, sense of loss and trauma, and achievements of refugees in the host country. It also examined the extent of salience of being a refugee and acculturative stress experienced by the Burmese Refugees. In addition, the focus has also been to explore if the refugees from Burma have had the opportunity to continue their education in exile.

Length of stay and the role of gender were also assessed in studying the experience in exile. The tools administered were the Semi-Structured interview, "Who Am I" method, Acculturative Stress Scale for International Students (1950), Beck's Anxiety Inventory, Beck's Depression Inventory, and Semi-Structured interviews.

These tools further shed light on the struggle of the refugees and the how the changes in their environment have ruptured their continuity of life. Results indicated a significant difference between the stress scores of the men and the women participants, this might be because the latter stated experiencing various forms of sexual abuse. Results also revealed that the women participants had a much higher salience of identity of being a refugee than men.

Also, a decrease in the stress scales, levels of anxiety and degree of depression for refugees was seen as the length of stay in the host country increased. Further, the study revealed, any attempt to rehabilitate refugees was contingent on providing funds for continuing their education. This served little purpose in restoring their dignity and psychological well being. Lastly, the study found that, urgency for mental health has never taken precedence in public policy making in India, even when dealing with traumatized populations, like refugees.

Afghan Refugee Crisis: A Challenge for Regional Stability

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Decades of conflicts, war and serious human rights abuses have forced millions of Afghan men; women and children to flee their homeland seek refuge in other parts of country as well as in foreign countries. Years of war profoundly shook Afghanistan and pushed a third of its population in exile, making them one the world's largest conflict diasporas. While Afghanistan refugee population is dispersed among 72 different countries, 96 percent of these displaced Afghans reside in the neighbouring countries like Pakistan and Iran. Out-migration has been continuously taking place in search of livelihoods and safety. Moreover, conflicts and tribal feuds have been major causes of migration.

At the beginning of the 1960s, rural-urban migration became predominate in and around Afghanistan with

need, for development and better living standards, forcing locals to migrate internally and externally. Large scale labor migration of Afghans also took place regularly. It is also culminating in an exchange of cultural, religious and ethnic ideas. In spite of unprecedented waves of returns following the fall of Taliban and the establishment of a government backed by the International community, multidirectional cross-border movement have not come to an end. These Afghan refugees have been assisted through various programmes to return to their homeland. Afghan refugees have been subject of the largest repatriation programmes undertaken by international community, yet they continue to be one of the most protracted subjects in the world. This paper tries to analyze that to what extent Afghan migrants have been successful in returning their homeland after 2001 and how international community plays important role in providing facilities to Afghan refugees in getting them back to their homeland. It also focuses on the challenges faced by Afghan government in accomplishing this herculean task.

Performativity of being a Refugee or the parable of Untouchability: The Namasudra Experience

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This paper will attempt to delineate the impetus in the identity formation of Namasudra community in relation to the politics of Casteism, reservations, boundaries within minority categories. One would contextualize the ritual and mythological dimensions of the Namasudra performance practices in relation to the complex articulation of the self and the community and also the modes of communication in and through art in the contemporary milieu. One would also keep in mind their diasporic cultural dynamics. The study is not limited to colonial Bengal, but cuts across two other major historically discursive junctures i.e. 1947-India's Independence and 1971- formation of Bangladesh. The first rupture in the history of the Indian sub-continent propelled PromathaRanjan Thakur (PR Thakur), son of Guruchand Thakur, to migrate and establish a base at Thakunagar, North 24 Parganas, West Bengal, in India after 1947. The next rupture-formation of Bangladesh consolidated the community in terms of its present articulation being scattered all over India.

The above mentioned articulation can be read in terms of how a community now performs its existence in absence, as a mooring and as a sense of rootlessness. Its articulation is reiterated in the sign displaying the words 'THE EXILE' engraved above the entrance of the house at Thakunagar, Bangaon, West Bengal. It is not irrelevant to examine these words as a 'performative': Binapani Devi sits directly under the sign blessing all the Namasudra devotees who attend the BaruniMela every year. One would need to minutely study these details and substantiate them alongside the performative practices of the Matua. The paper will also engage with the question of performativity as a key

point of analysis, which will facilitate in understanding the complexity of identity formation, displacement narratives and various developmental initiatives taken up by the community to regain their social and cultural base in contemporary India and Bangladesh.

Refugees and International Conventions: The Imperatives of Indian Perspective

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Present days refugees have become a global challenge affecting state, society and individual, especially to the host countries. The influx of refugees inflicts a number of socio-economic and political burdens to the host countries in response to accommodate them through the measures of resettlement and rehabilitation. As one of the most notable refugee receiving states of the world, India is having large number of refugee population that have entered from Sri Lanka, Tibet, China, Burma, Bhutan, Afghanistan, Nepal, Bangladesh and from other countries too (Benoit, 2004 and Bhattacharya, 2008). Being not a signatory to the notable International legal provisions passed for the betterment of refugees such as the United Nations Convention (1951) and protocol (1967), Indian approach towards the refugees is worthy to do researches. It is for this reason that India responds sympathetically towards its refugee population following the principles of humanitarian considerations. Further, it is interesting to see that the Indian constitution is assuring some definite fundamental freedom to all without discriminating citizens and non citizens. In order to preserve the fundamental freedoms of the foreigners and of course refugees (non-citizens), Indian government had given them judicial back-up too. This paper is an attempt to look at the importance of the International refugee conventions for the holistic betterment the global refugee population. Further, the paper outlines the Indian perspectives with the global refugee laws and conventions. It also emphasizes that the Indian constitution and judiciary plays an important role in accommodating refugees, in relation to its political others, as well as ethnic affinities.

Mapping of Climate Refugees for an Inclusive Climate Policy

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Theoretical understanding on climate induced displacement questions the integrity and validity of the concept of climate refugees. Nevertheless, climate is one of the factors that guides the life and existence of human being and the rise and collapse of human civilization. It is presumed that climate through its effect on socio-

economic websettings of human environments have profound effect on human displacement. In this context, a study aiming to decipher the importance of climate as a push factor for human migration was undertaken. We believed that this proposition of climate as a factor for migration can be studied through distilling the influence of extreme weather events like drought on the migration of agricultural labourers. Regional study of the negative impact of climate change and variability on agriculture sector would throw light on rural-urban migration. The findings indicate that the climate variability and change due to the impending danger might induce a much larger migration, community impoverishment, increased pressure at the place of destination and resource imbalance. This micro-study plays a pivotal role in guiding the policy makers to develop regional climate policy with underpinning for climate proofing and resilient strategies.

The Unknown Refugees: A Study of Lhotshampas in Bhutan

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Bhutan's refugees known as the Lhotshampas are the descendants of farmers from Nepal, who had migrated to southern Bhutan after the end of Anglo-Bhutanese war of 1865. Their main occupation was agriculture and cultivation, thus successive generations of Lhotshampas became the main producers of food for Bhutan. The 1958 citizenship act of Bhutan integrated them as their citizens and granted them citizenship rights. However, in the 1980s with the rise of the demand for Ghorkhaland and the presence of illegal Nepali immigrants, Bhutan feared the spillover effect of the movement in southern Bhutan. Although the Lhotshampas were few in number, Bhutan was apprehensive that the prosperous Nepalese speaking community would leave them minority in their country and disrupt the unity and social harmony of their country. Consequently, in 1989 Bhutan's king adopted the policy of One Nation One People (Driglamnamzha), which meant that the state would adopt one culture, one dress and one language policy, thus restricting the rights of Lhotshampas, barring them from practising their Nepali culture. This was followed by protests by the Lhotshampa community against the denial of rights. Bhutanese government responded by confiscating their citizenship rights, conferred by the act of 1958 and forced them to sign voluntary migration certificates. A refugee crisis was reached as state action led to the expulsion of around 100,000 Nepali residents from the southern Bhutan to neighbouring countries like India and Nepal. Decades later the refugee problem still remains unresolved. Although it is expected to relax as more refugees are resettled in developed countries like USA Canada Norway, New Zealand etc. This paper would examine the origins of refugee crisis in Bhutan and their current concerns and experiences and also would analyse the state responses and policies towards addressing the refugee problem in Bhutan.

Comparative Analysis of the State and Future for Afghan Refugees Living in Iran and Pakistan

By Avijeet Kumar Biswas, *PhD. Scholar, Centre for European Studies, Pondicherry University,*

Afghanistan, the State known as the "Graveyard of Empires" has also been a hostile country for its inhabitants. It has been consistently losing its population to external migration for more than three decades due to ceaseless conflicts. Starting with the conflict in the late 1970s to the latest in the first decade of the 21st century, millions of Afghans took refuge in more than 70 countries all around the world, 95 percent of which live in Iran and Pakistan.

Pakistan in late 1970s and 1980s welcomed Afghans with opened arms. Unlike Iran, Pakistan allowed the Afghan refugees, who were predominantly Pashtun, to mingle with the local population and encouraged them to join jihadist camps that fed resistance to communists in Kabul. The emergence of Tehrik-e-Taliban Pakistan, an anti-Pakistan terrorist group, after 9/11 and the attack on the Army Public School in Peshawar in 2014, have gradually led the Pakistani establishment to turn against the Afghan refugees. In December 2015, Pakistan suddenly set a six month deadline for refugees to leave, which was further extended to December 2016. This has resulted in immense hardship for the refugees who have no choice but to return to a hostile land with no future prospects.

Afghans in Iran are routinely deprived of their rights as refugees and are subjected to arbitrary abuses. Unlike in Pakistan they were restricted to camps and received much less international support. Local integration has been limited due to deterioration economic conditions and the recent lift on sanctions on Iran has not improved the situation either. As the number of refugees kept growing, Iran has made it nearly impossible for them to claim refugee status and have forcefully deported many including children. Prior to the crisis in Syria, Afghan refugees stood the largest for 32 years and currently remain the second largest at 2.7 million according to UNHCR and a big majority of them reside in Iran and Pakistan. A comparative analysis on how these two countries treat their Afghan refugees, whether there are scopes to learn from each other on the handling of refugees, and what can be done to ease the pressure of repatriation and improve the living condition of these people who have seen immense hardship during these past three decades, will shed much light on the current debate and dilemma on refugee crisis.

A Study on Economic Status of Sri Lankan Tamil Camp Living Refugees in Tamil Nadu, India

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In the post era of 1983, Sri Lankan Tamils started leaving their country as a result of ethnic conflict between LTTE and Sri Lankan army, has seeking refuge in other countries. The elite group had a choice of settling in well-developed nations' like the UK, USA, Canada and various European nations. However, the majority of them, belonging either to the lower middle class or to the poorer classes ended up landing on the shores of Tamil Nadu by launches, boats, fishing boats and catamarans. These refugees were accommodated in camps in and around the coastal areas of Tamil Nadu by the Government of Tamil Nadu which later relocated them to different camps in various parts of the state. The Refugees accommodated in various camps have face enormous problems like shortage of basic needs, housing facilities, restriction of movement, camp shifting, Non-recognition of the new families and other members, mental and health illness, lack of hospital and education facilities and unemployment in the earlier periods and some of the problems are still continued. Nowadays refugee's socio-economic situation has been changing and has enjoying higher standard of living without citizenship.

The study is mainly concentrated on income, consumption, saving and investment demeanor of Sri Lankan Tamil refugees have been settled in Gangaikondan camp in Tirunelveli district of Tamil Nadu. The objectives are made in association with their economic activities and have given more emphasis on income, consumption, saving, investment and indebtedness of camp living refugees. The study is entirely relay on field data. Data were collected randomly from 75 refugees living in Gangaikondan camp in Tirunelveli district of Tamil Nadu. The survey method was used to gather data from the refugees through a well structured schedule. For analysis, statistical tools like percentage method, average, regression and descriptive statistics were used.

The result shows that the socio-economic conditions of Sri Lankan Tamil refugees are pathetic. The average age of respondents is 44 and 97.33 per cent are Hindus. More than 55 per cent of the respondents are wage earners and only 5.34 per cent have secondary level educational qualification. It is found that 50.67 per cent of the families have 4-6 members and 49.33 per cent have income in between 3000-6000. Only five respondents have assets worth above 80,000 in total. Refugee children have receiving free education in government schools but most of them preferred private English medium schools. The absence of job opportunity in the public sector induces the refugees to quit from education and enter into domestic labour market. 86.67 per cent of refugees were satisfied with government schemes due to significant improvement in their standard of living.

To provide credit facilities and employment opportunities for exploring potentiality of resources available in the camp. To introduce employment generation schemes or extend the existing to refugees and fix a minimum wage to ensure better standard of living.

Understanding the Migration and Refugee Crisis in Europe

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The long drawn civil war in Syria has created one of terrible political persecution for the civilians that millions either flew or are fleeing towards the safer places in neighboring states. Since the intervention in Lebanon and a general political instability in the region after many popular revolutions for regime change took place, most of the people started moving towards Europe through a very difficult and unsafe sea route in overcrowded boats. While some of these migrants were able to sneak into the borders of the different European states, a significant number has also been turned back. A constant flow of migrants sent alarms across Europe and individual states started fortifying their border that had been very flexible for years. This paper will look on two aspects of the migration. One international responsibility of European states particularly Turkey, Greece, Italy, Germany, and France towards migrants for providing Political asylum and grant refugee status and their response to the crisis. The second of the paper will look into the intricacies of migration, European way of looking at the migrants and long term impact on these countries. This article will try to explain why the outbreak of Middle-East crisis particularly Syrian war's largest refugee crisis in current time did not prompt a serious and open response by European States as obliged under International Refugee Law. This paper will try to argue that European disposition and interests went against to what they have acceded under international law and hence their policy and response better serve the national interests of these individuals states that are best described by the contemporary geopolitics and international atmosphere.

Education, Skill and Capacity Building

Free education policy: the handicap of the brain gain in Algeria

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Abstract: The aim of this paper is to check the existence of the Migration/Development process within the brain gain channel and to estimate it in Algeria. First, based on the micro economic models, we have demonstrated the absence of the Beneficial Brain Drain in Algeria because of the free education policy adopted in this country. Second, we have presented the emigration expectancy of students in different levels (Bachelor, Master and PhD), based on a survey that we have conducted on 800 students at the University of Mascara during the academic year of 2012/2013. Finally, within the data results, the size of education and high

teaching expenditure, the number of students and the rate of delivered visa, we have estimated the waste of Algeria at 3.32 % of the global expenditure in 2012. Our main finding is that if Algeria renounces the free education policy, it can catch the beneficial brain drain.

Transnational Education, English, the Idea of 'the West', Reaching to Asia, and Dream Realization: A Case Study of a Regional University in Vietnam

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The internationalization of higher education (HE) and the movement of people and ideas as a result of internationalization in cosmopolitan areas around the world have received significant attention in the existing literature. However, these processes and their impacts on semi-urban and remote areas have been largely under-researched. Likewise, in the context of Asia, major universities located in big cities and urban areas are often in focus when international education is mentioned and discussed, whereas institutions in other marginal places tend to be overlooked in international literature. To address this gap, in this paper, I examine in particular the internationalization of HE vision, strategies, and practices of a regional university in Vietnam, by building further on two bodies of inter-related scholarship, namely English as a global language and the internationalization of HE, and 'the West' and the idea of 'the West' in the internationalization of HE. I also examine how and in what ways the presence of international students and staff and of inter/transnational space enabled by this university's internationalization activities can transform the university and its surroundings. I demonstrate how and in what ways all these happenings contribute to the realization of education dreams among students and can also enable low socioeconomic background students to achieve their dreams, who otherwise would remain "little people" in poor areas in various parts of Asia. I also show that embedded in the discussions and arguments put forth above is the essential role of English and the idea of 'the West', whether imagined, cultivated, real, distorted, or symbolic. This paper draws on the data collected from three sources: interviews, group discussions, and in-depth email exchanges with staff and international students at this Vietnamese university.

The Impacts of Educational on Migration in India

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The trends of Migration in India are diversified; it is permanent, temporary, inside, outside, in India. Migration population is around 30% of the total population (census 2001).

But migration could better classify in two main streams.
Migration due to compulsion.
Migration by choice.

Migration is not a new and sudden phenomenon. It has a long past but earlier it was mainly due to the natural calamity. Hunt of better options of education and economic reasons are the root cause in India. It influence Indian society. Education has a major impact on migration. Education and migration are linked terms. Highly educated person have better opportunity in the nation as well as abroad. On the other hand educationally marginalized masses mostly do not have more opportunities. Educationally sound person have better bargaining power in comparison to educationally marginalized one. Indian student goes to abroad for better education and employment. At the same time seasonal labor goes to one state to other state in order to grab their daily bread and butter. It also effects education of next generation.

This paper will deal with the impact of education on migration in India. It will also study it's socio economic imbalance it political expressions.

Student Mobility from India to Turkey: The case of Kerala

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Until recently, Europe, North America and South East Asia were stood as the major destinations of internationally mobile students from India and this tendency is still continuing so without any remarkable change. A plethora of research studies had been produced in this regard which shows a phenomenal growth in the size of migrants who are leaving outside their nation for education purposes. Against this growing tendency, only recently, it has been observed that Turkey has become the place of destination for some Indian students who want to pursue higher studies abroad. What inspired the author to prepare a paper on this topic are the direct experiences he had when he visited Turkey two years before. One of the interesting aspects of this migration is that a considerable number of them are from south Indian state, Kerala.

In absence of prior researches, the study lacks comprehensive and reliable data, which may compel the author to make it an exploratory rather than an explanatory one. While the paper elaborates on Indian students migrants in Turkey in general, special emphasis is mainly on Keralites. This paper will be an attempt to map out the structure and characteristics of the mobile students along with an analysis of the major subjects and courses they opted for. The paper further examines the various social and economic conditions that motivated students to leave their home country in search of higher education. It is the interest of the author to check the socio-economic backgrounds of these student migrants, hoping that it may help predict future developments in this regard.

A Spatial perspective on the Causes and Consequences of Higher Educational Out-Migration: A Case Study of Himachal Pradesh

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Efforts of the government to Universalize School Education have resulted in an increased demand for Higher Education on a large scale today. An outcome of which is very clearly visible in the large number of colleges and universities that have come up in the recent years. Students also move from one place to another to seek this education, evident in statistics pertaining to migration flows, where 'Education as a Reason to Migrate' comes out an important cause for one to migrate out from the place of residence to new place. The focus of research on Migration of people has been mainly centered around economic causes and its outcomes. Education none the less is regarded as one of the main determinants of wages that one receives at both the source and the destination, but education as a reason to migrate has garnered negligible focus as far as research on migration is concerned. None the less it also forms a very important aspect of migration studies especially of the population below 25 years of age, as Educational Migration may pave the way to other forms of migration mainly economic, especially after the student has completed his/her studies at the current destination. Therefore it can also be suggested that educational migration as a cause precede or lead to an economic cause in many cases as a student starts working at the place where he was studying. Although this may depend on external factors of opportunity and other related factors. This paper explores insights into such migration flows and tries to identify the main causes that lead one to move out of their native place to seek education and the further consequences such type of movements can have in the state of Himachal Pradesh. A case study of two districts has been examined.

Migration, Mobility and School Education in India: Empirical Evidence from MP and Chhattisgarh

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With the advent of growing industrialisation and urbanisation, internal migration and mobility in search of livelihood has become a common phenomenon in almost all developing countries including India. Migration has considerable impact on kinship ties, economic and socio-cultural life of people at large extent. It is because of this, migration and mobility have become important areas of research with interdisciplinary perspective.

Like other social science and developmental research, researchers engaged in the field of education also are now making efforts to understand the link of migration and educational development in the context of different

social settings in different countries. While in some countries, 'pull factors' in terms of better job prospect, higher income etc. become more important to determine the flow of migration, in some other countries, the 'push factors' like distress, displacement, loss of livelihood, etc. cause movement of people from their 'place of origin'. There are also instances when decision for migration is controlled by both type of pull and push factors. The topic of education and migration is relevant in the context of global economic development, social cohesion and political stabilization. Migration and mobility both have an impact on educational development of individuals as well as a group or community on move. With this backdrop, this paper explores the way migration of students and their family is associated with their educational development with a special focus on residential and school transfer both. Drawing references from an empirical study in Madhya Pradesh and Chhattisgarh, the paper will explore opportunity and challenges both involved in case of migration and how it is causing exclusion of some children from education system while benefitting some others.

Diaspora philanthropy in Higher Education: A study of contribution of NRI alumni in Aligarh Muslim University

Monika Bisht, *PhD Research Scholar, National University of Educational Planning and Administration (NUEPA)*

Diaspora community has a vital role in the development of the homeland. It is evident that diaspora communities have socio-cultural and ethnic connections with their original homeland and therefore, they have tendency to contribute back to their family and communities. Over the years, the contribution of Diaspora communities has been rapidly increasing through remittance, skills transfer, business investment, educational funds, advocacy and so on. The involvement of diaspora communities, however, become important in the homeland's development. Education has been one of the core areas of development.

Significantly, the NRI alumni plays an indispensable role in the financial contribution to their alma mater. Since 1990s, India has been sending a large number of skilled-IT workers and professional to the western countries. They are substantially contributing funds back to their alma mater for the purpose of educational development. Based on primary and secondary data, the paper will analyse the role of NRI alumni of Aligarh Muslim University for the development of university. In this relevance, the paper will try to understand the philanthropic activities of alumni associations in the development of higher education. It will discuss the types, nature and role of Diaspora philanthropy in higher education. It will discuss the institutional structure of fund raising activities of Aligarh Muslim Universities. It will also critically address the implications of the existing policies of Indian government to promote Diaspora philanthropy.

Migration futures in Asia: economic opportunities and distributional effects –A case of Pakistan

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Emerging knowledge on climate science depicts that the rise in average annual temperatures and shifts in rainfall patterns may have detrimental impacts on agricultural productivity through a decline in crop yields and changes in the fertility of productive areas, such as semi-arid areas. Such concerns are particularly important for agrarian economies, such as Pakistan where 61% of the population resides in rural areas. Declining agricultural yields and diminishing livelihood prospects as a result of climate change may motivate many people to move away from villages in search of better opportunities. In this backdrop, this study attempts to analyse the degree of livelihood resilience of rural migrant and non-migrant households.

This study approaches this concept through a livelihood resilience approach by the construction of a resilience index for migrant and non-migrant households. The overall framework of the study provides an ex-ante context of livelihood vulnerabilities, coping strategies and community's economic opportunities and well-being. The study is based on a household survey carried out in the rural areas of three semi-arid districts of Pakistan, namely Dera Ghazi Khan (Punjab), Faisalabad (Punjab) and Mardan (Khyber Pakhtunkhwa). The total sample size was 600 households. Low wage rates and diminishing livelihood options in the villages outstand as the principle factors pushing people out of rural areas towards cities which offer better job opportunities. From the results, we conclude that migration has the potential to strengthen livelihood opportunities, social and human capital and the overall level of resilience in out-migration areas. Through the inflow of remittances and expansion of social network, migration can improve the access to resources and the overall standard of living of rural population

The Limits of Capacity Building: Diaspora and State Rebuilding in Afghanistan

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Keywords: Diaspora, State Rebuilding, Afghanistan, International aid.

In response to conflict societies and civil wars, development and reconstruction agencies have increasingly looked

at migrants, specifically migrant diaspora, as agents of change and development. Diaspora population are considered to be the most fruitful sources for human capital in reconstruction. This paper attempts to analyse the role of International capacity building programmes involving Afghan Diaspora in state rebuilding after the fall of Taliban regime. Three decades of conflict has led to an emergence of a large Diaspora population, which was seen as a potential for state rebuilding, but this optimism was rarely transformed into practical results. These Diaspora-driven reconstruction programmes initiated and aided by international actors even after being in action for a decade now, seems to yield less positive results.

Diasporas in democratic nations are expected to inform members of their groups in the homeland of the norms, values and institutions, which define a democratic policy and equal rights to all. The belief of international interveners in the ability of diaspora to do so and assist reconstruction process in an ethnically correct manner is based on the notion of ethnic bonds and solidarity with the homeland population but returnees have often been less effective than expected in influencing local structures. The inherent 'political' nature of reconstruction programmes has received little scholarly and policy making attention. Using the specific case study of state rebuilding programmes in post-Taliban Afghanistan, this study would attempt to explore the potential reasons for the limited success of International actors aided programmes.

Issues, Challenges and Diversities

Exploring the Interconnections Between Food, Identity and Migration among the Indian Diaspora

Rituparna Patgiri

The emergence of the nation-state as a political entity is a defining moment in the history of the world as it has helped in creating closed boundaries. The nation as an entity is exclusive in its scope as there are people who belong to it and there are others who do not. As Benedict Anderson, would argue, a nation is an 'imagined political community', imagined as both inherently limited and sovereign. The nation is imagined as limited because even the largest of them has finite boundaries, beyond which lie other nations (Anderson 1983). However, the phenomenon of migration, especially transnational migration is the biggest challenge that nation-states face in terms of managing borders, identities, cultures and maintaining exclusivity. What transnational migration does is create new conditions in both the sending as well as the receiving country, changing identities and cultures.

In this paper, I am going to look at the role that food plays in maintaining national and ethnic identity in the host nation for diasporic populations. I will be specifically looking at the Indian diaspora. Food becomes an instrument for them

to display their ethnic and national identities and engage in a kind of 'gastro-nostalgia' (Srinivas, 2006; Saunders, 2007). For instance, for many Hindus residing abroad, a vegetarian diet becomes a primary tool of distinguishing themselves from others. In a largely non-vegetarian world, by non-consumption of meat these people create distinctions between the 'self' and the 'other'. It becomes a way to proclaim that they have not lost their 'Indianness' and Indian identity despite living abroad. Identity is not an accomplished fact, but a 'production' which is never complete and always in process (Hall, 1994: 222). Food consumption is a 'narrative of affiliative desire' that affectively recreates caste, micro regional and other social identity groupings for the cosmopolitan Indian family (Srinivas, 2006: 193).

The essential purpose of this paper then is to look at the role that food plays in asserting and maintaining identities in a globalized and cosmopolitan world. While transnational migration means that people are living outside their countries of origin, food becomes a way to maintain their connections with their native land. Using a historical method of study and interrogating existing literature, narratives, documentaries and movies, this paper attempts to unravel the linkages between migration, food and globalization.

Migrants' Socialisation in a New Host Society

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This paper attempts to see migrants' perception on sharing on socio-political life of the host society. Migrants have to establish new homes and social networks to arrive at new sense of identity. The socialization process is determined by the level of interaction between the two societies. Apart from the economic assets, migrants have to invest social capital in the form of cultural and religious practices, political participation in building up of good relationship with the host culture. This is important to harvest a complete sense of inclusion to the recipient culture. This paper highlights the level and form of interaction and participation to identify the way of socialization inherent with the migrants and their children. If this way of socialisation continues, it will bring integration to the contemporary modern Manipur for both migrants and host society. The study collects information from 100 Nepalis and 100 Telis inclusive of first and second generation migrants during 2014. Manipuri society representing as the host society, interactions of Pangei Nepali and the host society in rural set up on one hand; the Telis and the host society in urban set up on the other have been comparatively analysed. The Nepali and Teli come into the category of locally used description called 'Mayang' which generally sums up the people who came or who are from outside of Manipur. Through this piece, how much of the Nepali or Teli stands in their mindsets as Manipuri Nepali or Manipuri Teli and the way how these

migrants manage to adapt in-between cultures through socio-political involvement is critically reproduced. Keeping these things into mind, incorporation of host reaction on migrants without affecting the fundamental rights of the migrants is indeed a big political as well as social issue.

Memories in a 'Homeland': understanding Tai-Ahom cultural diaspora

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Migration, be it of ethnic, national or religious groups, have been a well acknowledged phenomenon in human history. The migrant communities, do not only resettle in a foreign land but also continues their links with the native land. It has led to a whole different dimension of diasporic studies that were initially confined to studying scattered communities of religious and ethnic traditions. At present discourses on diaspora have come to take into consideration communities that share identities of being immigrants, refugees, communities in exile, ethnic communities, etc. The focus of the paper shall be on the Tai-Ahom community of Assam that had migrated to northeast India in the 13th century and created a 'greater Assamese' culture by intermixing with the native population. However, in an attempt to maintain their distinct identity the community is currently trying to revive their culture and construct a connection with the pan Thai culture by invoking memory of a golden past in a foreign land. This paper thus looks at the cultural revival of the Tai-Ahom community to analyse cultural diaspora and understand it in relation to exclusion from the hegemonic national culture and inclusion into the culture of the place of origin.

Cultural Adaptation and Livelihood Change Among Santhali migrant: The Case of Rourkela

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The paper is designed to examine factors that motivated some Santals, a large Indian Scheduled tribe community, to migrate to Rourkela, the problems they faced at the destination point, the strategy they adopted to come to terms with communities, already juxtaposed over the geographical space there in, in particular and with the urban-industrial society in general. The enquiry is directed to assess the degree of adjustment of the Santals immigrants with the local Odias and others of Rourkela town. In the process we have tried to examine what elements of the alien culture the Santals have internalized and what have they retained from their pre-migrant cultural fabrics. The data base of the study is collected from Nuadera village. They shortlisted on the basis of information that these villages were established by the migrants, mostly Santals, living in ethnic clusters, when the Steel plant and the residential quarters for its employees were in the process of construction. From the sociological perspective, it is an

exercise to identify the diversities of adaptive pattern that we come across among the migrants. It is an attempt to understand the socio-cultural adjustment of the Santal migrants in the linguistic, religious, social, cultural and political spheres with the host society, i.e. Odia speaking population of Rourkela Town in western Orissa.

A study of the Impact of Migration on anxiety faced by Kashmiri Youths in Delhi

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This study endeavors to study the Psychological Impact of as a result of migration on Kashmiri youths in Delhi. We shall discuss some of the studies done a little later. The effects of migration are manifold and this is why it invites researches from so many disciplines. The process of Migration and can cause considerable stress on those who are migrating as well as on those around them. Anxiety should be a common sequel of the process, but is not consistently found to be so. This paper reviews the literature and tries to analyze those factors which are involved in the genesis of Anxiety. Mental health professionals must be aware of patterns of migration and resilience factors in order to plan any intervention strategies.

Method: A systematic literature review method was used in this study. This review comprises a number of researches and studies published in peer reviewed journals, electronic databases & International journal of educational research. Articles pertaining to Migration and problems faced by migrants Kashmiri youths were examined. The theoretical background analysis was compared with the literature available on anxiety rates in other migrant groups and Meta-Synthesis technique was used to integrate, evaluate and interpret the findings of multiple qualitative research studies.

Findings from phenomenological, grounded theory or ethnographic studies may be integrated and used. Unlike meta-analysis, where the ultimate intention is to reduce findings, meta-synthesis involves analyzing and synthesizing key elements in each study, with the aim of transforming individual findings into new conceptualizations and interpretations.

Results: The rates of Anxiety vary according to the status of migration. A number of variables were involved which played a major role in the findings.

Conclusion: The impact of migration on Anxiety is not as clear and straightforward as for other factors. More research work needs to be carried out in understanding the impact of migration on Anxiety amongst Kashmiri youths.

Illegal Migration in Assam and the consequences of the phenomena on the identity of "Assamese people".

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For the nations on the Indian subcontinent: India, Pakistan and the Bangladesh migration remains an extremely sensitive topic which brings to their minds some horrendous memories starting right from their tumultuous births. Political observers of this region can agree consensually on the vicious consequences it had on this region during their transition phase. Under these circumstances of creation of these South Asian nations the issue of Migration has long captured the imagination and deliberation of political thinkers. Specifically with reference to the state of Assam, a region known for its close geographical proximity with the nations of Bangladesh and Bhutan. Historically Assam with its rich fertile soil, abundant resources with a high land-man ratio has been an area which was divided into an assortment of ethnicities and bitter conflicts being a commonplace among them. Assam due to lack proper securitisation has been on the receiving end of the migratory phenomena which emanates from Bangladesh. It has been found out that Bangladeshi migrants have with ease settled in Brahmaputra, Tripura and Barak valley through an extremely porous border by the process of illegal migration facilitated by the lenient political acquiescence adopted by both the Centre and the State. Prime rationale for migration is due to the economic deprivation and as some thinkers owing to the lack of living space in Bangladesh. The effect of illegal migration posing as a threat to internal security is well documented. This paper observes that the phenomena has had widespread ramifications on the collective identity of 'Assamese people' which is delicately balanced with crisscrossing ethnic, linguistic and religious divisions and does not include the Bangladeshi migrants. This has led to immense dissatisfaction in the Assamese population whose subnational identity within the Indian federal structure has always considered itself being subjected to stepmotherly treatment from the Indian mainland. This perception has been perpetuated by the historical and present tendency of the successive Central Governments to ignore the plight of Assam caused by the onslaught of illegal migration like stress on land leading to slow development as quantitative data finds these migrants hardly contribute to the governmental revenues.

Keywords: Assam; illegal migration; Bangladeshi diaspora; internal security

Globalization and Forced Migration among Kondha tribe of Odisha: An Anthropological Study

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In a global context, Liberalization, Privatization and Globalization (LPG model) are no longer an opinion but a

fact. Globalization is often associated with the integration of the world, with the market breaking open the barriers across nation states in terms of flow of trade, finance, knowledge, capital culture, and technology across national boundaries. Globalization is also contemporaneous with development of capitalism. Development in the aspect of Globalization demand some sort of sacrifice more so from the vulnerable groups. Tribal are the most affected group in this prospect. The survival of tribal communities critically depends on land and forest resources. The forest occupies a central position in tribal culture and economy. Thus tribals are the worst sufferers since most development projects such as dams and industries are located in inaccessible tribal areas. The impact of globalisation is strongest on these populations perhaps more than any other because these communities have no voice and are therefore easily swept aside. Compulsory acquisition of land is done for activities like construction of industries, mining, hydropower projects, reservation of forests for National Parks, etc. These projects require huge land acquisition, deforestation and depletion of natural resources for their establishment. Displacement of people from their traditional habitat causes much trauma to the affected persons. As a result their livelihood is now under threat and they are becoming the victims of land alienation, poverty and bonded labour. They are kind of forced to migrate from their native place in search of a better livelihood. The studies included intensive field work among the Kondha Tribe of Kalahandi district of Odisha. The Kondha is the largest tribal community in Odisha and aboriginal inhabitants of uneven hilly terrain and forests. The present paper will try to see the impact of such development on the traditional livelihood of these people with special focus on the proposed Vedanta Aluminium Limited Plant in the Kalahandi district of Odisha.

A Study on Trends and Patterns of Migration in: Stream of 2001 Censes in India

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Internal migration is now recognized as an important in influencing social and economic development, especially in developing and development countries. Indian censuses record that in 2001, 30 per cent of the populations (309 million) are internal migrants. The National Sample Survey 2007-08 estimated that 28.5 per cent of the populations 326 are internal migrants in India. This is nearly double the number of internal migrants as recorded in the census of 1971 159 million. This suggests that socio-economic changes in the last three decades have been greatly affected the mobility of the population. This article attempts to provide the trends and patterns of internal migrant's stream of 2001 census data for that period. Findings show that the composition of internal migration has been changed

over the years. Moreover, it is observed that the growth of internal migrants different by sex as well as stream of migration and the mobility of Indian population have been significantly increased during the 1991s decades.

Comparative Analysis of socio-democratic values perceived by Kashmiri Brahmins, in the phase of pre & post Independence of India: Current challenges & Results

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History of the Kashmiri Pandits is the history of Kashmir since last more than 11,000 years. They are associated with its society, culture, civilization, customs, traditions, myths and realities and Kashmir was then the fountainhead of all civilization, divine spirituality on this planet. The great Buddhist council was held at Kanishpur in Kashmir during the rule of Kanishka and it was presided over by two eminent scholars --- Asvaghosha and Vasumitra. About 500 monks from different parts of the subcontinent attended the same. Nagarjuna, a Bodhisattva and the greatest philosopher of Buddhism, lived in Kashmir. During the reign of Abhimanu, a number of people were converted to Buddhism. It was first struggle of the Kashmiri Brahmins for their survival. A number of Kashmiri scholars – Kumarajiva (AD 384-417), Shakyashri Badhra (AD 405), Ratnavera, Shama Bhatta (5th Cen AD) and others went to China and Tibet to preach Buddhism. However, the Brahmins regained their supremacy during the reign of Nara I.

The struggle between Buddhism and Brahmanism came to an end with the emergence of modern Hinduism. Kashmiri society became increasingly politically Islamized in the late 80s. This was partly a result of the Afghan Jihad and the copious resources that the Americans (and Saudis) pumped into Pakistan.

After Independence, Article 370 has been considered a roadblock in the resettlement of Kashmiri Pandits as the Constitution of Jammu and Kashmir does not allow those living in India outside Jammu and Kashmir to freely settle in the state and become its citizens. Ethnic cleansing of Kashmiri Pandits was an event that occurred on 19 January 1990 when most of the Pandit families were forced to flee from Kashmir valley due to outbreak of terrorism.

This paper primarily talks about the reasons to find out the causes for shrinking population of Kashmiri Brahmins. History reflects the magnitude of root causes. This research paper would also explain the reasons for losing cultural and social security of Brahmin community. Even after more than sixty years of independence, why this community in Kashmir feel isolate in terms of executing fundamental rights? In this research paper, Government policies and role, will also be taken into account in all three phases of analysis thoroughly.

Migration and Diasporic Literature

Diasporic Vision in V.S. Naipaul's Half a Life

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Keywords: cultural reconstruction, self-identity, nostalgia, identity crisis, trauma

Globalization has put forward new ideas and patterns of migration and proved to be a significant force of the last two decades. Consequently the question of Diaspora gets new direction with particular force: the relationship between place and identity, persona and profession and the ways cultures, traditions, languages and literatures interact. Writers of Indian Diaspora such as, Kiran Desai Salman Rushdie, Bharati Mukherji, Jhumpa Lahiri, A.K. Ramanujan, Vikram sheth and Sir V.S. Naipaul have created waves in the west and rode their impact on Indian Literary scene. These migrant Diasporas and their descendants experience displacement, fragmentation, marginalization and discontinuity in cultural discourse of the subject countries. They also face cultural dilemma when their cultural practices are mocked at and there is a threat to their cultural identity.

V.S. Naipaul winner of Man Booker Prize has given us a splendid novel Half a Life. Half a Life presents the struggle and conflicts of inhabitants surviving in different Countries. V.S. Naipaul being an Indian has used his own experiences and diasporic sensibility. Half a Life indicates that Naipaul still feels like an outsider, though the ending of the novel leaves a ray of hope for readers. V.S. Naipaul has long explored themes of exile, isolation and the effects of colonialism on the Indian psyche in his literature. The novel explores colonial neurosis, multiculturalism, modernity, bitter experiences, insurgency and the game of possession gender bias, social discrimination, changing human relation and historical relationships between people from different cultures and backgrounds. The novel is a close analysis of a person who leaves his native land and suffers from fundamental questions of identity and existence. He leaves his native land to earn ample amount of money but surprisingly he has to lose so money things instead, like loss of identity, loss of human relation etc. He consciously pre occupied with the thought of getting success but unconsciously he is uprooted from his cultural existence.

Migration and Literature: Examining Connectedness to the Home and a Distance from it through the Metaphor of Food in Jhumpa Lahiri's The Interpreter of Maladies

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Bengali cuisine, in Jhumpa Lahiri's short stories serves more than the banal purpose of filling the belly; rather, it

forms a whole ceremony of connecting to the past and introducing young immigrant generations to an important aspect of everyday Indian living. As a Diasporic writer, Jhumpa Lahiri has very delicately dealt with the issues and challenges of Bengali immigrant families living in the United States of America through portrayals of knotted relationships between the new and the old and the constant anxiety of not forgetting the "homeland". The encounter with food forms an important aspect of this rootedness and through it Lahiri marks the many contestations that emerge between the food of the "new home" and the food of the "original home". My paper will argue that food in Lahiri's works help to both exacerbate as well as alleviate the idea of home.

I will look for the metaphor of food in selected stories of Lahiri's collection *The Interpreter of Maladies*. Food for immigrants becomes a vexed affair as the selection of victuals to be brought to the table involves both an attachment to the home of origin as well as an effort at acculturation owing to the demands of younger generations being brought up in the new country. The paper will examine the social, cultural and religious ramifications of food in a "foreign" land and through the scrutiny I hope to anticipate that food is a major factor that helps communities to stay rooted and together despite the strong tug of the newer generations to become creolized in their eating habits. The emotional connect to food goes way beyond sentimentality and nostalgia as food quite literally becomes a "metaphor for life".

Adaptation of Minority in Diaspora Novel: A Case Study of Manjushree Thapa's Season's of Flight

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The paper focuses impact of migration on the protagonist in Manjushree Thapa's novel *Season's of Flight*. Manjushree Thapa is a Nepali Diaspora writer. The novel discusses the struggle for identity of Prema in Nepal and then in America. In the era of globalization, migration has become inevitable. International migration is considered as global challenge for the 21st century. Writings of South Asian diaspora has become one of the important tools to know about the societies of the developing countries vis-à-vis that of the developed countries, and to study the problems of immigrants.

Season's of Flight is a story of a young woman-Prema, adrift in war-torn rural Nepal, with little to bind her to her family, village and country. She works in NGO for environment protection. She goes to America after winning a visa lottery she migrates to Los Angeles. In this unfamiliar metropolis she struggles to invent a life she can call her own. Initially, Prema adjusts herself in the new environment at 'Little Nepal'- Nepali ghettos in Los Angeles. She gets job as taking care of Esther, an old woman.

She develops passionate relationship with Luis, her American lover. Ammonite that she has brought from Nepal as well food, language etc. keep her past alive and she remains nostalgic. She adjusts her life with Luis. Her continuous efforts and her growing involvement with the endangered *El Segundo Blue* butterfly, give her a fragile sense of belonging. The paper explores the issues of settlement in a foreign land by an immigrant from a SAARC country as reflected by a writer of Nepali Diaspora. The paper explores relevance of the cross cultural and postcolonial theories of Said, Bhabha and Gayatri Spivak to understand conflict between the immigrant from minority community and her relatives in the Diaspora literature.

From Enslavement to Development: Notions of Migration in Bharati Mukherjee's Jasmine and The Tiger's Daughter

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The dominant view of migration and its relation to development has undergone change over the few decades. New researches suggest that remittances can contribute to the investment and economic growth of the country. Some of the peace treaties and advancement in information technology further paved way to come across the geographical hurdles leading to developmental plans.

The exploration of the relationship of migrant and productive investment and the contested ideas and images highlight the positive location of Diaspora. Besides economic growth, it has helped in developing affirmation of identity. Contextually, diaspora is a process of structuring the shared identities and making new subjectivity. It is not fixed but is dynamic and has a polyphonic construction that amends to the changes experienced within and surrounding the self. The terms 'fractured' and 'cracked' have been replaced with 'Identity' and new 'Home'. Once The critical writings of some diasporic writers gave rise to this new developmental diaspora which no longer makes one feel nostalgic and alienated.

These constructive imaginings occur in fiction of Bharati Mukherjee, a diaporic writer who has negotiated a transformative distance in her works. The self transformation in her novel *Jasmine* is a feature of productive diaspora. The land of opportunities gives the protagonist a space for change and transformation as well as reconstruction of identity.

Another work, *The Tiger's Daughter* no doubt describes longing and disillusionment at length but here also Mukherjee has been able to create the notion of the migrant asserting for space, identity and the triumphant occupation of the New World. This paper highlights the multiculturalism in its positive light and growth of diaporic community moving towards development with special

reference Bharati Mukherjee *Jasmine* and *The Tiger's Daughter*. The paper would be useful for stakeholders and policy makers as it would give insight into new dynamics of migration in Literature.

Twenty-first Century Challenges to Cultural Identity and Memory of Home in Jhumpa Lahiri's *The Namesake* (2003)

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In this global world, day-by-day millions of people migrate and some of them emigrate from their home country to the host country for various purposes. Interestingly, the struggle of diaspora is portrayed by Jhumpa Lahiri in the novel entitled, *Namesake* (2003). Moreover, the diasporic journey of India to America depicts by her. In this novel, Indian American writer, Jhumpa Lahiri scrutinize about "memory", how home memories are alive in the other place (host culture). In twenty-first century, it is significant to understand one of the diaspora issues as culture, then it moves to discuss about the relation of memory with analysing or criticising by James Clifford, Mridula Nath Chakraborty and other scholars. The twenty-first century challenges to immigrant study, from the first generation, Ashoke and Ashima follow Bengali culture, though they are living in America, whereas their son and daughter follows both cultures, but sometime there are some incidents where negotiation start within them. In conclusion, immigrant families are still re-memories their memory from home and they return back. However, this novel narrates two generation story from India to America, which brings two different or individual views regarding their practices and values, which is a challenge for the society.

From Jyoti to Jase: Identity, Hybridity and Migration in Bharati Mukherjee's *Jasmine* (1989)

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In *Jasmine* (1989), Bharati Mukherjee (1940-) tries to unravel the complicated layers of cross-cultural confrontations through a series of adventures which the protagonist (*Jasmine*) undertakes during her odyssey from Punjab to California via Florida, New York and Iowa. My paper would attempt to show how the change in the protagonist's name (from *Jyoti* to *Jane* to *Jase*) parallels her identity formation in this world of trans-nationalism. I would begin with a short note on the predicament of women immigrants in America, as reflected in the life of *Jasmine*. The paper will highlight the confusion of gender boundaries, and the historical implications of cross – cultural phenomena, as

they emerge in Mukherjee's fiction. The "politics of culture," as addressed by Edward Said, becomes a component of location / space and the battleground for arguments when the orient moves towards the occident, either for a merger, or to create a ghetto. *Jasmine's* metamorphosis is, therefore, a movement from object- someone whose personality is viewed and examined, to subject- a character who seems to carry the action of the text. The diasporic novel is entirely explicit in this reflection of hybridity of cultures. Positioned on the margins or interstices of two antagonistic national cultures, it claims to open up an in-between space of cultural ambivalence. As Homi Bhabha writes in *The Location of Culture*, such writing refuses to "oppose the pedagogy of the imperialist noun to the inflectional appropriation of the native voice", preferring instead "to go beyond such binaries of power in order to recognize our sense of the process of identification in the negotiation of cultural politics" (233). Keywords: *Jasmine*, identity, hybridity, culture.

Sexual and Colonial Oppression in Shani Mootoo's *Cereus Blooms at Night*

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Shani Mootoo, a descendent of the Indian Indentured labours, was born in Ireland, and lived in Trinidad from the age of three years to nineteen and then settled in Canada. She is a well known diasporic writer. Her first novel *Cereus Bloom at Night* is the embodiment of the perversion in the discourse of not only in sexuality but also in terms of the colonial oppression. She chooses an imaginary site 'Lantanacalara', following the Caribbean writer's tradition, gaining scope to recreate identities. She deliberately chooses Tyler as the narrator of the story as his hybrid- identity would understand the plights of Mala and his narrative would represent a close encounter of such people. Mala Ramchandin is the main protagonist of this novel whose parents were Indian Indentured labours. The story revolves around the Ramachandins. There are so many characters in the novel whose sexual acts are against the normal (heterogenous) behavior. The sexual behavior of the characters has much to do with their education and the environment created by the colonial masters in the form of missionaries. This paper would explore the newer meaning of sex and oppression in the diasporic context.

Negotiating Diasporic Sensibility and Cultural Displacement in Jhumpa Lahiri's *The Namesake*

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Jhumpa Lahiri is a renowned name among the contemporary writers of Indian diaspora. She is well known

for her truthful representation of the maladies which have pained the diasporic community in their life of thorns in the land of immigration. The immigrants have been ruptured with the loss of the sense of belongingness, neither to their home land nor in the land of immigration. Jhumpa Lahiri's *The Namesake* (2003) presents the trauma of exile and alienation among the Indian diasporas living in the alien culture of the USA. The novelist beautifully carves out the nostalgia and acculturation of Indian immigrants in the novel. Her characters are dislocated in various ways due to either monetary reasons or due to their urge to create an identity in an alien land and culture. Jhumpa Lahiri portrays characters in search of identity and deals with their dilemma in opting for the host culture. She also exemplifies the dilemma of belongingness in the novel. Her characters have been haunted consequently with a number of mounting problems like alienation, displacement, isolation, discrimination, cultural conflicts, nostalgia for the homeland and barrier in communication in an alien land. Apart from cultural clash, Lahiri also delineates the clash between two generations regarding the adherence of immigrant cultural values and traditions.

This paper is an attempt to study how Lahiri responds to the diasporic pangs of the immigrants, with special reference to her novel, *The Namesake*. The paper deals with the theme of dislocation, displacement, divided identity, problems of history, confrontation with racism, and the problem of in-betweenness in the novel. It also aims to discuss and question the sense of displacement in the lives of the characters in the novel, *The Namesake*.

Keywords: Diaspora writing, Immigrants, Identity, Indian Diaspora, Cultural dislocation.

Moving to the City to Escape Caste: The Rigid Village Space in Premchand's and Ajay Navaria's Short Stories

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Dalit chetna, which shapes Dalit politics as well as aesthetics, has its roots in the teachings of Ambedkar, who urged that the untouchables should leave the villages so that the stringent demarcation and peripheral habitation of untouchables is a little less because the city is a reservoir of opportunities. Ambedkarite vision, however, regarding how modernity, urbanization, and liberalization of economy can help in dissolving caste is a debatable subject even today, i.e. sixty years post-Ambedkar. The contemporary Dalit writer, Ajay Navaria's characters, be they in a metropolis or a rural setting, are continually reminded of the ghostly presence of their castes. Several routes taken out of the village prove inept in running away from the shackles of roots for them. In Laura Brueck's words, Navaria "narrates tales of Dalit characters who have moved to the urban Indian city, the seemingly uncomplicated... site of modernity and Ambedkarite political consciousness." (18). Premchand's gandhian idea of the village, on the contrary,

as is portrayed in his stories, has a unified identity of its own. It almost becomes a 'chorus' which binds its members into following traditional conventions and dictates. The village in Premchand's short stories becomes a witness to the vicious hegemonic chain "for material gain [which breeds] class distinctions... [and offers] a blighted reality... [wherein] there lingers no afterglow of economic, social, or political hope" for the ones lying underneath (Swan qtd. in Ansari, 112). In stark opposition to the village, which almost appears as a protagonist and as a site of reform in Premchand, Dalit writers like Navaria envisage the village as propagating anarchy and intolerance. The city, on the other hand, emerges as the potential land with apparent promises of anonymity.

A Study Of Shifting Identities and Illusive Culture in Zadie Smith's 'White Teeth'

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The search for identity and meaning in existence is the most compelling of human searches and when this search is confronted by a myriad of parallel alternatives it becomes even more baffling. This paper seeks to study the various forces that lead an individual into the quagmire of identity crisis. The aim of the paper is to study the contemporary England as presented by Zadie Smith in her novel 'White Teeth'.

The novel offers a highly engaging and interesting picture of contemporary England that comprises of ethnic pluralities as well as immigration, a feeling of alienation due to generation gap and Diaspora. In his *Imaginary Homelands*, Salman Rusdie has made a remarkable observation about immigration and a sense of alienation due to the past which "is a country from which we have all emigrated, that its loss is a part of our common humanity." Thus in the novel 'White Teeth', Archie Jones, the protagonist, is a kind of immigrant in his own country. He had fought in the Second World War and that was his 'biggest memory'. However, when he wants to recount his experiences, few are ready to listen to him. After the war, he is living in a changed world, a world that has no empathy for war veterans.

Apart from that, the novel closely follows the life of Archie's bosom friend, Samad Iqbal. Samad Iqbal is a Bangladeshi immigrant and he was in the war too. While Samad lives in England, he diligently preserves his cultural identity as a muslim in England. His fear of losing his cultural identity is so overpowering against the western way of life that England presents to his family that he decides to send one of his children to India. He expects him to grow up as a 'real muslim'. In the course of the novel what comes as a subversion of human hopes is the revelation that the child living in England develops an affinity to the fundamentalists' group while the child being raised in India turns out to be 'more English than the English.' Thus we realize the non existence of borders and the illusive sense of culture that pervades the ambiance of the novel.

Literary Presentations of Influence of 9/11 on Muslim Migrants in United States

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The attack on Twin Tower in United States on 11th September 2011 had led to the rise various discourses around the world. The attack was regulated by a handful of misguided Muslim men which led to the suspicion on the entire Muslim community. Muslim community who were living in West especially America were looked upon suspiciously. The aftermath of 9/11 was very disastrous for many innocent Muslims as they were threatened, beaten and even killed by angry American who wanted to take revenge from anybody on ethnic ground. Many innocent Muslims were persecuted on just suspicious ground and some were abducted and had never return back. There are times in history when savage things have happened leading to the rise of various chaos and catastrophes: 9/11 is also one such incident which has given rise to xenophobia in America. The reactions of many American towards their fellow Muslim citizens aftermath was very savage. This is quite surprising as Americans are considered as very civilized, liberals and modern,

Since its occurrence 9/11 and its aftermath has been the subject of many writers around the world. Many South Asia novelists have portrayed the influence of 9/11 on South Asian Muslims living in West particularly in America in their novels like Mohsin Hamid's *The Reluctant Fundamentalist*, Khalid Hosseini's *The Kite Runner*, Kamila Shamsie's *Burnt Shadows*, Monica Ali's *Brick Lane*, Salman Rushdie's *Shalimar the Clown*, Shaila Abdullah's *Saffron Dreams* and Nadeem Aslam's *The Blind Man's Garden* and *Map of Lost Lovers*. While some Arab writers like Laila Halaby's in her novel, *Once in a Promised Land* has discussed the discrimination and racism which Arabs have faced after 9/11.

These writers have voice their narratives against the injustice towards innocent Muslim who were held guilty for the crime which they have not committed. In this way they have responded to the challenge of writing about their Islamic faith in the decade of the "war on terror". The present paper seeks to study some novels in the light of this issue on humanitarian basis.

Samuel Selvon's A Brighter Sun as Transnational, Diasporic & Hybrid : A Study of the Lives of Indo-Caribbean Peasants

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This paper makes an attempt to point out 'Creole' & 'hybrid' identity in Samuel Selvon's fiction *A Brighter Sun*. Hybridity is an abstract notion which means a lot to a few & little to many. This term, in particular shows

the connection between the racial categories of the past & the contemporary cultural discourse. Diaspora means nothing but dislocation & relocation. In diasporic literature, it means a move towards another destination, perhaps another home.

The story line of *A Brighter Sun* revolves around Tiger's physical & mental growth in a multi-racial society & it also shows his awareness regarding the process of creolization. The novel deals with Tiger's quest for manhood. The peasant novel *A Brighter Sun* deals with the concept of Indo-Trinidadian peasantry which focuses on the indentured labourers & an experience of Trinidad's Indian community in a state of transition. The characters usually work on sugar plantation on private garden. It is worthy to be noted that the peasant novels are very important in the Caribbean literature. According to Stuart Hall, "Identity is never fixed or static: it is fluid & always in process." So, this study helps to relocate 'hybrid' & 'creole' identity in Selvon's novel *A Brighter Sun*.

A Psychological Perspective Towards Migration: An Analysis Of Anita Desai's Bye-Bye Blackbird, Manjushree Thapa's Season Of Flights And Jhumpa Lahiri's The Namesake

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Migration is imminent and diverse. The world is turned into a global village. People migrate from their native place to other either due to job opportunity, business or enterprise. The new environ is strange and indifferent to migrants who find it difficult to assimilate. The migrants attempt to retain their culture and tradition by forming certain small ethnic groups or clusters. They celebrate their festivals and mingle with their own groups.

At the crucial time of assimilating the new culture, the migrants become nostalgic of their own natives homes and cherish its memories. During their stay, migrants interact with the local people.

Some migrants return to their own land. The migration whether willingly or unwillingly leads to psychosis in individuals amounting to feelings of alienation, depression, neurosis and much more. The writers of the global world have done extensive research in and into the diasporic field from external to internal, from physical to psychological and from virtual to real.

I shall be centering my discussion on Anita Desai's *Bye-Bye Blackbird*, Manjushree Thapa's *Season of Flights* and Jhumpa Lahiri's *The Namesake*. The writers vociferously project the rupture of social association of the individuals with their native land and due to migration with their new 'exile' home. The individuals suffer psychologically due to forfeit of social relationships and with no place to fall back upon.

Multiculturalism and Hybridity

Linguistic and cultural hybridization in the border city: The case of the city of Manzhouli on the Chinese-Russian border

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Border cities where communication between different cultures is a part of everyday reality differ in many ways from cities with similar population and geographical location but not belonging to border areas. State borders and related cross-border practices and economic and symbolic resources change both urban landscape and perceptions of cities' dwellers about themselves and their neighbours from the other side of the border. These changes can be accompanied by the processes of linguistic and cultural hybridization

The paper based on my own field research in 2008–2010 deals with the case of Manzhouli – Chinese city on the border with Russia. After Perestroika in the USSR it became possible to cross the border without prearranged visas and shopping tourism and small-scale trade turned into the basis of the regional economy. As a result in less than ten years small frontier post transformed into the city populated by hundreds of thousands of people.

Manzhouli positions itself as a modern tourist oriented city, crossroads of different cultures and styles. Eclectic architecture dominates in the city centre; some buildings and sculpture compositions are built exclusively to represent Russian architectural history. In other aspects of the city's life (e.g. cuisine and music in restaurants, assortment of goods in shops, advertisement etc.) adaptation to 'European tastes' (as Chinese perceive them) is no less important and also results in creating hybrid forms. On linguistic level, the Russian language (or rather its' hybridized form, Chinese ethnolect perceived by Russian native speakers as 'broken Russian') prevails in the linguistic landscape of the city. Importantly, Chinese and Russian interpretations of Manzhouli are virtually diametrically opposite: whereas the former see it as a European / Russian city, an adjustment to the needs of Russian tourists for the latter it serves a representation of 'true China'.

Indian diaspora, leisure and the cultural politics of childhood

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The paper aims to engage with the ways in which the Indian diaspora in the UK engages in leisure activities. The ideal-typical definitions of the diaspora prevalent today have not displayed any systematic engagement with this aspect

of diasporic lived experiences. Leisure activities being dynamic and polysemic, cannot be understood as simple expressions of cultural or economic reproduction but need to be located within larger questions of citizenry, polity, social mobilization, inclusion, and distributive justice (see Rojek et al 2006).

Some scholars have gone to the extent of arguing that there is no better way of understating people's lives and cultures than through the understanding of their leisure lives (Modi and Modi Gupta 2013). On the basis of ethnographic observations, and in light of a robust literature review, this paper argues that leisure is a fundamental mechanism that makes possible the enunciation and sustenance of diasporic subjectivities.

Leisure is not only an ideational construct like 'homeland' but engenders material, affective and spatial functions of larger discursive networks of nation, polity, economy and culture. For instance, the public celebration of Diwali in London demonstrates how these spaces not only extend an opportunity to a section of British Indians to showcase and legitimise their so-called cultural 'traditions' but also forms part of a centripetal communique embodied through and in the children from the community. When read against the grain, this public celebration which were to serve as the space for the performance/production of diasporic cultural texts, revealed how diasporic leisure practices become a conduit for the larger cultural politics and how children are the very linchpin of these complex processes. The paper therefore attempts to engender inter- and intra- disciplinary dialogues that cut across the academic fields of leisure, childhood and diaspora studies in order to expand the existing frontiers of the study of Indian diaspora.

Cultural Identity and Diaspora: A Case of Indian Diaspora in Kenya

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Migration of people from one place to another place is as old as human civilization. In modern history major gestures of migration are linked with colonialism. With invent of the modern means of transportation and communication contemporary period has witnessed fastest trends in human migration. It is a well established fact that whenever peoples of a community migrate, they carry with them a socio-cultural baggage which among other things consists of a predefined socio-cultural identity, a set of religious belief and practices, a framework of norms and value governing family and kinship organizations, food habits, language and so on. More important, the migrants are not inevitably irrevocably cut off completely from the land of their breed. International migration, with its intricate web of demographic, social, economic and political determinants and consequences, is a topic that has moved to the forefront of national and international agenda as well as has attracted considerable attention of academia in our

age. There is an increasing trend among scholars to study socio-cultural identity issues of migrant communities under the fabric of 'Study of Diaspora' or 'Diasporic Study'. This paper would investigate issues of cultural identity among Indian Diaspora in Kenya through seven parameters viz. Language, Celebration of Festivals, Use of Mass Media, Traditional cultural activities, Religion, Sports, and Food Pattern.

A Scrutiny of the Challenges of Migration through A Study of Immigrant's 'Self' in American Indian Diaspora Theatre

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Diaspora literature is a rubric that covers all the literatures produced by immigrant people across the globe. Indian Diaspora literature of all genres like fiction, poetry, nonfiction, films from America is received very well. Along with these genres of literature, theatre is also gaining popularity in recent times.

The second and third generation Indian American is eager to express his/her psychological, cultural, and political ideas. For this purpose they are increasingly selecting performing arts and more so drama, first as actors, technicians and then as dramatists, so there is an urgency to study this art form to understand their views on migration and the challenges they face. Theatre is the live art form that highlights the uncertain boundaries between cultural intervention and cultural adaptation and truly depicts the complex web of tradition and the management of change.

Theatre is the suitable space for the expression of 'self', the authenticity of the reception is definite and so the study of it is prominent to understand the performed 'self'. This will be the study of 'immigrant self' arising from immigration from one nation to another in general and from India to America in particular. This paper basically targets at scrutinizing the immigrant 'self' that has found expression on American stage, to study the challenges of migration ranging from personal to community and there by studying the cultural 'self' of this stratum of society through Indian American plays with a special focus on the select plays. This study will lead to an understanding of the ways in which the 'self' is both sustaining over the time and redefining in response to changing circumstances. Among the Asian American literatures, Indian American literature acquires prominence owing to reasons like huge population of this stratum, richness of the literature and recognition to this body across the globe. Though, this stratum's identity does not directly hold any immediate political relevance, the issues will remain central to social and domestic rest/unrest that would indirectly affect political policy making of both the countries.

The select plays include Anuvab Pal's 'Chaos Theory', Shishir Kurup's 'Assimilation', Asif Mandvi's 'Sakina's Restaurant'. Sarovar Banka's 'The Moral Implication Of Time Travel'

Cultural Identity of Indian Diaspora

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The abstract aims to reflect the cultural identity of Indian Diaspora. The Indian diaspora is a heterogeneous community which is spread all over the world and speaks several languages. The Indian Diaspora is the largest Diaspora in the world. The Indian Diaspora is a kind of an ecotone, which is between the Indian culture and the culture of its resident country. It consists of persons of Indian origin and non resident Indians. The research paper classifies the Indian diaspora into various spoken languages and culture and also tries to present its spatial dimension. The research article draws the spatial and temporal dimensions of Indian Diaspora with respect to India. The author presents the impact of Indian languages and culture in the various pockets of the world. The research article also compares dominance of various languages vis-a-vis each other over the Indian Diaspora. India receives the largest remittances in the world due to its Diaspora. In the light of the massive data required, the author uses secondary data. The reports of various International institutions, governments, newspaper articles and journals have been used as the source of the data. The research article also presents three different case studies of Indian Diaspora, one being the Caribbean Islands, the island nations of Indian Ocean and lastly the Anglo-America. The various Indian customs, foods and festivals which were unheard by the world are now celebrated with full vigour. The author finds that the Indian Diaspora is evolving socially, economically and culturally. Even though a minority, in many nations but still it has a great influence on the economics and foreign affairs of its resident country. It is now an integral part of many nations and it has the potential to function as a bridge between their resident country and India.

Influence of culture on youth migration in era of Globalization

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"Globalization offer clear economic opportunities and benefits, but comes with substantial social costs that often appear to affect young people disproportionately, given their tenuous transitional status within an uncertain and rapidly evolving global context." Youth is a more fluid category than a fixed age- group (15 and 24 year). An analysis of theory, articles and report that how Indian youth people are negotiate new globally era for their occupation and employment and several reason could causes youth migration like: education, employment,

marriage and labour. Globalization has both positive and negative effect on youth. If any person migrate rural to urban, state to other state and national to international, so they are not migrate physically, their culture, family structure and social values are migrate and influence their culture. India has rich cultural value but in the present scenario it was effected and Indian youth are adopted mixed culture, while migration dose present the youth of India with better opportunities, it has faced various challenges like discrimination/ exploitation, social isolation and depression. We are concluding young migrants after experience poverty, deprivation and marginalization as they struggle to become part of their new communities.

Cultural Implication of Migration: A Study of Inter – Cultural Transactions between the Arabs and Mappila Muslims in Kerala.

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Migrating people come from varying cultural backgrounds, with already formed cultural identities. The nomadic life pattern and the tradepractice of Arabs has been the unique feature which made transmission of Arab culture through out the world. The relations between the Arab community and Malabar dates back to the period prior to the arrival of Islam in the coast of Arabian Sea. Basically it was in the form of trade which later developed into an hub of cultural exchange and civilisational ties. The resultant of Arab-Kerala muslim transactions later developed into a new cultural identity called Mappila which is the largest muslim group and the second largest group after the Hindus. The community arose primarily as a result of the pre- and post-Islamic Arab contact with Kerala, mainly based upon trade. There were many prospering elements within the Arabs which favoured them to penetrate into the social fabric feudal Kerala system. The Mappila culture is the beautiful blend of Malayalam and Arab culture. Over the years it has developed into its own style of customs and cuisines which is unique in food, clothing, language, architecture, songs etc. This cultural transactions made it practical through both the in and out emmigration among both community. The later gulf migration in search of job and the socio economic advancement achieved by the Mappila community can also be contrasted and contested.

The study will be having three parts in which the general backgroud of the topic is discussed at the begining. The second part will explore the cultural transactions among the Arabs and Mappilasin an historical understanding and the last part will analyse the theoretical aspects of cultural migration and associated developments. The study isessentially an explorative one andanalytical in nature.

Food, Identity and Transnationalism: Exploring the intersections and parallels between immigrant and Omani food practices

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The narratives of the humankind are looked through the chronicles of history, religion or language, which are considered as the deep or base structure of our world. Food is nonetheless overlooked or relegated; it is not only a biological practice but also a medium to communicate and exchange cultures since the inception of humankind. We symbolically consume identity through our gastronomic choices. Majorly, across all discipline of social sciences- psychology, sociology, anthropology and even semiotics, the significance of meaning is imperative. The way people eat is a window not just to understand their diverse and hierarchal realms but also to sense the feeling of oneness and otherness with each other. Food therefore can be said as a condensed unit of information or a universal playground where humans share and differentiate themselves on daily basis and provide meaning and construct identities.

This paper explores the idea of contextualizing immigrant identities through the medium of food not just as a cultural marker but as an identity marker. It deals with the diasporic identities of immigrant community, who have made Oman their new homeland, adopted and adepted new cultural marking from such fusion, incorporated the feeling of self through the unification of their gastronomic practices. The purpose of this research is to find intersections and parallels that may be established through evident influences of immigrant food practices on Omani cuisine and vice versa, if any and in doing so it will answer the questions what defines traditional Omani cuisine (prominent dishes in breakfast [Omani Kubuz for e.g.], lunch, dinner), what are the intersections and parallels between Omani and immigrant cuisines (say paratha, falafel, shawarma, pizza etc). What is the significance of such intersections in terms of identity, interaction or integration of immigrants into the Omani mainstream?

The paper takes the lead from the semiotics of Ronald Bath, Claude Levi Strauss and Mary Douglas. According to Strauss, human's identification with food involves complex cognitive processes; food "must not only be good to eat, but also good to think". To identify a food, one has to "think" it, to understand its place in the world and therefore understand the world, and in particular to distinguish order and classify the elements of which it consists. A culinary system provides criteria that can be used in these mental operations or provides, as it were, a prefabricated matrix. (Fischler Claude, 1998 pp-8). The paper also maps the demographic evolution, how it globalizes as well as localizes, thereby linking them to wider world, crossing national boundaries. In this quest it tries to answer the question-

Forced Migration and its impact on Sindhi Literature

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Despite the tall claims of the emergence of world culture, the fact remains that a literature of a particular language flourishes in the culture that is rooted in its cultural history. Folk traditions, local flora and fauna, customs, rituals, believe systems of the community provide necessary sustenance and aesthetics to the literature.

Sindhi Language is as old as Mohenjo Daro civilization. Sindhi Literature has the rich tradition of 1000 years. Devastating decision of partition of the country in 1947 besides other catastrophic effects uprooted Sindhi Literature from its natural habitat (The provinces of Sindh). The partition of the country in 1947 not only politically divided the land; it rendered millions of people refugees.

Sindhi people left their ancestral land and settle down in Hindustan. This unprecedented refugee crisis had its impact on Sindhi Literature. The present article analyses the impact of refugee crisis on Sindhi Literature. Diasporic sensibility has come to occupy a significant place in Sindhi Literature. This development is interesting in itself as Sindhi Literature did not demonstrate Diasporic sensibility in pre-partition. The refugee crisis has altered the fabric and aesthetics of Sindhi Literature in different ways. Notwithstanding the argument that all regional or vernacular literatures can be put in a single basket as they commonly share the single sensibility called Indianness, it is to be borne in mind that the close observation and study of each of these literature (twenty four as Sahitya akademi recognizes twenty-four languages for literary purposes) would convince us that each of these body of literature has its own cultural historical and folk traditional roots. Each regional literature throbs on the regional environment sometimes the local social political movements impart their own identity to regional literature. In other words, Tamil literature can be distinguished from Kashmir literature, Assami from Guajarati, Bengali from Punjabi, and Sindhi from Telegu.

The Sociolinguistics of Diaspora: Role of Languages in the Indian Diaspora Communities

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The Indian diaspora, for more than three decades, has been the subject of many discussions and studies among researchers interested in the historical and economic aspects as well as the anthropological, social and political dimensions of migration. However, the presence of Indian languages and their role within these diaspora populations have so far attracted very limited interest than expected.

Language plays very important role in diaspora. The paper tries to find out the relationship between language and diaspora and how language actively participates to form diaspora-culture. The sociolinguistics of diaspora address issues in connection with the geopolitical and geocultural changes in the late modernity. It also shows that mobility and interconnectivity are increasing and social and communicative networks are getting highly complex. Many theoretical and methodological challenges are being focused by the sociolinguists by their academic writings, such as Alastair Pennycook (2007) and Jan Blommaert (2003, 2010).

This paper therefore aims to critically analyse the diversity and status of the languages of origin (LO) of the Indian immigrants. The core issue to be addressed is two-fold with a special focus on:

1. What happens to native heritage Indian languages when they transplant into new settings and how languages form after assimilation in host country?
2. What happens to traditional models of sociolinguistic description?
3. What role do Indian languages play in the representative politics of Indian diaspora communities?

Hybridity and In-Betweenness in Contemporary Diasporic Narratives: Towards Intercultural Understanding

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Our age is characterized by unprecedented migrations, displacements and border-crossings. Diasporic literature is an expression of diaspora feelings, belonging, identity, memory and home. Such literature mostly depicts the shifting of borders, crossings, and cultural fusions. In the study of diasporic literature, we come across two interesting concepts that are mostly debated- 'hybridity' and 'in-betweenness'. Hybridity is an enticing prospect, particularly in today's shrinking world. Though the notion of 'hybridity' in the contemporary theory dates back to Mikhail Bakhtin's Discourse in the Novel, it was Homi K. Bhabha who, in his seminal work *The Location of Culture* (1994), developed the critical terms 'hybridity', 'interstitial' and 'the third space'. As these terms have become buzzwords in recent literary criticism, the aim of my paper is to re-visit them and to critically assess their role in contemporary literary studies, presenting new positions and a variety of narrative expressions from different literary traditions. My attempt is to locate them in a post-modern, globalized context where the national and the transnational converge and diverge. Since many studies have tackled how the discourses of diaspora reflect the experiences of dislocation, alienation, and memories, my paper will go beyond these concerns and explore the ambivalence, the utopian/dystopian tension, and the futuristic visions

of diaspora. My aim is also to find out whether hybridity and in-betweenness of diasporic fiction can foster a cosmopolitan sense and present a universal view that may mitigate the tension between homeland and diaspora.

Religion, Yoga and Education among Indian Migrant Labour in South Africa

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The arrival of indentured labour introduced new cultural practices in South Africa through their religion, yoga exercise, education and social values that was ignored by the Subaltern studies. The landless Indian labour belonged to deprived section of the society but they were blessed by their spiritual strength and religious observances. The socio-cultural practices of Indian labour has influenced through their place of origin (Western UP, Bihar, Gujarat, Tamil Nadu and other places) and the rites, rituals, marriage system, faiths and beliefs were fixed accordingly. They had generally lived in the socially isolated communities and were only familiar with the traditions, values and even the dialects that they had inherited from their ancestors. The indentured labour brought art, language, dressing, food habits, colourful festivals, religious faith and practices from India and Indian day to day household items attracted the local community. This paper reviews the concept of cultural identity, and explores the interrelationship between these aspects of the Indian labour experiences in South Africa. It explains the role of yoga education in the formation of cultural identities of Indian labour in South Africa and assessing the level of development in cultural identities of Indian labour in South Africa. This paper critically examines the socio-economic subaltern analysis and initiates the developments about the changes and continuity in the reconstruction of cultural identities of Indian labour as Individuals and as community level. This paper presents the pattern of social mobility and its impact on the reconstruction of cultural identity of Indian labour in South Africa.

Interrogating the Multicultural Accommodation: The ASEAN Experience

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Multicultural accommodation is the most sought after model of negotiating diversity and development challenges. As a theoretical discourse and a contemplative theory of praxis, multiculturalism claims to have negotiated the poli-vocality of our social existence, manifested in terms of cultural, ethnic, linguistic and religious differences and demands for 'more or less' equal recognition of them at the political

sphere as well as in cultural space. Unlike the traditional model of nation building, which rests on the analogy of 'melting pot', multiculturalism fields in a culinary metaphor of 'salad bowl' or *sui generis* to capture the problematique of nation building in a plural society. Born out of severe challenges of ethno-cultural diversity in the West owing to continuous wave of immigrations from Asia, Africa and Latin America, multiculturalism discards any uniform essentialist formulation of nation building. Rather, it asks for proper acknowledgement of innumerable socio-cultural markers, and integration of them into public sphere.

However, multiculturalism is not a heuristic package to be applied uniformly across the society. But the Western minded intergovernmental organizations like the World Bank or non-governmental organizations like Minority Rights Group seem to have ignored the contextuality of the Western model of multiculturalism and advocated its uncritical application in the South East Asian nations. The present paper in the light of ASEAN countries, interrogates the Western model of multicultural accommodation as the model of negotiating diversity and development challenges.

The region is marked by incredible ethnic and cultural diversity. Hence, managing diversity is the key to political stability in the region. However, the Western model of multicultural accommodation may not be appropriate in Asia as the region has been grappling with the problematique of diversity of very different nature. The European imperial powers had manipulated social fissures in order to consolidate their rule in the colony and left a perpetual scar in the society and polity in the form of interethnic distrust. Unlike the West, here the majority is deprived in the hands of minority as the colonial rulers in search of trusted allies in the colonies handpicked the minorities and treat them liberally and sometimes at the cost of the minorities.

In addition to that the region also has witnessed a phenomenon where pre-colonial social hierarchies are periodically invoked in the post independent phase to legitimize the dispossession of minorities. Hence, the merit of liberal multicultural accommodation notwithstanding, mere mimicking of it in the context of ASEAN countries is not enough until and unless it is customized in accordance with the South East Asian context.

Issues and challenges of migration 1

Caste, Family Size and Migration: A Study of Two Gram Panchayats of Odisha

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Indian caste system is designed in such way that the victims are forced to entrap in its tight grips. The new job opportunities are open to all upper caste people whereas the untouchables are rarely benefitted of it. The MGNREGA is also fails to provide adequate jobs to these hapless

people in the society. The abject poverty, ignorance and lack of education and training among dalit youths are forced to migrate to other areas for employment. This paper is attempting to establish the relation of caste practice, size of family and migration among dalit youths. The study is a descriptive study based on primary data collected from 70 out migrant respondents. The focused group discussion (FGD) and two case studies are undertaken to find the causes of forced migration among dalit youths in the study area.

The study found that poverty and lack of job opportunities in locality are the main causes of their migration to other states. However, 65 percent respondents say that caste system denies them to start eateries/tea stall or small business units in their locality and frequent caste related conflicts compel them to migrate to other places. Out of them, 10 percent became successful to run tea stall and other business units at their new destination. They opined that they are working in unhealthy conditions in urban areas of both in and out of state. But they work with human dignity. Though separation from family, low wages, language and more hours of work increases their plight, still they are happy to migrate to out of state where they can hide their caste identify.

A Study on Social Problems of Rural-Urban Migration Family: A Sociological Perspective

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Rural-urban migration has been continuing for a pretty long time but it has not always been as great a problem as it is today. The general poverty among the rural people pushes them out to urban areas to migrate in search of livelihood and in the hope of a better living. *In developing countries like India rural-urban migration affects socio – economic realities in both urban and rural areas. This study aims at identifying the major causes and consequences of the movement of people from rural to urban areas.* Considerable proportion of migrated population particularly in large and metropolitan cities lives in marginal settlements, slums and squatter areas with limited infrastructure services threatening health, environmental degradation of urban areas, traffic and other problems of urban areas. The study describes the factors contributing towards rural to urban migration. In rural areas, less employment opportunities, low wages, drought, lack of basic amenities, landlessness, social factors act as push factors and more employment opportunities, higher income, better wages, better facilities activities as pull factors towards the rural to urban migration.

To achieve the objective 50 migrant Family heads the researcher selected purposively from One Village namely Jothilnayakkanur, Usilampatti Taluk, Madurai District,

Tamil Nadu. Both primary and secondary data were employed and were analyzed both qualitatively and quantitatively methods.

To study the socio economic profile of the respondents

To find out the rural urban migration is related with an economic aspects of the respondents

To assess the problems faced by the respondents

“China’s Experience with International Migration and Recent Trends

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To Define migration there are various definitions respect to the context and the time. Generally,classified under two divisions legal and illegal migration. International migration can be defined as a movement of people from one place to other for life or employment. The forms of international migration can be in number of ways taking the context, place of movement and the reason for it. In china’s case, the following broad themes are applicable Economic Migration, Social Migration, Refuge and Illegal Movements and Political asylum, Tourism³ in UNESCO sites. In this paper, the economic and social migration are the main focus of our discourse.

Historically Chinese has been a migrant sending country to Southeast Asia, US, and Europe, primarily reason was for commercial exchanges and employment. In 19 and 20th century Chinese leaving homeland was high due to political situation in the country. In detail the reasons would be the complex relations of Qing empire with foreigners, their presence in major port cities, and the internal civil war between KMT and CPC. From the second half of 20thcentury Chines economic growth has had reached new heights at the same time, the political system that Chinese had adopted has changed the social and cultural aspects life in China. Leadership’s bold economic policies have contributed to China becoming the definition for ‘World Manufacturing Hub,’ with high-income disparities, disruption to social life and stability. The economic development and its social imbalances within and outside are naturally creating demand for international migration to China. Due to this mixed performance, China has been emerging destination for the developed nations for economic migration, developing and least developed nations for socioeconomic migration.the study would address why china is allowing migration and reasons for migration in China.(Attract the Talent, Source of Foreign Investment, The Demand for the Foreign Bride), This paper deals basic themes of Chinaasmigrant’s destination,Whether the Middle Kingdom needs migrants to serve them? Areas of requirement for migrants and would this international migration help China to provide social and economic stability? Chinese leadership dilemma over migration and immigration, and substantial study on legislations on migration.

Socio-Economic Consequences of Rural Out-Migration from Raninagar-1 Block of Murshidabad District: A Case Study

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Labour out-migration from rural areas has become an important phenomenon in agriculturally predominant West Bengal in general and Murshidabad in particular. With the increasing population, the villages of primarily agricultural base are now experiencing a paradigm shift in the morphology of their rural economy. Agriculture, being a low income generating and time based economic activity, has pushed rural working people, to move outside, to look for other high income generating occupations which are but in industrially developed urban centres.

This rural out-migration for labour has brought living smile in the faces of families. People are becoming economically stronger and their lifestyle has seen improving changes from foods, clothes to the use of urban amenities. On contrary, this change has also generated few crucial problems which rural economy has started to face in the form of shortage of labour, high cost of labour in the agriculture especially at the time of sowing and harvesting. This paper, being a case study, is aimed to analyze various changes in the rural economy and society as a consequence of rural out migration for work to the urban areas.

The study has been accomplished with the help of Primary data collected from 300 households of 10 villages in the Raninagar-1 Block of Murshidabad district in West Bengal. With some quantitative analysis this study tries to measure out the problems arising in the families in particular and rural economy in general due to moving out of a large portion of male working population from the villages and this has been concluded with possible solutions to these problems.

Rural Gulf Migration: Issues and Challenges: A Study in Telangana State

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Abstract : Economic liberalization, privatization and globalisation around the world have led to labour movement between countries for economic interest of international markets. Migration is a movement from one specific place to another place based on individual's place of birth. "The Census of India defines migrants as those people whose place of enumeration is different from their place of birth. The place of birth is the main criteria used to distinguish a migrant from a non-migrant. As of 1971 the Census also included a criterion on place of last residence in addition to the place of birth to identify migrants from non-migrants. The place of last residence states that migrants are those individuals whose last residence is different from the place where they are enumerated. Return migrants are those who have returned to their place of origin. The NSSO uses

the concepts of native place and usual place of residence in their definition of migrants, but neither the NSSO nor the Census considers the movement of people from India to other countries" (Balagopal, 1999). The migration, especially, internationally contributes to the development of both sending as well as receiving countries even though the contribution to sending country is significant. The oil boom of 1973 in Persian Gulf motivated the oil exporting countries in the region to come out with development plans constrained by labour shortages. This new labour market attracted both skilled and unskilled labour from rural India and other Asian countries. The poverty, unemployment, low wages and poor standards of living in India caused many Indians to migrate to Gulf to take hold of the new opportunities, especially from underdeveloped regions like Telangana. In this context, the paper examines the reasons for migration of dalit families as unskilled labourers and analyses the further socio-economic conditions and its impact on the family atmosphere.

'Gulf migration, Changing Traditions and Mappila Muslims of Kerala'

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This study is in the context of large scale labor migration of Mappila Muslims to Persian Gulf countries after the oil bloom in 1970. The Kerala is a very high migration state and the largest single place of destination for migrants is the Gulf. The Gulf States have a very strong influence in Kerala economy as well as its development. The current study elaborates the economic and social empowerment of Mappila Muslims due to migration to Gulf countries. It tries to identify the changes in social and cultural aspects among traditional Sunni Muslims of Kerala. It also looked into their changing family relationships.

The Mappilas represent one of the oldest Muslim communities in the subcontinent. Islam came to Kerala in the eighth century via the ancient maritime trade route linking the Malabar Coast with Arabia and the Gulf. Muslims in Kerala has entirely different narrative of history and development than Muslims anywhere else in India. They are Sunnis, non Urdu speaking and following Shafi School of thought. Mappilas are the majority community who believes to be the converts and descendants of the early lower castes and untouchables.

The current literature and statistics on migration are unreliable and not helpful to indicate how intensely this phenomenon effected culturally. Migration empowered Muslims in Kerala very largely. The remittance helped to eradicate poverty, empowered women. Migration remitted not only money; they also constructed problems like separation of family, higher consumerism and change in cultural identities. Migration also reshapes lives and social norms and it reduced the space for plurality among the community level. This study also try to answer what are the reasons for Muslims migrating to gulf countries and their spending pattern of remittance.

Migrating from the 'deepest Peru': Paddington Brown

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Michael Bond had created the story of this Peruvian bear that migrates from Peru to London and is discovered in the Paddington station by the Brown family inside the station and renamed Paddington. At a time when all critical discourse is exhausted on the migration and refugee situation, this story that falls under the range of children's literature too sees a similar situation, but in a subtly different way. While the population that has been forced to flee their lands, the migrants are in a sense 'zombified' according to the fresh debate that is raging, dehumanization of these migrant and refugee population seem a hideous and atrocious thing to do, this tale about the Paddington Bear shows how he is humanized, given a voice, caught between his memories of Peru, that is initially not spoken of, and this new land where he is supposed to be a stranger, except for the fact that etched in his memory are maps, geographical locations of foreign lands. His discovering his identity in this new land, and situating himself between the two lands is what this is about. For this paper I would be referring to the film version of Paddington and also to the books, the first installment of which is A bear called Paddington.

Migration and Diasporas: Emerging Diversities and Development Challenges- Forced Migration

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When we talk of migration we must give emphasis on what are the driving forces that result in migration. Migration is not only concerned to human beings even the animals follow a migration pattern, if we dig deep to human civilization history we will get to know concept of migration was present right from nomadic stage. Infact, nomadic humans used to migrate from one place to another for their survival. They followed migration as their survival strategy. In other word we can say that concept of modern age human civilization is nothing but evolve survival strategy which was based on migration. We must admit the fact that the concept of migration has a universal acceptance in the ecosystem starting from humans to animals.

In modern age root cause of migration are manmade rather than natural. These includes unemployment, deteriorating living condition, lack of infrastructure, lack of resources, terrorism, religious conflicts, linguistic conflicts, regional partition, growing religious and political imperialism etc. In manmade causes we can differentiate it on the basis of how much a person is willing to migrate. Unemployment, lack of infrastructure, lack of resources and opportunity result in a migration decision taken willingly with full consent whereas terrorism, religious riots, religious and political

imperialism result in a forced migration in which neither will nor consent matters and it is forced on person.

There are many examples of forced migration in recent times. In India there are two major instance of forced migration:

1. At the time of India-Pakistan partition, people of both sides were forced to migrate.
2. Due to exploitation and terror activities Kashmiri Pandits were forced to leave their homeland and switch to other place.

In worlds context uprising of IS (Islamic state) in Middle East have led to mass migration and resulted in the biggest refugee crisis the world have ever seen.

We must deal with refugee crisis because it is our responsibility as well as a challenge. We as a human have a moral duty to care for others as well we must not let the refugee's crisis problem to have a negative impact on our society.

The Status and Impact of Forced Migration in Telangana State – An Overview

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Forced migration can be defined as the movements of refugees and internally displaced people as well as people displaced by natural or environmental disasters, chemical or nuclear disasters, famine, or development projects. Forced migration is a complex and persistent set of phenomena. Environmental changes and degradation are often linked to disasters. Besides environmental factors, the forced displacements of population may also occur due to other factors, such as social, ethnic and political conflicts, weak states, and inequitable distribution of resources. There is another type of forced migration triggered by developmental projects. Typical projects include dams, urban renewal, transportation infrastructure, and natural resource extraction. There is high vulnerability associated with forced migration. Likewise, those who are moving in the face of local economic crisis, drought or other causes of desperate poverty, may not know what capabilities they will have; they only know that they cannot remain. Even migrants who end up well off after a move often start out with very restricted capabilities and high uncertainty". The problem of forced population displacement is not new and seems likely to remain one of the greatest challenges for India in the foreseeable future. But due to recent socio-political instability in different states and environmental disasters, the forced migration has become a serious concern among policy makers in India.

Farmers in Telangana which are in the grips of one of the worst droughts in recent times have been forced to migrate to cities in search of jobs and sell off their cattle at half the price. Scarcity of fodder and lack of water has

forced small farmers in the worst-hit Mahabubnagar, Nizamabad and Nalgonda districts of Telangana. Farmers, who keep milch animals for additional income, are selling them off at half the price. Hundreds of farmers and agriculture labourers from Mahabubnagar, Nizamabad and other districts of Telangana have migrated to cities like Hyderabad, Vijayawada, Bengaluru and Mumbai to work as construction labourers.

This present study focused on the characteristics of forced migrants in Telangana State and attempts to understand the social and economic class-differentiation related to it so that the policy implications inferred could target at the most vulnerable groups considering the different processes responsible for forced migration based on secondary data.

Forced Migration: A Study of Border People of Jammu

Pooja, PhD Scholar, SOSS, IGNOU

The paper attempts to understand the forceful migration of border people of Jammu region in the state of Jammu and Kashmir. Border people are evacuated forcefully at the time of cross border firing or the time of war only to save their lives. To leave all their property they only think about their lives. The present paper wants to represent the problems of those forcefully migrated masses without any assets for their survival.

Therefore, the present study is an attempt to explore the forcefully migrated people from the war infected border area of Kathua district in the state of Jammu and Kashmir. 'Borderlands are sites and symbols of power, such power is clearly reflected through the 'guard towers' and 'barbed wires' which is the common sights at the borders. An area where a war is taking place or there is some other violent conflict (during wartime) a combat area in which the rights of neutrals are suspended, as an area on the high seas, where ships flying a neutral flag are subject to attack. Borders have histories with war and these historical forces which shaped our borderlands. In the present study multiple approaches could be used in this research to understand the aspects of the research problem. The study is proposed to use mix methodology. It would use comparative method. This study could be considered as significant because it has focused on issue of women sufferings at the time of cross border firing at the border zones of Kathua district. Over, 10,000 border residents are staying in the camps are migrated from 57 odd villages in wake of cross border firing and ceasefire violations by Pakistani troops. As many as 8 people have been killed and 94 others injured by shelling and firing by Pakistan along international border and loc in Jammu, samba, Kathua and poonch districts of Jammu region since October.

Over 7000 people residing along the border in samba and Kathua districts have been evacuated to safe places after Pakistani side resorted to heavy cross border firing along the international border. The district administration had put in place a contingency place to accommodate the people

migrating to safer places following the ceasefire violations in samba and Kathua districts.

The paper seems to be relevant in the contemporary times where at one hand there has been continuous cross firing for the last one year in the Kathua region of Jammu and Kashmir State. At second the sufferings of the locals residing near the border and the government response to it.

Bengali Migrants in NCT of Delhi: Selected Social Attributes

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Migration because of various social, economic or political reasons forms an important facet in population studies. For a large country like India, the study of movement of population in different parts of the country is necessary as it helps in understanding the dynamics of the society better. Serving as the National Capital of India, Delhi has been receiving the migrants at a tremendous rate both at international and national levels. According to 2001 census, Delhi's migrant population has ascended to 46.3 percent of the total population of Delhi. Thus, the composition of population in Delhi ruminates the perfect cosmopolitan image, with nearly half the population arriving from outside.

While accommodating migrants from different parts of the country, this cosmopolitan city bears multi-ethnic, multi-cultural and multi-religious composition of the population. During the process of migration in order to retain their culture and identity the migrants bring with them certain social attributes such as language, food ways, dressing patterns, religion and festivals. Besides giving an overview of patterns of in-migration in Delhi, the present paper intends to highlight not only the patterns of social identity of Bengali migrants through language, dress, food, religion, festivals etc. but also how over the years these Bengali migrants have retained their identity in the cosmopolitan culture of NCT of Delhi. In the present paper both qualitative and quantitative methods has been analyzed with the help of data from Census of India and through field survey.

Difference and Marginalisation in Ramabai Espinet's The Swinging Bridge

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This study aims to interrogate the difference and marginalisation in Indian diaspora through an Indo-Caribbean-Canadian writer Ramabai Espinet's novel *The Swinging Bridge*. It will largely focus on various issues of Indian immigrants in Caribbean. Indian Diaspora is a largest diaspora with differences/diversities prevalently found in every corner of the world. The lives of immigrants are haunted by the memory of past and their current situation

in diasporic space. Difference based inequalities such as gender, cultural, ethnic, caste or race and even nationals of the particular country are big issues in Indian diaspora from the beginning of migration and settlement from country of origin to country residence. Ramabai Espinet as a member of Indian diaspora in Caribbean has focused on issues faced by Indian immigrants and particularly women in new land through her novel *The Singing Bridge* and shown that the history of marginalisation, oppression, exploitation of women in diasporic space and their current scenario as an secondary migrants.

She has also examined the double diaspora experiences of Indian immigrants from India to Caribbean and Caribbean to Canada in her novel. This study will try to interrogate the various issues of difference and marginalisation of Indian immigrants in new space and their histories of exploitation and oppression by indigenous population and even Indian immigrants mindsets toward their own community members and domestic violence among Indian families in diaspora. Ramabai Espinet's novel *The swinging Bridge* portrayed violent experiences of Indian immigrant women in Caribbean and Canada such as sexual oppression, marginalisation, domestic violence, and Indian cultural practices through her characters as representative of Indian diasporic communities. The various issues of Indian immigrants with the large focus on women issues in diasporic space critically analysed in this paper.

Issues and challenges of migration 2

Impact of Migration on Indigenous Communities: Issues and Challenges

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Abstract: Migration is a complex issue which has been a subject of keen interest for many years to various disciplines likesociologists, anthropologists, demographers, economists and political scientists etc. Migration from one area to another has occurred throughout the human history in search of livelihoods, beginning with the movement of first human group from their origin in East Africa to their current location in the world. It is difficult to define the concept 'migration' precisely, since it encompasses many aspects. Migration for variety of reasons is age old practice but it is increasing at a faster pace over last decades. Tribal people suffer predominantly from the phenomenon of poverty-induced migration on account of rain-fed agriculture and absence of other avenues of employment. Tribals are being alienated from their land and forest due to the ongoing development projects such as dam construction, industrial growth and mining activities. The loss of land due to acquisition for various development projects and illegal land alienation by non-tribals cause tribal people to migrate. Reservation of forest, deforestation and decreasing access to forests and drought are other contributory factors for tribal migration. Factors that contribute to tribal peoples' migration include

land dispossession, poverty, militarization, natural disasters, lack of employment opportunities, and poor economic conditions is a serious cause of concern. Literatures shows that the vulnerability related to forced migration are common among certain socio-economic groups. In view of the above problems, the paper examined the impact of migration on indigenous communities. Besides, it also aims to highlight the various issues and challenges of Indigenous peoples that migrate to urban areas. The aim of the present paper is to provide information about migration has both positive and negative consequences for migrants.

Impact of the economic crisis on migration in Spain, focus on South Asian Diaspora

Swagata Basu, *Assistant Prof in Spanish, Doon University*

The global economic crisis of 2008 has had a huge impact on the socio-economic situation of several countries. Southern European countries such as Spain, Portugal, Greece and Italy which became migrant receiving countries especially through their Mediterranean coast were particularly effected. Due to the crisis that produced high unemployment rates within these countries many migrants lost their jobs. Natives also had to look for opportunities outside Spain starting an emigration process. Further such times of crisis and discontent led to the awakening of nationalist and anti-migrant feelings in most European countries. Migrants faced the wrath of the jobless natives. This has led to a decline in migrant inflow and even caused return of migrants. In case of Spain too this trend can be observed for many nationalities. However in case of South Asian population in Spain such a sharp decline is not observed. In fact South Asian population is still registering a growth in the big cities. Through this paper I would like to show that the South Asian diaspora which is engaged mainly in ethnic business were not that badly effected due to the economic crisis. In fact they have been able to benefit from the crisis as they offer more competitive rates, flexible timings etc. I would try to see if Ethnic business insulate the South Asian diaspora in the time of crisis? This would be relevant for understanding the strategies and skills of the South Asian Diaspora in facing adverse socio-economic circumstance.

Discourses of Migration among Older Persons: Social Exclusion and Homelessness in India

Dr. Sarbojit Biswas, *Associate Professor, Bankura University, Bankura, West Bengal*

Animals seasonally migrate from one region to another for greater opportunities and to remain alive. So do human populations. Migration and human mobility continue to be survival strategies adopted to keep the human ethnic alive. And migrations may not always be about countries or continents, human movements do also take place

across regions, across spaces of habitation, across spaces of shelter and from social exclusion to community based inclusion, from one's home to a new home on the street. An integral part of existence and survival of various species on Earth is their being not alone but being part of a group or social structure. Thus social exclusion is a situation where in any member of a society is no longer a member of, or is unable to participate in societal activities due to a variety of reasons. Among other factors, the primary ones relate to "unemployment, low skill levels, poverty, ill health" (Backman and Nilsson)

The migration from one's home to a new home – a care home or a homeless shelter or a street – defines homelessness in India for older persons and redefines established notions and definitions of migration among humans. While ancient Indian texts vouch for 'vanaprastha' where an older person hands over household responsibilities to the next generation and involves in active ageing by taking an advisory role and fades into the sunset, modern day permutations cater to the politics of ageing and use ageism as a societal tool for re-appropriation, social exclusion and forced 'migration.'

This paper aims to look at such pseudo-real stories of migration of older persons which create migrations within nations and foster the development of a homeless 'diaspora' away from their 'homeland' and in 'care homes' and 'street homes' in their 'homeland.' This paper would use findings from case studies in the North Eastern & Eastern parts of India to elaborate on the politics of ageing, ageism, social exclusion to substantiate social exclusion and the creation of a migrant 'diasporic' homeless older populace in care homes and on the streets of India.

Socio-Economic Dimensions of International migration: A Case study of Gaggupalli village in Nizamabad District, Telangana

Praveen Kumar Ch, *UGC-Senior Research Fellow, Department of Anthropology, University of Hyderabad*

The present paper aims to understand the process, consequences and socio-economic changes brought in by the migration to Gulf countries from Gaggupalli village in Nizamabad District of Telangana over the last three decades. The paper also examines the psychological impact of this migration on the family members back home in the study village. It has been found that the marginal, medium farmers and landless agricultural labourers have been migrating to the Gulf countries i.e. Kuwait, Bahrain, Oman, Qatar, Saudi Arabia and U.A.E from 216 households for the last three decades. As a result, these 216 small, marginal and landless households have been experiencing several socio-economic changes due to the migration of their family members to Gulf countries. Initially, migration to Gulf countries started as means to find livelihood and employment, but later it became a pull factor, attracting migrants who would stay in the Gulf for a longer duration of time that would enable them to improve

their socio-economic status in the village from where they had migrated. It was also observed that economic conditions of migrant households improved to a large extent when compared to the non-migrant households in the study village. Thus migration can be viewed not only as a simple process for seeking livelihood, but also as a key to the socio-economic development of individual households with which several processes are associated.

Migration and Livelihood Opportunities: Push and Pull Factors with Special Reference to Bastar Region of Chhatisgarh

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The rural areas of Bastar region is an underdeveloped, tribal populated remote region of Chhattisgarh which is highly affected by the LWE activities. Literacy rate of this region is very low. Maximum youth of the region are either semi educated or illiterates. Lack of awareness and incompetency to fight and win employment in outer world is encouraging the youth towards extremist activities. Because of less number of employment opportunities in these areas people are forced to migrate in urban areas. However, LWE is not only reason that can be attributed to a large scale migration during the last decade. Factors like an epidemic, scarcity of food, poor health facilities, and dearth of sources for livelihood or existence of any other 'push' factor resulting in a mass exodus.

In contrary to that, better economic opportunities, security and protection, better education and health facilities, more jobs, and the promise of a better life become attracting factors for the rural people which pull them to move towards various cities of Bastar region. Thus there is a need of social intervention to address this issue. The government has to start such project and programmes for tribal population which can stop the rural migration through creating various livelihood opportunities at their place of origination. It is the time to have familiar with them and their culture for their proper development rather than humiliation and isolation. With the above background the present study enumerates the push and pulls factors of migration in rural areas of Bastar district and suggests some social intervention methods for their overall development.

Migration and the left-behind elderly in Kerala

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All around the world societies are ageing. The problem arising and associated with population ageing is intensified by the pursuit of the people to migrate across the world.

In many of the countries, migration is one of the most promising poverty reduction strategies for families. However, migration significantly reduces the mental health of elderly in particular after the migration of sons. Migration not only reduces the number of potential care givers within the family, but it also result in a deterioration of the quality of family support and consequently to an annoyance of the elderlies' wellbeing and health conditions. Kerala, the southern state of India, with desirable distinctions in human development indices, which are on par with that of many of the most developed nations, is far ahead in the demographic transition process compared to other Indian states. Kerala has become an 'aged society' and the percentage of aged population is close to that of the developed countries of the world. According to 2011 census, elderly comprises 12.6 per cent of total population in Kerala. It is evident that state of Kerala, among Indian states, accounts for largest proportion of elderly population. Incidentally, Kerala also accommodates largest proportion of international migrants. According to Kerala Migration Survey reports, the total number of emigrants has increased from 13.62 lakh to 23.64 lakh during 1998 to 2014. So, the ability and willingness of the younger generation in the family to migrate, leaving the elderly behind, has become an increasing phenomenon and a disturbing tendency.

This study attempts to explain how international migration affects the left behind elderly in Kerala. In addition the paper evaluates the government policies for the elderly in the state. The data are derived largely from various rounds of NSSO (38th, 43rd, 50th, 55th, 61st and 68th), various reports of Kerala Migration Survey. There are studies on elderly and international migration independently. But none of these studies has attempted to study the issues of the left behind elderly in the household of international migrants. On this account, this paper made an attempt of exploration of the issue of migration and the left-behind elderly in Kerala.

The Study of Adolescent Peer Victimization and Psychosocial Maladjustment of Tribal Santhal Children of West Bengal

Dr. Soumen Acharya, *Consultant, National Institute of Public Cooperation and Child Development*

India is a country of diversified ethnicity about (650) tribes are present in our country. The total population of 84,326,240 tribes constitutes 8.2% of the total population of our nation. Santhals are the third largest tribes in India. In West Bengal Santhal represents, 54.2% of tribal population and are found in vast area of Purba and PaschimMedinipur, Bankura, and Purulia. The Santhal lives in remote places and is characterized by poverty and illiteracy and nutritional problem. The health status of the community remains unreported. The present study builds upon previous research (e.g., Hodges and Perry, 1999) that suggests that longitudinal relations between

victimization and negative psychosocial outcomes, as well as between psychosocial maladjustment and the consequential experience of peer victimization, may be moderated by social or interpersonal factors. A total of 20 student and 7 th class who were assessed on measures of four negative personal factors (aggression/depression, withdrawal, aggression, and lack of physical strength), four interpersonal factors (peer acceptance, peer rejection, a number of reciprocated best friends, and a number of reciprocated enemies), and victimization.

As expected, interpersonal factors moderated many of the longitudinal associations between the personal factors and victimization. Most notably, victimization predicted increases in internalizing behaviors (anxiety/depression and withdrawal) only under higher levels of peer rejection and number of reciprocated enemies and lower levels of peer acceptance. In addition, anxiety/depression predicted increases in victimization over time, again only under high levels of the negative interpersonal factors. These results underscore the importance of recognizing social contextual factors that promote the cyclical relations between peer victimization and psychosocial maladjustment.

Forced Eviction and the Indian Cities: Issues and Challenges

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Since the 1990's, large Indian metropolises have experienced a restructuring of their urban space in line with the requirements of globalizing cities. There is a sense of jubilation on the part of authorities and the general public with the direction of the urban development policy and the remarkable gains scored thus far. What remains unnoticed, however, is that thousands of slum people have been displaced and adversely affected by the process of urban redevelopment projects especially infrastructure expansion, urban renewal and beautification projects . Urban displacement has emerged as a new dimension to the challenges we face in meeting the humanitarian needs of internal displacement people. Besides disrupting the family life of the displaced and the social fabric of communities, it has also led to further geographical and social exclusion by increasing spatial segregation and denied their right to the opportunity to live in the city. The paper seeks to address the processes of forced eviction of slum people around the major urban redevelopment initiatives in India in general and specifically focuses on Sabarmati Riverfront Development Project in Ahmadabad, Gujarat. It examines the socio-economic impact of the urban development policy and practice on displaced slum households, and provides recommendations that authorities should consider to minimize development-induced livelihood disruptions.

Keywords: Forced eviction, urban redevelopment, displacement, resettlement, slum households,

Understanding the dynamics of Forced Displacement in the Coal Mining Region of Eastern India

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Forced displacement generated by development projects is a widely studied phenomenon especially in the neoliberal period. Based on available secondary data and field research carried out in 2015, this paper addresses this situation by analysing the broad dynamics of an alarming new wave of forced displacement sweeping in the eastern coal mining region of India. The Raniganj region is rich in mineral resource, like- coal. Total geological reserve down to a depth of 1200 metre from surface in West Bengal as on April 1, 2010 (as per GSI) is 29.723 billion tonne. At the last decade of 20th century, this region became increasingly integrated into the global economy with the introduction of the mining policy, 1994. Production of coal using open cast method is one such instance. Natural resource (like-coal) extraction projects using open cast method often requires large tracts of land. One common consequence of such projects is the upheaval and forced displacement of communities in indirect ways. However, this is not the only causes that can result in forced displacement in this region. This region is also experiencing instances of forced displacement due to land degradation as a result of unscientific process of coal extraction since history. The present study constitutes an attempt to systematically analyse the dynamics of forced displacement in the study area and the consequences of it. There found geographical variations within the region regarding the consequences of forced displacement as it is depend largely on how resettlement and rehabilitation is planned, negotiated, and carried out.

Forced Migration: A study on Hindu Bangladeshi Immigrants in Assam

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Assam witnessed a prolonged debate during immigration of illegal Bangladeshi. Presently the debate is going on through a new direction in regards to the implementation of Assam accord. Recently, after introduction of "The Citizenship (Amendment) Bill, 2016", the controversy came into force. The bill has been introduced in order to provide citizenship to all religious minorities (of Afghanistan, Pakistan and Bangladesh), who came into India within 31st December of 2014. The new dimensional debate stands on either to deport 'all Bangladeshi' or only to 'economic immigrants from Assam. Since the bill is contradictory with article-6 of Assam accord, entire Assam has been divided

into two parts. The study tries to focus on the extent of Hindu Bangladeshi immigration and the present citizenship controversy in Assam. It is also an attempt to develop an argument for considering Hindu Bangladeshis as forced migrants. The paper is based on available secondary data with both qualitative and quantitative approach.

Keywords: Forced Migration; Illegal Bangladeshi; Assam Accord; Citizenship (Amendment) Bill, 2016; Hindu Bangladeshi.

Forced Migration: Flight of the Hindu Minority of Bangladesh and Present Crisis in Assam

Amulya Kalita, Suren Das College, Hajo

Association for the Study of Forced Migration (IASFM) has defined Forced Migration as movements of refugees and internally displaced people (those displaced by conflict) as well as people displaced by natural or environmental disaster, chemical or nuclear disaster, famine or development projects. It also classified the forced migration into three separate categories namely conflict, development policies and projects and disaster induced forced migration.

The present study falls on the conflict induced forced migration. In this situation people are forced to leave their ancestral home for fear of life and property. Such people usually flee across the international borders in search of refuge or seek asylum under international law.

Various reports mention that the minority subject particularly the Hindus of Bangladesh are not safe in their country and forced to leave Bangladesh due to continuous persecution of different forms. As a result large number of minority Hindus has left Bangladesh. This people generally entered into India and denied to go back again. To ameliorate the suffering of the Hindus including the Buddhist, Sikhs, etc. from Pakistan and Afghanistan the National Democratic Alliance government of India introduce a bill in the Parliament in 2014 and again in July 2016 by an amendment into the Citizenship Act, 1955.

This proposed bill has been creating a great repercussion in the whole state of Assam. Because large number of Bengali Hindu immigrants residing in Assam in clandestine manner. If amendment is done it is assumed that it would enable over 1.5 lakhs undocumented Hindu Bangladeshi to get citizenship status. Therefore as many as 26 ethnic organizations and students bodies protested against it and claims that Assam wouldn't take the responsibility of post 25th March 1971 foreigners and the Central Government should accommodate such people in another state.

So this paper is an attempt to highlights the problem of forced migration in India with primary focus on how the Central Government's decision creating a conflict like situation in Assam.

European Perspective on Multiculturalism: A Case Study of Indian Diaspora

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During the past three decades European region faced multiple crises transcending from socio-economic to political. The huge influx of migrants from different regions of globe is one of important factors created not only stress on institutions of European Union but also divided the society into pro-migrants and one who are reluctant to bear the consequences of this heavy influx. The ultra-rightist and neo-fascists political parties have openly taken their stand against immigration and are reluctant to accept them. The case of France is well-known. Jean Marie Le Pen, the leader of Front Nationale (National Front) during the period of President, Francois Mitterrand, said openly, "We do not want to allow ourselves to be submerged by foreign immigrants". Such one-sided legalized political parties are still working with the name of PPP (Peoples Political Party) in the Netherlands, Flemish Block (Flemish National Party) in Belgium and Neo-Nazi party in Germany. Under such circumstances the immigrants from different regions have faced the problem of assimilating and integrating itself with the European countries. For example, the people from Middle East, Africa and other countries have seen this problem. However, the Indian Diaspora has got a space in European society by assimilating itself into liberal, multicultural and democratic system of Europe. It is therefore a humble attempt of my paper to study the factors and reasons for assimilation easy acceptance of Indian Diaspora in European civil and political society. The study will also try to analyze if there is any relation between the home-grown experiences of Indians that helped them in assimilation in EU. It is also imperative to see if the political attitude and behaviour of Indian Diaspora has any role in their easy assimilation and integration in Europe.

Forced migration/Illegal migration/ Human Trafficking 1

Forced Migration and Human Trafficking in India : An Appraisal

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A girl is migrated conventionally from her native place to another in the anticipation of better life in the bracket of marriage (60.8% of the rural migrant females migrated due to marriage followed by 29.4% due to movement of parents/earning member in 2007-08). But migration of a

girl/woman is also associated with forced migration in the form of human trafficking.

Migration is taken as a natural process and it is inevitable in the process of progress and evolution but when it is done against the will, it comes as forced migration which is commonly traced as human trafficking. The response to the trafficking of women is primarily dominated by the discourse of criminal law both internationally and nationally. By contrast, in the refugee law context, women are constructed as victims in a 'culturally relative', patriarchal society.

This paper explores the tensions between these constructs and the practical responses for protecting trafficked women. This paper reveals an idea about the real meaning of culture in context of forced migration in India. A woman, who is forced to enter in such inhumane business is the same woman who also works as an agent to promote the same forced migration which was once denied and protested by her in past. The paper describes how the trafficking/smuggling distinction is blurred by constructing trafficked women both as victims/witnesses and as free agents rather than as rights bearing individuals. This profoundly affects the way that government agencies and decision-makers respond to the issues.

The Intent to Destroy: The Genocidal Impact of Forced Migration

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Over the past century it has been observed that various conflicts which have resulted in huge infringement of not only the basic human rights about have also resulted in massive forced migrations in the history ever. These conflicts have taken place in countries around the world- from Armenia to Germany to Cambodia to Rwanda to Darfur, just to name a few. These conflicts, many of which have been recognised as genocides and some are still marred with controversy as to being recognised as genocides like Tibet or Sri Lanka, have resulted in hundreds of thousands of civilians being killed and millions more remained or remain unable to return to their homes, living the barest of existences in remote and often under-stocked and under-protected camps.

These displaced populations in different continents of the world are subject to malnutrition, disease and violence. Rape and other forms of sexual violence have and are being used as a tool for instilling fear and controlling the civilian population. Yet, the international will to protect and assist the victims of these on-going conflicts remains weak, with governments and world bodies bogged down debating the definition of genocide and the proper venues for eventual tribunals. Hence, this paper aims to examine in detail whether or not these various conflicts such as in Sri Lanka, Myanmar and other countries of the world indeed amount to genocide or not or are a genocide in the making purely based on the forced displacement faced

by the citizens of these particular countries. Some of the conflicts to be discussed have already occurred whereas some are currently taking place.

Survival at Stake: Studying the Repatriation of the Afghan Refugees from Pakistan

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Pakistan has been host to the world's largest refugee population until recently Turkey has overtaken it with the emergence of the migrant crisis in Europe. The refugees originating from the conflict-ridden Afghanistan have fled to Pakistan for decades- throughout the 1980s and the Soviet intervention, the Civil Wars of the 1990s, the Taliban regime that followed, and the 15 years of conflict since the Taliban were overthrown in 2001. The open porous nature of the Afghanistan-Pakistan border facilitates the displaced Afghan refugees to take shelter into the tribal areas of Pakistan adjacent to the border. At the same time, historically Pakistan has welcomed the entry of Afghan origin refugees due to the vested interest of their political leaderships. Although it is true to an extent that from some refugee camps terrorist and criminal groups have operated their attacks, scapegoating the rest people and shutting down of all the camps in a haphazard manner will result in a massive humanitarian crisis for the innocent dwellers. They are very much integrated into the Pakistani society having an emotional attachment and consider it as their first home. Pakistan has registered quite a few number of Afghan refugees over the years and followed a policy of voluntary repatriation. However, the formulation of the National Action Policy by Pakistan Government as a comprehensive counter-terrorism policy following the deadliest Peshawar Army school attack has stirred up the repatriation process. The closing down of refugee camps forcing the camp inhabitants to go back where they do not feel safe and lack livelihood opportunities violates the international laws and norms upholding the rights of the refugees. While repatriating the refugees, the host nation and the actors involved are ignoring the fact that the conditions in Afghanistan are not favourable of repatriation as out of 34 Afghan Provinces, 31 are prone to armed conflict and violence.

In such context, the paper will at first focus on the issues of the origin of Afghan refugees and their flight to Pakistan. The paper would then discuss the process of refugee repatriation from Pakistan and the violation of refugee rights and breaching of international norms relating to refugees.

Forced Migration: Consequences

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Refugees and displaced persons stay behind a distinct group of people on the move deserving special attention.

This type of issues have been and are being addressed in different forums. But

even in the field of forced migration new challenges are emerging in a globalized world. Internal conflicts have overtaken international ones as major threats to global peace and security. How can adequate solutions be found for internally displaced persons .How can effective programmes for post-clash revival be established? Global international migration is increasing exponentially not only in scale but also in the types of mobility and the cultural diversity of groups involved in that association. As a outcome more nations and communities will have to cope with increased levels of social and cultural diversity. Moreover, the nature of the migration itself is changing so that the lessons of the past with respect to coping with that diversity may no longer be suitable. Experience in some parts of the world suggest that it may be difficult to reconcile the increasing diversity with social harmony and social cohesion. such displacement is the forcing of communities and individuals out of their homes, often also their homelands, for the purposes of economic development. There are a growing number of migrants in an irregular situation, and others who are not clearly protected by a specific legal regime. This is often coupled with abuses of rights as a consequence of exploitation and favoritism. Large numbers of people move freely, without help and without need of protection. There are, however, many aspects of migratory movements that still need attention to make the system work better, to ensure that aspects such as health are not neglected, to improve and smooth the progress of authorized movements, to assist with effective border control, and to maintain the support of public opinion for migration-friendly policies and successful integration .This paper tried to highlight the challenges caused because of forced migration how it is hampering livelihood.

Keywords: Migration, Issues, Outcome and Global Scenario.

Impact of Forced Migration on Jewish Community and Culture

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Forced Migrants include refugees who by definition have left their own countries because of prosecution or violence; internally displaced people who were uprooted from their homeland for similar reasons but were still residing in their home countries and development induced displaced people who have left their home because of property expropriation. Jews or 'Chosen People' of God were persecuted on political, ethnic, economic and religious grounds that forced them to migrate outside their country. Such migration brought abrupt changes or transformation in the lives of these people. The objective of this paper is to study the impact of this migration on the psychological realms of these migrants and also the cultural changes that took place due to forced migration. Secondly, it also

aims to study the direction of cultural change that is taking place. By direction means whether the culture of Jews, becomes more rigid, rule bound or it becomes more open to changes. Because in other countries, neither they could give up their Jewish identity and fully assimilate themselves in new culture by betraying their own self and of million others nor could they fully alienate their host land. It is also not possible for them to be both by adopting the clothes, manners and way of life of the mainstream culture and at the same time feel very much like a Jew because then their Jewishness will get a secondary status. It could happen that these people would make extra efforts to maintain the 'purity' of their culture by keeping at bay all external influences. On the other hand it could so happen that the boundaries could become blurred and they go by the belief that change is inevitable. Immigrants often feel like they never truly belong, or feel marginalized and sometimes feel mutually marginalized in both the homeland and the diaspora. This longing for homeland is also portrayed in the novels of Jewish American writers like Elie Wiesel, Philip Roth and Hannah Ardent.

A Study on Socio Economic and health status of forced migrants in Madurai District, Tamilnadu

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Migration is a course of moving people from the domicile to host place which can be segmented into forced and voluntary migration. International Association for the study of forced migration describes it as, "the movement of refugees and internally displaced people as well as people displaced by natural or environmental disasters, chemical or nuclear disasters, and famine or development projects. In order to find out the socio economic and health status of the forced migrants, the study was made. Objectives: the main objectives are (i) to identify the social and economic status of the refugees, (ii) to study the health status and health problems of the refugees and (iii) to find out the strategy to overcome the problems by the refugees in Madurai District. Methods: The study adopted convenience sampling method and 50 samples were selected. The samples were identified in the refugee's camp in Madurai District. Results: The results show that the mean age of refugees was 31 years and they were mostly illiterate. The economic condition of the respondents was average and they seek a better kind of employment which gives mental happiness. The respondents faced so many types of problems in their workplace and they were ill treated and misbehaved by their superiors. Chi square test was adopted and there is no association between the health status and income. Again, it was found that the majority (64%) of the respondents were interested in going back to the home countries as they wish. Conclusion: These outlined issues do not only show the problems of refugees. Rather, they show the role and necessity of being in the home country. Most of these problems are silent. They

remain, to a large degree, uncounted and unattended. Thus, issues on refugees have to be addressed in terms of welfare and futurity of a country.

Seeing Beyond the State: Bringing the Issue of Bangladeshi Immigrants to a Context of Human Security

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With the inundated influx of Bangladeshi immigrants, mainly to the Northeastern part of India, an imbroglio is created, primarily due to the difficulty in deciphering the reality of these immigrants. There is political impasse created over the issue between India and Bangladesh, with frequent skirmishes, over the responsibility of this group of people, who are paradoxically regarded as transnational migrants. This is so, as they, in a defacto sense, belong to both the nations, but in actual sense is unwanted by either side. It further creates a situation of statelessness for them, with massive rights violation.

This problem has persisted for decades, with the issue being exploited by the political parties as election rhetoric for vote- bank politics. Lack of data on the exact amount of immigrants and the ambiguous national legislation has further aggravated the situation. The recent introduction of Citizenship (Amendment) Bill, 2016 further adds to the complication with the element of inequity in their treatment being a part of their proposal. The tension remains unabated creating crisis both at the level of inter-state relation and also causes demographic and social tension within the nation itself. Improvement of relation between the two countries is crucial as it can have security implications for the South Asian region and the entire world community at large.

The paper as such is divided into three parts. The first part pertains to the historiography of the immigrants, in order to understand the circumstances that compelled them into a state of statelessness. The second part analyses the situation in India with this infiltration, particularly in North East India. The insurgency in the region is also thriving on this pretext of protecting their region from infiltrators, which they believe the Indian state has failed to provide them. The last section would highlight the issue of statelessness of this people and the concern of human security pertaining to their existence.

Migration due to impact of Wars in Contemporary International Politics

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War is inevitable in today's world and it becomes a tool to manifest a nation's foreign policy. Nations fight wars to achieve their economic as well as political goals and also to preserve their prides. And the nature of warfare has

been transformed not only in terms of its actors consisting of both the regular armies and private forces hired through contractors, but its nature also got transformed from high-intensity warfare to low-intensity warfare. Now a day, wars are fought within states, and it is no more confining in intra-states only. However, the impact of wars is so much severe on the civilian population. Sometimes, they are even forced to leave their native places and migrated to new places. Examples could be cited the Tamils in Sri Lanka, Palestinians in Israel, Syrians migrated to European countries and Bangladeshi in India since 1971 wars and so on. This paper aims to analyse the relevance of war and its impact on war victims migrating from one state to another. Migration becomes a key debating issue which draws the world attention in Contemporary International Politics. Migration could be understood to those job seekers, those who are looking for opportunity abroad.

However, by keeping these kinds of understanding aside, this paper will focus migration that took place due to wars, those victims affected by wars, which forced them to migrate to other countries. And they do not have any choice in their hands but to leave for their livelihood. This paper will have an overall study of how the forceful migrants suffer not only during the wars but also after the wars when they have migrated to other states. Here are some questions of the proposed study. 1) How do modern wars affect on the civilian population which force them to migrate to other states? 2) What kind of actions is being taken up by the governments of the world community to solve such problems? 3) How do the world community and international organisations react on such actions? 4) What are the role of the international organisations and the NGOs to help them out for their safety? 5) What are the constraints faced by the nation states in tackling such problems? The paper will seek answer of above questions. Thus, wars brought a significant change in today's world by affecting day-to-day lives of the innocent civilians which sometimes force them to leave for unknown places for their livelihood.

The Conundrum of Migrant Labourers and Social Discord in 'Gulf of India': A critical Analysis

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Migration and the issues accustomed to it in terms of social, economic and political variations and transformations have elicited much attention across the globe. In the South Asian subcontinent, India has been considered as a major hotspot for international migrants. The external and internal movements of migrants are prominent at a substantial level across its states. Among the states, Kerala has become the prized destination for the migrant labourers apparently due to higher wages and larger economic opportunities. The 'God's Own Country' is also known as 'The Gulf of India' by dint of enormous inflow of migrants from different parts of the country. These migrant labourers became an

indispensable part of Kerala's labour market. The presence of large migrant workforce has become inevitable for the present day Kerala's economy while the rising challenges to the social concordance due to migration became inescapable for the state. As a corollary to the recent reports of increasing crimes involving the migrants, the stereotypes and the prejudices among the natives against migrants began growing and amounted to overshadow and undermine the basic rights of the migrant workers in the state. The living conditions of migrant labourers have become despicable. The constitutional rights of the migrant labourers and the basic civic rights of the local people in the state are at loggerheads now. Therefore, the interplay between social coherence, economic progress and the basic rights of its major stakeholders in the state needs to be critically analysed. The paper would also focus on the role of state to prevent the social unrest and maintain the social and economic concordance through proper mechanisms and new development initiatives.

Migrant and Diaspora Engagement: Home and Host

Diaspora - Homeland relations – Serbian Case

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Serbian Diaspora is very large and different. More than 3.5 million Serbs live in overseas country (USA, Canada, and Australia) and in neighbor country Hungary, Romania or in the ex-Yugoslav Republics (Slovenia, Croatia, Bosnia and Herzegovina). And Republic of Serbia's population is 7.5 million. Homeland - Diaspora relations went through few different phases from demonization of Diaspora primarily because of ideological reason after IWW and quasi-patriotic and demagogic trying to use its economic resources in 1990 to realistic political and economical view after 2001. Those historical conditions still are sources of different opinions about each other in Diaspora and in homeland, i.e. the sources of great misunderstanding between them which persist until today.

First part of paper is short overlook on demographic characteristic of Serbian Diaspora and on homeland – Diaspora relations. In the second part I analyze current processes in Serbia, such as: rethinking meaning of word Diaspora (how is included and who is excluded), institutionalization of Serbia-Diaspora relations (creation of Ministry of Diaspora, Assembly of Diaspora, Diaspora Council in Serbian chamber of commerce, etc.), changes in legislation in homeland (Law on Diaspora and Serbs in the Region, Amnesty Law), engaging Diaspora in homeland politics by extending dual citizenship, extraterritorial voting rights as well as changes in public opinion about Diaspora. All these efforts are taken in aim to change image of Serbia and its policy in the world, and in other hand to attract Diaspora to invest in the homeland economy.

The role of Indian Diaspora in South East Asia: From Malaysian Perspective

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In contemporary era of globalization the role of Diasporic communities has assumed a great importance in term of varying impact they can have on their countries of origin arising from spread of travel, trade and economic as well as financial transaction and rising interdependence. Diaspora can be defined as ethnic minority groups of migrant, origin residing and acting in host countries but maintain strong sentimental and material links with its homeland. Modern Diasporas constitute trans-state triadic networks involving ethnic Diaspora their host countries and homeland and as such they have significant ramification for international relations and international politics and other activities.

The Malaysian Indians are the largest Indian Diaspora living in Southeast Asia. The present Narendra Modi government sees the Diaspora as central to India's development journey and as a strategic asset in promoting India's foreign policy interest abroad. From the beginning Modi government made it clear that India would focus more and more in improving relations with ASEAN and East Asian countries. The paper mainly focuses on India's relations with Malaysia as the largest Indian Diaspora present in south East Asia. Occasional friction arises in India-Malaysia relations over the treatment of ethnic Indian in the country. But India always tries to make more closer and vibrant relations with the country. India's robust engagement with Malaysia result significant expanding of economical, industrial, commercial investment with trade and tourism opportunities all of which can produce direct and indirect impact on the role of Diaspora in facilitating a more practical engagement with the region.

Engagement of diasporas in home and host countries: the case of political participation of Indian Americans in India and US

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Indian diaspora is one of the influential and successful diasporic communities in the US. With high level of education, economic progress and proactive engagement in politics, Indian Americans play an important role in political arena and process of India and the US.

Indian Americans represent and assert their identity through several organizations- ethnic, religious, cultural, political, professional and pan South Asian- active in US and India. Apart from representation through organisations, Indian Americans have also represented themselves individually in terms of electoral participation. Political engagement of Indian Americans in US was prominent in issues such as

nuclear tests of India and Pakistan in 1998, Kargil conflict, Indo-US nuclear deal 2008, fight against racism and discrimination in the US.

Likewise, Indian Americans are proactively engaged in their homeland in promoting peace in the sub-continent, political funding, philanthropy, sharing and promoting skills and values of equality, freedom etc. Indian Americans have also started prominent Track 2 dialogues in the subcontinent to contribute to the conflict resolution process between India and Pakistan.

Against this background, the paper throws light on the role that Indian Americans play in the political arena of India and US. By doing so, this paper highlights the increasing role of diasporas as transnational actors influencing home and host countries.

A qualitative research methodology using primary and secondary sources of data has been employed. Data was acquired through interaction with resource persons, study of Indian American organisations, analysis of their websites, news bulletins and discussion forums.

The Formation of Ghanaian Diasporas in the USA and Canada: Their Role in the Development of Ghana

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Over the last few decades globalization has played a key role in the increasing number of diasporas across the world. These diasporas have been seen as crucial development agents in both their home and host countries. In Ghana, the diaspora has received recognition in the development debates due to their potential in supporting the efforts of government in poverty alleviation and socio-economic development and this recognition has led to a number of policy initiatives.

Approximately 235,000 Ghanaian immigrants, both first and second generations live in the United States, and Ghana born individuals account for a fraction of 0.3 percent of the total U.S. foreign born population. On the other hand, the immigration policies Canada pursued until 1962 effectively barred Ghanaians, but when a series of changes in immigration regulations culminated in the 1978 Immigration Act, the removal of certain restrictive clauses enabled Ghanaians to begin migrating to Canada. At the beginning of 1986, the number of Ghanaian immigrants began to rise, and it did so consistently till now.

Over the years, the Ghanaian diasporas both in the USA and Canada, have made some effort in accelerating the socio-economic development agenda of the country. They do this through voluntary visits, sending of remittances and also contributing towards social-economic projects. Currently, Ghana experiences high economic growth and single digit inflation. However, significant proportion of the population remains poor which requires proactive, strong state led development policies to address the challenge of poverty. A

major challenge to Ghana's socio-economic development is the inability to effectively engage its diasporas. This paper, therefore, seeks to highlight the developmental role of the diasporas based in the USA and Canada. It will also examine the existing Ghanaian diaspora policies and diaspora potentials in the development of Ghana.

Migration, ethnic clashes and the rise of nationalism in Europe: Russian Cases

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At present, the world has experienced a global change. One of these could be well described in the context of Spenglerian terms as "decline of the West." One of them is the nature of emigration. In the past, Europe – both West and East – sent millions of emigrés and settlers to the non-European world, to which they brought not just the European/Caucasian race, but also European culture and way of life. Europeans were few in number; still, they were not assimilated. Moreover, natives willingly accepted their language and culture.

At present, the situation is quite different. It was not Europeans, many of them from Asia, coming to the West, broadly defined. Moreover, they often had little desire for assimilation. All of this created resentment and the rise of new European nationalism, which was different from what Europeans experienced a few generations ago. In the beginning of the 20th century, European nationalism was expansionist in its very essence. The present-day nationalists are isolationists. They do not want expansion, but rather contraction/homogenization of the country's space and ethnicity/racial composition. They advocate expulsion of non-natives and could well engage in violence if they believe that this is the way to "cleanse" the country from newcomers.

Russia, here, is not an exception. Russia has experienced a massive internal migration of people from the Russian Caucasus, as well as an influx of people from Central Asia. Since the beginning of Putin's tenure, the hostility against these people runs high. Several riots erupted. and several organizations with strong anti-emigré overtones – emerged.

The public also became strongly against newcomers, seen as the people with criminal intent. In recent years, the visible signs of tensions disappeared, but it was mostly due to the state increasing repressive/controlling policy, which prevented any form of public discontent. Still in the case of crisis the discontent could emerge once again.

Indians in Mauritius: Beyond Diaspora?

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Indians visiting Africa since pre-Christian times find references in the early recorded histories. These early

visits were for a limited purpose and was out of freewill. Large scale 19th century migration of Indians to Africa became a defining feature of imperialism meant to initially provide plantation labour in Mauritius. They were replacing slaves who left plantation after the abolition of slavery in 1830s. British colonists saw that certain categories of Indians dissatisfied with the conditions at home could be lured and transported to those plantations as indentured labour for a short period. But after the completion of indenture, many stayed back in Mauritius and made it their home. They migrated from plantation estates to villages in Mauritius where these emigrants reconstructed their society, culture and identity negotiating the realities of the new home. Marginalized and insecure Indians always thought of returning to India but that never happened. They recreated their native environment by following the traditions and cultural patterns they observed in India. Religion gave a lot of solace and community life provided social capital to depend on. But in the process of adaptation, adoption of cultural elements of others was unconsciously co-opted and internalized. The changes in real time and space underlay the evolution of Indian diaspora who in appearance are kin to Indians but their tradition, language and culture displayed signs of cultural distance from that of India. With every succeeding generation this distance is becoming even wider and less lamenting to return to the homeland. The present young generation do express some emotional bonding with India but certainly reflect Mauritian character and are Mauritians at heart in real sense. This article will attempt to understand whether the People of Indian Origin in Mauritius can be called Indian diaspora or have they out-grown that status and evolved to attain the identity beyond 'Indiandiaspora'. The social and cultural elements of the Mauritian Indians will be analyzed to interpret their identity and aspirations.

Displaced Bru's From Mizoram In Tripura : Time For Resolution

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Over 35,000 Reang tribals, who call themselves 'Bru'; have been living in seven makeshift camps in North Tripura's Kanchanpur areas adjoining Mizoram in inhuman conditions since October 1997. They had to flee their homes due to the ethnic violence in Mizoram. Ever since then, they have been confined to the relief camps where they live on rations, without proper education and health facilities. They do not have voting rights in Tripura and are not being issued birth or death certificates. They are neither entitled to work under the MGNREGA nor are given farmland to earn a livelihood and are called as Internally Displaced Persons (IDPs). Some of the young Bru's from camps have joined militant outfits in desperation.

The main cause of this self-imposed exile was the killing of a Mizo Forest Officer by miscreants which provoked retaliation by the Mizo's. The Bru's, on the other hand argue that the demand for an Autonomous District Council

raised by their community was resisted by the majority Mizo's and they feared retaliation. Long held grievances between the two communities sprang out into the open and the Bru's started crossing over into neighbouring Tripura to look for safer sanctuaries in 1997.

Initially, the Mizoram govt refused to take back the Bru community on the ground that not all the Bru's living in the relief camps in Tripura are residents of Mizoram. But a survey conducted by Mizoram Bru Displaced People's Forum (MBDPF) in October-November 2007 found that an estimated 94.22% of the Bru's in the relief camps have at least one document each, issued by the State of Mizoram and its agencies which prove that they are bona fide residents of Mizoram.

The Mizoram Bru Displaced People's Forum (MBDPF), an organisation of the refugees, expressed their willingness to return to their homes in Mizoram if their demands, including security and rehabilitation in 16 cluster villages, were met. The Mizoram govt also remains ambiguous on MBDPF's demand, which included free supply of food grain for two years along with allotting land to them which has been highly opposed by the Mizo organisations. There have been several rounds of talk among the stake holders without any conclusive and time bound resolution.

It is sad that Indian citizens are staying as IDPs in their own country since 1997. It highlights the commitment deficit of all stake holders i.e Govt of India, State Govts of Mizoram and Tripura; and also leaders of Mizoram Bru Displaced People's Forum. This issue needs to be considered sympathetically with a time bound plan of repatriation and rehabilitation of displaced Bru's which is necessary for lasting peace in Tripura and Mizoram. The contentious issues like compensation package, security, identification, repatriation and rehabilitation in cluster villages need to be deliberated by all parties to find mutually accepted pragmatic amicable solution. Paper seeks to highlight the genesis of the Bru Issues, understand the conflicting views, areas of convergence among the stake holders and recommend policy interventions for peaceful resolution of this long and complex problem.

Transnationalism and the 'Muslim Community' post 9/11

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Transnationalism and the 'Muslim Community' post 9/11
Transnationalism has gained much currency in the present era. Transnationalism as defined by Vertovec (2009) "refers to multiple ties and interactions linking people or institutions across the borders of nation-states" (Vertovec 2009). When we talk about transnationalism, it can be seen in various dimensions, social, economic, political, religious. This paper would focus on transnationalism seen through the lens of religion. There have been noticed a growth in global religious identities, particularly a

consciousness of belonging to a transnational community. This has been most prominent in the case of Muslims and more so after 9/11. This paper shall draw on the idea of religious transnationalism, primarily transnational Islam and how it manifests itself through an imagined community of Muslims at large. Here one can look at the concept of transethnicisation, that is, the "emergence of an identification covering all strands of Islam from the point of view of religious doctrine and practice, nation and ethnic origin" (Grillo 2004: 866). Here what is noticed is that Muslims become a kind of supertribal category, where people of different origins are put under the heading 'Muslim'. This notion of a transnational Muslim community brings one to question its validity in face of local national identities which this paper would look into. This paper intends to explore the nuances of a transnational Muslim community or Umma. It aims to discuss how the idea of a transnational Muslim community is reinforced in post 9/11 era and how the global perceptions of 'Muslims' influences the local self-perceptions of Muslims.

Globalization and International Migration: Migration as an urban affair

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Migration is very broad and highly diversified. According to the United Nations (2015) there are 244 million international migrants and forced displacement affects over 65 million people worldwide. Trade and knowledge diaspora patterns take place in a globalized economy and are linked to business models based on the principles of outsourcing. Communication networks play an important role in the mobility of people. Through those communication networks, people inform their networks where the jobs are, where to go or which places to avoid. Current trends suggests that it is necessary to pay attention directly on the problems of migrant workers in cities, will allow a better understanding of the political economy aspects of the impact of migration on the life of cities and to realize the close relationship between processes of migration and urban development. Rapid urbanization and growing migration into the cities have both the risk factors and potential opportunities for migrants, communities and governments of the countries involved in the process. Almost every fifth migrant is a resident of one of the 20 biggest cities on the planet. It is expected that the rapidly growing cities of Africa and Asia will absorb almost all future global urban population growth. However there are vivid problems of the unequal position of migrants even in cities. In general, city administrations and governments make very little effort to protect the health of migrants living in the cities. There is much work to be done in order to ensure the inclusion of migrants in the processes urbanization and city development. Having a clear understanding about the residence and the organization of migrants, we can take a step towards the development of information and practical strategies for their integration into city life.

Indian migrant students and the maintenance of their home culture in the U.K

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When students decide to go abroad for their higher education, there are certain factors that they need to consider. Firstly, the prospective student's motivation and secondly, how will they fulfil all the requirements for their admissions and the visa process? This paper will explore these questions in the case of Indian migrant students. However, to fully understand the experience of international education, and to completely comprehend the journey of the migrant students, their attitude towards maintaining the 'home' culture should also be examined. The present paper will therefore, trace the student trajectories of migration through the following sequence; first their motivation to study abroad and the reason they chose UK; second the process of coming to the UK, third the role of educational agencies; and finally, the socio-cultural and personal adjustment that the migrant students undergo during their stay in the UK. This paper will highlight that such socio-cultural and personal adjustments and the transnational connections with home have an effect on the overall experience of the student migrants. It will further explore how these areas are linked; more precisely it will attempt to show how this series of events unfolds in the life of a migrant student. The rationale to carry out the investigation and the analysis of these three events together is to link these important stages that govern their experience before and during their stay in the UK. The current paper will rely on the analysis of data, obtained from semi-structured interviews to stress that education related migration have their own set of inspirations, ambitions and experiences. Ultimately, the paper will highlight that student migration have a particular trail of distinctive migratory pathway and the key theme identified to understand this trajectory is the concept of home.

The Case of Indian Diaspora in United States of America: Changing Pattern of Immigration and Its Subsequent Effects

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People of India have migrated to different countries for various reasons at various periods of its history. Among the immigrants of diverse nationality overseas, Indians constitute second largest diaspora of Asia next only to China. It is estimated that besides six million Indian citizens there are more than 20 million people of Indian origin all over the world.

In popular imagination as well as in academic discourse, Indian speaking diaspora in the United States of America occupies a prominent position. History of U.S. tells us that migration of Indians has not been a result of aggressive

invasion or a colonizing need; on the contrary, it was and continues to be a peaceful migration. Indians have maintained their tradition of high achievements by contributing to the economic growth of U.S. and at the same time retaining their identity by maintaining their socio-economic and cultural links with their home country. In the United States, Indians are spread all over the country with largest concentrations in California, New York, New Jersey, Texas, and Illinois.

This paper is therefore devoted to understanding Indians migration to the United States and their role as a part of the larger Asian community. During the course of this paper we will try to explore the migration of Indians to the United States by looking back at history focusing on laws such as Luce-Cellar Act in 1946 and The Immigration and Nationality Act of 1965 which repealed the national origins quota system of U.S. and subsequently led to the large influx of immigrants from Indian subcontinent to the professional fields of U.S. We will also analyse the Indian immigration to U.S. into phases starting from the late 1790s to post 1965 period.

Special focus here would be given to Naturalization Act of 1790 and its connection to the era of 1910-1924 where Indians fought for the right to be classified as 'white' for citizenship. Here we would look at the monumental case of Bhagat Singh Thind which made all the way to U.S. Supreme Court. In the post-1965 period, we will focus on professional Indians and their struggle for identity with a special emphasis on their struggle post 9/11. The paper will briefly also reflect on patterns of Indian Diaspora's political participation in the U.S. to understand how they have helped in bridging the U.S-India divide over the years.

Therefore predominately this paper will be divided into two sections. The first section deals with the history of migration pattern of Indians in U.S. covering pre-1965 phase while the second section analyses the post-1965 phase with a special focus on current situation after 9/11. In the end, the aim of this paper is not to provide a rigid historical overview but rather to provide a rich investigation into the lives of Indian Diaspora in U.S. by analyzing the migration pattern through different phases.

Gender and Migration 1

Trafficking of Women in Bengal-Bangladesh Border areas

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The partition is a watershed history of any region. In 1971, due to the civil war of East Pakistan, nearly millions of Bangladeshis, mostly Hindus fled to West Bengal to escape the atrocities like murder, rape and forced conversion to Islam. Subsequently, a lot of Muslims from Bangladesh also started fleeing to West Bengal because of extreme poverty in their state. Indo-Bangladesh is

most difficult international border to be manned. It defies all established political norms and security measures. Borders unite and divide, provide passages and transits. Bordered existences of whom, women, migrant workers, trafficked bodies; are all parts whose survival is carried out within a milieu of endemic violence. The borders of India and Bangladesh trafficking and Migration of women are growing in this region. History of the term trafficking it can be traced back to 'white slave trade' by that time trafficking had come to be associated with transportation of women for immoral purposes such as prostitution. Bangladesh, the Northeast itself and Bengal are seduced, coerced or forced into flesh trade and trafficked. Whole region is vulnerable to traffickers; need to realize that this is a region of endemic poverty, social imbalance and violence, and it is undergoing certain social, economic and political turmoil where more and more women are getting marginalized. Now, marriage migration is in raising rate. So Economic and social impacts on migrants and their families are variable Migration often involves longer working hours, poor living and working conditions, social isolation and poor access to basic amenities.

This paper will describe the impacts on notions of security and form of violence is to reduce the entire question of gender to women's trafficking and obliterating all forms of violence in the process? How has been the process of the forced migration and settlement of women in other countries taken place? How did they unite as a group and gave their heterogeneous multi-regional, linguistic, religious and cultural identities?

Keywords: Trafficking, Migration, Violence, Gender.

Where do Migrant Women Work-The role of Globalization and Patriarchy

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The push and pull factors of migration have increased many fold in the era of globalization. Indeed, globalization has made migration for work an undeniable phenomenon of present time. There is also a widening gap between developed countries associated with shortage of labour and developing countries with labour surplus.

Women are also part of migration for work. In fact, sometimes there is gender specific demand for labour in the receiving countries. In many developed countries and Middle East, demand for migrant women workers to work as domestic workers is on the rise. Diasporas at times prefer domestic workers from their native country which also adds to the pull factors in the receiving countries.

However, women workers at times face discrimination in the foreign labour market. Patriarchal norms in the receiving countries determine the employment status of migrant women. Women are most often segregated to do traditional female work like domestic work, child care, garment making. There is another factor which also influences

their employment. Many countries have such immigration policy which consider women as 'dependent' and men as 'independent', thus women at times do not get permit to join the formal labour market. This only adds to women's disadvantage as they have to join informal sector and domestic work. Therefore, they were denied employment insurance, retirement and health benefits, and other forms of workers' compensation, social security etc.

This paper will try to look at the impact of forces of globalization and patriarchy on the nature of migrant women's work. Therefore, the paper will revolve around the puzzle that while process of globalization offers the opportunity to women to migrate and seek job in another country, corresponding patriarchal tenets of the receiving country again put them in a disadvantageous position.

Indian Diaspora, Hindi Films and Women Representation : A Cultural Perspectives

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In world culture, the Indian Diaspora present an important and in some respects a unique force. Indians an indentured labour ,were taken overseas in far flung areas of the British Empire in the nineteenth century. Modern Indian population of Fiji, Mauritius, Guyana, Trinidad, Surinam, Malaysia, South Africa, Sri Lanka, and other places put their cultural imprint in their own ways. Whereas in US ,Australia, Great Britain the Indian Diaspora represent the professionals of diverse nature signifies their homeland .

Diaspora Communities represent and maintain a culture different from those of the countries within which they are located ,often retaining strong ties with their country and culture of origin(real and perceived)Indian Diaspora has added new dimension to the cultural diversity of the different host countries across the globe.

Bollywood or Hindi films serves as a tool within the diaspora to reformulate and translate cultural traditions in the South Asian Diaspora.Indian films specially Hindi which has key role not only in India but also among Indian diaspora to bind them to Indian tradition and culture and understand various social and cultural transformation happening in Indian society. To maintain a close linkage the films shows significant social and cultural processes like marriage, family system, kinship ,friendship ,women respect etc to maintain their affiliation towards Indian culture.

During 1990s and in the early years of 21st century ,Hindi films represented Indian women and their cultural traditions of the homeland in diasporas phenomena . Films like Aa Ab Laut Chalen ,Ta Ra Rum Pum etc signifies the self respect , integrity and emotional bonding of a woman . It also represented the cultural dynamism and values even in the changing period during globalization era in the west . The paper explore and analyze the crucial relation between Indian Diaspora Culture ,Hindi films and Women.

Migration and Women: Questioning Reproductive Rights of Migrant Women Labourers

Dr. Archana Yadav, *Assistant Professor, Department of Social Work, Guru Ghasidas Central University, Bilaspur (CG)*

Internal Migration is Intrastate or Interstate and the former is more prevalent due to distance. Basic reason for migrating is search of employment or work which emerges several challenges for migrants. Deficiency (basic) needs are important to be fulfilled of any person, when any family migrate deprivation starts and each unit of the system gets affected with this phenomenon (migration). The most vulnerable one are the children and the women, especially women as she has to bear maximum family responsibilities and she also works. When we talk about Reproductive rights it can be well understood by WHO definition - Reproductive rights rest on the recognition of the basic right of all couples and individuals to decide freely and responsibly the number, spacing and timing of their children and to have the information and means to do so, and the right to attain the highest standard of sexual and reproductive health. It also includes the right of all to make decisions concerning reproduction free of discrimination, coercion and violence. In case of migration women laborers moves from their native place for certain period of time, in this scenario reproductive rights under which availability of reproductive health care services to maintain sound reproductive health is not guaranteed. Chhattisgarh is a tribal region with Interstate migration prominence. According to Times of India report published in April 2015 more than 95,324 people have left their homes in last three years. This study is based on primary data collected from 100 migrant laborer women from selected villages of Bilaspur district. Analyzing the availability and accessibility of health care services to migrant women laborers was the main objective of this study.

Tibetan Refugee women in India: Understanding Voices Oppression and Pain

Arvinder A. Ansari, *Associate Professor, Department of Sociology, Jamia Millia Islamia, New Delhi*

Tibet was a free nation, prior to the 1951 occupation, the Tibetans feel that with this Chinese invasion, their ethnic, cultural and religious identities are threatened, as there's neither freedom of expression nor freedom to practice one's religion. Women in any society are considered custodians of culture and tradition; hence it makes the situation of Tibetan women fraught with violation.

Tibetan women lives in persistent culture of fear and violence, since 1995, Tibetan women face severe obstructions in the gratification of their fundamental human rights of religious freedom, reproductive freedom and opportunities for safe health care, employment and education. There are abundant evidences that Chinese

authorities subject Tibetan women to inhumane gender-based torture, reproductive rights violations, discrimination and sexual harassment in regards to health care and employment. Tibetan Buddhist nuns, in particular, are targeted for imprisonment and gender-based torture. When examined together, these violations indicate evidence of genocide of the Tibetan people at the hands of the Chinese government. The implementation of Chinese birth control policies, as ill as China's population transfer polices threaten the very survival of the Tibetan people and their unique culture. This has led to Tibetan exodus to different parts of the world, there are many Tibetans who have followed the Dalai Lama into exile and settled in various parts of India, but Indian legal framework has no uniform law to deal with its huge refugee population. The significant lacuna in the existing law is that it does not contain the term 'refugee'; consequently under Indian Law, the term 'foreigner' is used to cover aliens temporarily or permanently residing in the country. This places refugees, along with immigrants, and tourists in this broad category, depriving them of privileges and rights. Therefore the vulnerable status of Tibetans calls for serious academic attention and research. Moreover Since 1995, the international community has rightfully acknowledged China's human rights abuses on numerous occasions, both generally and specifically in regards to Tibetan women. Therefore it becomes significant that voices of these women be heard and included in Women's movement, with this objective, this paper will focus to understand the trauma and struggle of Tibetan women to resist violation of her Reproductive Rights, their exile and refugee status in India, and Is Indian Democratic state Facilitating their movement for Freedom.

Investigating the Dropout Situations of Migrant Tribal Girls in Odisha

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The present research study is an attempt to explore the processes of dropping out among the migrant tribal girls at the elementary education in the selected rural areas of Odisha. The major objective of the study is to examine how the strong theoretical underpinnings of social capital theory influence the patterns of girls schooling among the migrant girls which consequently leads to their premature school withdrawal. Moreover, in a given socio-cultural contexts, the impact of acculturation on the schooling of girl children decides the dimensions of social diversity and social equity in the context of migration. So, keeping this thing in mind, especially in relation to my taken study areas, I have also analysed the dropping out process of migrant tribal girl children of the Mayurbhanj district of Odisha.

The existing related literature (Das, 2013, Hunt, 2008, Rumberger, 2000) on school dropping out points out the fact that dropping out is not a single event but rather a process which includes a series of events. So, when this process becoming gendering then this shapes and

determines their life experiences differently against the given socio-cultural ethos of the society. The sample girls in my study have gone through different life experiences and have their own stories of dropping out. The different life experiences of the dropout girls of ST are captured in my study through listening to their life stories. Exploring the life stories provide me the insight to understand how the everyday the socio-cultural practices of rural society contribute and shapes the educational aspirations of the school going of migrant girls and how the girls face challenges for their school continuation.

'Refugee-woman' in post-Partition Bengal: A Critical Re-assessment of their Roles and Image

Dr Pallavi Chakravarty Ghosal, *Assistant Professor, School of Liberal Studies, Ambedkar University, Delhi*

The partition of the Indian subcontinent in 1947 spelt doom and disaster for the many who found themselves suddenly on the wrong side of the border.

Whereas, partition on the western border was marred by violence, unprecedented in nature and enormous in magnitude; in the east, an uneasy calm prevailed for the entire period. This difference in many ways influenced the State's response to this tragedy.

Whereas, the rehabilitation of refugees from West Pakistan was immediately taken up as the direct responsibility of the Government of India; for those from East Pakistan a similar approach was lacking. In brief, therefore, the whole task of rehabilitating those uprooted from the East was more of self-rehabilitation, thus, leaving the majority of these refugees to fend for themselves. The focus in this paper is to look at the very significant role of the refugee-women in this rehabilitation programme.

The partition of Bengal eventually proved to be a watershed in the lives of the woman. Women were now forced out of the Andarmahals to eke out a living for the family, often becoming its sole bread-winner, in an unfamiliar terrain and among unfamiliar people.

She also participated in protests against an uncompromising state, and along with her male counterpart demanded rights for the displaced from the East Pakistan. It is this role of the Bengali refugee-woman, from the economic and political point of view, that this paper attempts to look at.

I will also look at how this new role of the woman was accepted in the family and by her ownself as well. In the process the many images of the refugee-woman will come into perspective:

either she was a victim or she strove to be a survivor for herself and the family. But even in the image of the one who survived and became the breadwinner of the family, a story of latent victimization is easily decipherable for what were the jobs given to her; what were her own desires; and finally, after all the years of joint struggle in

Bengal against the state apparatus and in the demand for reasonable rehabilitation benefits, the women have once again disappeared into the home and the hearth? Thereby casting doubts over the whole idea of 'empowerment', i.e whether it is contingent only on such moments of crisis?

By analyzing memoirs, oral testimonies and using evidences from contemporary literature and cinema, this paper thus aims to bring to light these varied images of the 'refugee-woman' and in the process critically assesses the role of the 'refugee-woman' in great detail.

International Male Migration, Female-headed Households and the Nucleation of Family Life in Pakistan

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Population movements beyond country boundaries have increased, particularly during the last two to three decades. Some of the major causes of such migratory trends are increasing globalization, economic interdependence, rapid population growth, ecological deterioration, civil war, ethnic and religious conflicts and increased poverty. Like other developing countries, international migration from Pakistan is a very common phenomenon. The impact of international migration on families left behind is an important issue in social sciences, not only because of the fact that generally people belongs to developing and poor countries go for international migration for better ways of earning and living conditions but as it affects the community as a whole. Through this study the researcher will try to find out the possible changes in females roles, family life and structure. This study will be qualitative in nature and will be conducted in district Mandi Baha ud Din, Punjab Pakistan. A representative sample will be drawn through purposive and convenient sampling. Triangulation method will be used for the collection and analysis of data. The target population of the present study will be the families of the migrants.

Migrant Women and Crucial Issues for Promoting Health

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An estimated 327.7 million people in India were internal migrants as per National Sample Survey 2007-08. Out of this 80 per cent were female, and migrants accounted for nearly 29 per cent of the country's population. High population densities and high contact rates help to spread disease, while health and education services are often inadequate. Gender specific interstate migration trends reveal that females are becoming increasingly represented in all types of migratory movements. Though the prime reasons for male migration remains employment and business, migration for women has eventually resulted in gender impacts of poverty and health.

Women and girls, especially when forced to migrate are disproportionately affected by risks of migration, because of their vulnerability to exploitation and violence. Neonatal mortality which constitutes nearly 45% of under-5 mortality are areas of critical concern. Greater vulnerability of women to sexual abuse and violence places them at risk of STDs, including HIV, and a range of post-traumatic stress disorders associated with sexual violence. Migration also causes stress and anxiety due to women's loss of traditional social relationship groups and surrounding environment. Reproductive health of such women often goes uncared for and unprotected even in well organized refugee and migrant situations, Insensitivity of paramedics and health care system, to the needs of women is mostly more pronounced in refugee and migrant environments.

The Sustainable Development Goals by 2030 target for bringing down MMR to 70, IMR to 12 and child mortality rate to 25 and universal and health coverage to all. To achieve these goals, women's health monitoring in migration-related situations has to be accorded greater priority. Women located in a wide range of geographic and development zones, need to be mapped for specific health deprivations. Social assessments should be conducted state-wise, the state should consider a separate IEC research cell with careful planning through modern and traditional methods of motivation and communication, based on preferences of migrant women. The RCH Programme of the NRHM is using improved management through capacity building, monitoring and innovation in human resource management. Government has to make this more effective through training and education of medical staff, attractive pay packages and better facilities in tribal and rural areas. Civil Society Organizations and Corporates through CSR could play a significant role in the efficacy of health care to migrant women.

Women on the Move: Understanding the Female Migrant Labour

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Population movements across the globe have been the truism for several centuries. It is in recent years with the increased presence of the female migrants; the gender dimension of the migratory flow came to be acknowledged. The focus of the paper is to look at the terms of travel and the conditions of women who migrate from one country to another in the search of employment. An attempt is made to understand this 'feminization of migration' by delving into largely informal sectors such as the hospitality and domestic work sector and attract the largest number of migrant women. Locating these women in the transnational spaces, the paper seeks to uncover the subtle shades of illegality and legality which is bestowed on them.

Some key areas that the paper will focus are retail, hospitality together with domestic work and the effect it has on the women, tracing it largely through their narratives

given in the literature. An endeavour is made to understand the female migrant through the lens of the sending and receiving states. Traversing through the laws of the states and narratives from the women who are migrant workers, the paper seeks to engage with the issue of how one would approach would issue of migration and women, whether it is through the paradigm of empowerment, self sufficient individuals or victimhood.

Forced migration/Illegal migration/ Human Trafficking 2

Politics of Illegal Immigration in Assam

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The issue of illegal immigration has become a distinctive feature in politics of Assam since later part of the 20th century leading to fiercely events like Assam movement (1979-85). On one hand the presence of illegal Bangladeshi immigrants on the state cannot be denied however the complexities associated with it also demands great attention. People of Assam have felt the exodus of immigrants both internal and external have been threatening the very identity of Assamese people. Hence, Assam Movement was an attempt to represent the collective conscience of Assamese people to stand united against centre's exploitative attitude towards the state as well as demanded strict action against illegal immigrants present. The movement was called off with the formation of Assam Accord (1985) which is yet to be implemented as a whole. The Assam Accord suggested that the year 1971 should be taken as borderline after which all foreign immigrants that migrated to Assam is to be deported. However regional political parties as well as prominent student's associations like All Assam Student's Union (AASU) has claimed that till date very few illegal immigrants have been detected and deported and criticised the Congress government for playing a politics of vote bank. The debate on illegal immigration of Assam is now taking a new turn with the change of state power from Congress to BJP. One prominent complexity that has been witnessed recently is after the amendment of 'The Citizenship (amendment) bill, 2016'. The bill suggests that persons belonging to certain religious minority communities (Hindu, Sikh, Buddhist, Jain, Parsi and Christian) from Afghanistan, Bangladesh and Pakistan taking refuge in India would not be regarded as illegal immigrants and would be eligible to apply for Indian Citizenship. Therefore this paper would historically look into the problems of illegal immigration Assam has faced and would try to reflect on the kind of effect 'The Citizenship (Amendment) Bill, 2016' would have on the issues of illegal immigration. The time when prominent groups have been claiming that Assam is overburdened with Bangladeshi illegal immigrants, the decision of the centre to give legal citizenship status to Hindu immigrants from Bangladesh would be interesting to note.

Perspective on Forced Migration in India: Impacts of migration, natural disasters and population

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The impact of drought, floods, severe weather and other effects of climate change may worsen in the future, contributing to growing human migration as vulnerable people seek safer more stable living conditions. This expected migration of thousands of people can negatively affect human well-being and political status. In some parts of India, three out of four households include a migrant. However despite the large scale of migration in absolute numbers of people involved and India's long history of population and labour mobility, labour migration has rarely been reliably studied. Labour migration is complex. Streams differ in duration, origin, destination and migrant characteristics. Economic and social impacts on migrants and their families are variable. Migration often involves longer working hours, poor living and working conditions, social isolation and poor access to basic amenities. At destination, migrant labour affects markets, lowering the cost of labour. Migration also affects the labour market at the place of origin. Migrant earnings affect income, expenditure patterns and investment and changes relations at household and community levels. While there seems to be some positive impact on incomes and investment, the major function of migration is to act as a 'safety valve' in poor areas. The impact on asset and income inequality is more mixed. Internal mobility is critical to the livelihoods of many people, especially tribal people, socially deprived groups and people from resource-poor areas. However, because of lack of data, migration is largely invisible and ignored by policy makers. There is a large gap between the insights from macro data and those from field studies. What data are available attest to the substantial and growing scale of internal seasonal migration. In one district of the rice-producing belt of West Bengal, the flow of seasonal migrants, drawn from tribals, Muslims and low castes, exceeds 500,000 people. Migrants are disadvantaged as labourers and labour laws dealing with them are weakly implemented. Poor migrants have very little bargaining power. Most migrant labourers are also employed in the unorganised sector, where the lack of regulation compounds their vulnerability. They are largely ignored by government and NGO programmes. The paper presents the effect and its management.

Impact of LPG Development Model on Tribal Communities and their Forced Migration: A Case Study in the Mineral based areas in India

Notan Bhusan Kar, *Dr. Notan Bhusan Kar, Academic Counselor, IGNOU, Kolkata and an Independent Researcher*

In India, the economic liberalization, privatization and globalization (LPG) model of development and its

consequences has deprived the marginalized people especially the tribal communities who are customarily dependent on forest resources for their sustainable livelihood. At present both the Central and various State Governments are encouraging the neo-liberal trade of mineral industries in the tribal regions and neglecting the PESA Act and other laws. In the name of globalization and the country's economic development, the multi-national companies (MNCs) including Indian big corporates are taking over the livelihood resources of poor tribal and pushing them into a further marginalized condition, displacing them from their habitats and forcing them towards migration. Tribal migration is majorly the outcome of the acquisition of land for big developmental projects and mineral industries in their habitats. This so called developmental projects has severely affected the Tribal people of India, particularly their culture, languages and lifestyle. Between 1951 and 1990 around 21.3 million people were displaced due to various developmental projects of which 8.54 million (40 per cent) were tribal or indigenous people (Planning Commission, GOI, 2002: 458).

The LPG development model serves the interests of the rich classes while on the other hand it is impoverishing the tribal people in these regions. So the present development paradigm has failed to provide the tribal communities a better social and economic upliftment. Thus the involuntary displacement of the tribal due to LPG has forced them to protest against various Govt. policies. But unfortunately, it has been found that whenever these tribal people start any protest movement then they are branded as "Maoist". It has resulted in growing of conflicts between tribal communities and states across the country. This paper seeks to study the adverse impact of LPG Development Model on tribal communities and also tries to mark out the reasons behind the tribal migration in the mineral based areas with reference to Orissa and Jharkhand. The methodology used in the research work would be mainly secondary in its nature.

Keywords: globalization, economic liberalization, privatization, tribal people, mineral-based industries, tribal migration

KBK Region of Odisha: Forced Migration a New Dimension

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KBK region of Odisha constitute the population rich tribal in nature. They were migrating due to reasons those were beyond their control – forced migration.

In the District of Nuapada (Kalahandi) it was found that 88 per cent of people of the total households were migrating for livelihood. Almost all migrant labourers were small and marginal farmers. Children constitute about 23 to 30 per cent of migrant labourers. NREGA did not achieve its desired goal of providing jobs to rural folks. Very few (2 per cent) said they were migrating for better earning. Factors

those contributed in migration were no work in villages, failure to repay loan and crop failure. people had no works in monsoon season starting from June to September. If MGNREGS could be redesigned for creating jobs during this lean period, people would not go for taking loans. And majority of migration could be checked.

In the full paper detail projection and other data highlights the other dimensions a complete scenario.

The Push and Pull Factors Effects in Home/Host countries on Immigration and Return Migration: The Case of Iranian Diaspora

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There are various push and pull factors in both home and host countries that affect international migration. The push factors and reasons of migration can be inter-regional and/or international disparities at macro level and fundamentally lack of safety or economic opportunities in sending countries resulting low standard of living conditions there among different socio-economic groups at micro level. On the other hand, according to behavioural theory (Geis, et al., 2008), there are various pull factors in host countries which attract different categories of immigrants. The importance of understanding the push and pull factors and the interrelations has been doubly increased by nowadays migration crisis in the Europe. In this vein, while migration flows are inherently difficult to predict and control, European countries think to manage this crisis dealing with the root causes of the migration inflows and considering both push and pull factors of migration in home and host countries. However, there have been few studies so far which consider both push and pull factors of migration concurrently and they have mostly focused either on push or pull factors in home/host countries. Furthermore, past immigration scholarship have mostly shown, in different ways, how immigration, and settlement policies of nation-states influence immigrants are received and incorporated into their countries of settlement.

This body of research has furthered our understanding of how state policies and resources shape immigrants integration, and why, some immigrant groups fare better than others in their new nations with regard to their economic, political and social participation. However, this body of work has paid less attention to the immigrants' home societies' socio-economic conditions and particularly how immigrants 'nations of origin influence their perceptions and experiences of belonging and integration into host society and even their decision to return migration. Indeed, macro level (institutional) factors and their effects on immigrants are quite often viewed from the perspective of receiving countries, while sending countries' contextual conditions, might have important consequences for immigrants and their destination countries. Accordingly,

there are two central dimensions to this study to fill aforementioned gap. The first dimension examines how a sending nation's macro level factors, which contains national socio-economic and political constructs form push factors of migration and also mediate expectations and experiences of its emigrants in their destination as pull factors to return migration. The second dimension examines how the host society's institutional settings function as pull factors for immigrants and at the same time impact their lives as push factors to leave there or return to their home country. Considering all above issues, the analytic approach of this research is looking at immigrants of a single origin in multiple destination countries with contrasting institutional settings. To this end, the Iran and Iranian immigrants seem as a very suitable and relevant case. Actually, during last decades, some major political and socio-economic changes and challenges like: Islamic Revolution (1979), Iran-Iraq War (1980-1988), Iran's nuclear program conflict with the west and consequent sanctions (2003-2015) and Iranian presidential election unrest (2009) have led to several Iranian immigration waves to the western counties. Most interestingly, recent Iran landmark nuclear deal with the West and sanctions lift (2016), has raised serious stimuli for Iranian immigrations to return their home country. All these issues make Iran and Iranian diaspora as very interesting case to study. This research examines two major research questions: what and how Iran's structural factors or historical events act as push/pull factors and influence Iranians to emigrate from Iran or return to this country during 1976-2016? What are the main institutional settings such as migration and integration policies play as pull/push factors in receiving countries and influence Iranians' decisions to migrate into these countries or go back to their home country? This research applies mixed methods including quantitative and qualitative approaches based on the Wahyuni (2005).

Current Refugee/migrant crisis at the Balkans (2015-2016)

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Migrant wave that was sweeping through the Balkans during the summer and autumn of 2015 became a serious challenge to the governments in Southeast Europe. All countries in the region are not in a good economic condition and unemployment is high. Thus, unlike Germany and Austria, they do not need "influx of new workers." Moreover, all countries in the Balkans - from Turkey to Croatia, are experiencing different degrees of internal instability (frequent early elections, social protests, corruption scandals, etc.). So for them this stream of people who uncontrollably passes through their territories, creates additional internal difficulties.

In the region there are countries that only 20 years ago were at a stage of war. Political relations between them remain too fragile and they still have many unresolved

issues. With growing refugee crisis tensions between them not only did not subside, but rather - deepened.

The situation in Southeast Europe is quite complex in foreign policy dimension. In the region there are countries with diverse status - EU members of "Schengen" - Greece and Slovenia; those who are in the EU but not in the "Schengen" - Bulgaria, Romania and Croatia; those who are not in the EU but are its candidate members - Turkey, Macedonia, Serbia, Montenegro and Albania; as well as potential candidates for EU accession - Bosnia and Herzegovina and Kosovo. This diversity prevents the Balkan countries to follow a uniform policy and to find a common outcome in the current crisis situation.

In the whole region of the Western Balkans a serious tension was created – borders were blocked; wire fence were built. Nobody wanted to accept refugees, and individual countries on the route only transferred them from one to another. At the same time, the European Union is still far from finding a common solution to the problem.

Only in the beginning of the 2016 Austria and the Balkan countries reached an agreement for mutual control of migrants who are passing their territories. Step by step they tried to clog the last holes on the road to Europe. As a result the refugee flow has almost stopped, and in Germany arrived much less migrants.

As a result of migrant crisis the whole Schengen system in the EU was shaken. Walls and fences occurred not only at the external borders of the united Europe, but also at domestic - between Slovenia and Croatia; between Hungary and Croatia. Even the temporary collapse of the Schengen regime is extremely harmful to freedom of movement, which is a founding principle of the EU. Disruption or disappearance of this freedom threatens the very existence of the Union.

Impact of International Labour Migration on Family: A Study in Kurichipatti Village of Madurai District,

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Migration in India has a long history. In pre-colonial times, the reasons for the circulation of populations were mainly for religious and trade purposes (McNeill, 1984: 9). In the Tamil Literatures too it was mentioned as 'thirai kadal odi thiravium thedu' (cross the borders of sea in search of wealth both material and non-material). Migrating as labourer was a common phenomena in the Indian context. Labour migration is complex as the streams differ in duration, origin, destination and migrant characteristics. In India, since independence international labour migration have two different streams: people with professional expertise or technical qualifications emigrating to industrialized countries, and semi-skilled and skilled workers emigrating to the Middle East. Most migrants come from Kerala, Tamil Nadu, Andhra Pradesh and

Punjab. The current number of Indian migrants overseas accounts for less than 1% of the total workforce in India, so has little direct impact on the national labour market. But the impacts of migration do have the impact in their place of origin. In Kerala, for example, emigration has recently led to a considerable reduction in unemployment (Ravi Srivastava and Sasikumar 2003). Family experiences both direct and indirect impacts when an individual migrates for employment. Migrants' families have economic and social impacts. The present paper is an attempt to analyse the impact of the international labour migration on family and its members. The present paper correlates the migration with the changing power structure in terms of women's role within the family and upbringing of the children.

The study was conducted in the Kurichipatti Village of Madurai District. Madurai district comprises of seven revenue taluks of which Melur is one. Melur consists of 84 villages. Kurichipatti village of Melur taluk have nearly 257 households. It is interesting fact that at least one male member in each family will be working in the foreign country particularly Middle east countries. Most of the labourers from this area are un-skilled or semi-skilled labourers. As the male or the patriarch migrates, the women occupy the prime position in the family and decide for the family including community participation. The family mainly focuses on better employability through education of the next generation.

Legal Issues Governing Indian Labour Migration to the Middle –East Countries

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Immigration has been the primary driver of population growth in the Middle-East countries since the 1990s. Immigrants from Asia and the Middle East and North African (MENA) region have dominated the low- and semi-skilled sectors. As per an independent data the UAE has nearly 2.2 million Indians to emerge as the world's largest base for overseas Indian workers of around 11.3 million. About 80,000 unauthorized migrants — including those who entered the country illegally, visa over-stayers, migrants working on tourist visas, and others — currently reside in the UAE.

If data is to be believed then some studies show that migrant workers are abused in all forms like exploitative working conditions, poor living accommodations, restrictions on freedom to organize or bargain collectively, and non-payment of salaries. Sexual abuse and violence are also reported regularly. Due to many such violations the Philippine government has, on occasion, enforced temporary bans to prevent female workers from being deployed in certain countries. Due to globalization the world has realized that the the proper implementation and execution of Immigration laws, International labour Standards and labour legislations shall automatically

reduce the various lacunas/loopholes in settling disputes like Illegal immigration, labour unrest, violation of human rights & labour rights of the workforce, economic competition faced by the nationals and illegal working of some recruitment agencies.

The aim of the paper is to study various legislations or policies related to the immigrant labour force, directly or indirectly, and will cover international regulations for its coordination to implement it successfully and effectively. Role of ILO in the current and future challenges in the world of work, at the global level shall also be studied. The guiding principles of ILO shall also be taken in consideration.

Migration and Re-Structuring of Identity: Assam in Historical and Recent Perspective

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Migrations since ancient period, from neighbouring south-east Asian countries, and also from the mainland of India have shaped the social and economic landscape in Assam. The immigrants through creation of new settlement areas, exploiting the resources available for survival and extending the cultural treasure which they carried along the passage reshaped certain extant features of the society. At times the immigrants led to unprecedented levels of diversity, transforming communities in fundamental ways and challenging long and closely guarded cultures.

The intermixture between the migrant population and the indigenous in the pre-colonial period was that of assimilation sometimes creating biculturalism among the immigrant and cultural pluralism in the society. However, migrations in the post independence era into the region have been increasingly bringing in some serious identity issues and an apprehension among the inhabitants of 'becoming a minority'.

Against this backdrop the paper seeks to analyse the changing pattern of demography and its consequence on the extant cultural diversity of Assam and attempt to situate the new attitudes and emerging challenges relating to migration and cultural diversity in the present context of Assam.

Displacement and Migration

Development Projects, Displacement, and Rehabilitation in India: The Question on Human Security

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A nation becomes more powerful and modern state if it concentrates on infrastructure development. Often

development makes people shelter less and forces in particularly poorer to leave their homes and motherland. As a result, the social cost of development is mainly borne by displaced people. Around 50 million people in India have been displaced due to developmental projects in last 50 years. The estimates suggest that Internally Displaced Person (IDPs) in India are 21.3 million and those include displaced by dams (16.4 million), mines (2.55 million), industrial development (1.25 million) and wildlife sanctuaries, and national parks (0.6 million). The Article 21 of Indian Constitution provides a life with dignity to every citizen. However, the dominant development players acquire the natural resources and mainly inhabited the land in the name of national development and snatch basic rights of displaced people. The present situation in India's progress arise question is development for whom, for what and at what cost? The present study applies ethical analysis to assess the impact of the development project on Project affected people (PAPs). The study also attempts to understand the socio-economical context of displacement and rehabilitation in India. There is no national authority in India comprehensively monitoring and reporting on displacement and rehabilitation. However, we analyzed the secondary data from Ministry of Tribal Affairs, India and used several national and international reports in the study. The development projects deemed to be temples of progress ultimately turned out to be "graveyards" for millions of Project Affected Families (PAFs). The study findings suggest the proper mechanism for the better understanding of peoples' emotions and need. Since displacement is a multidimensional phenomenon and not just a physical relocation, it is also necessary to build a long-term strategy for need-based compensation and rehabilitation. Keywords: Compensation, Displacement, Human Security and Rehabilitation.

Migration As a Significant Factor of Deforestation and It Impacts On Local Socio-Economy: A Study with Special Reference to North-West Bengal

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The present study is an attempt to emphasize on migration and it relation to the deforestation with special reference to North West Bengal. Migration is not a national phenomenon rather it is an international activities. There are two key factors behind migration including 'Push' and 'Pull' factors which intentionally forced humans from origin to destination either for better options of life style or livelihood. North West Bengal is a unique site in sense of that it is surrounded by many sister states like Bihar, Assam, Sikkim and is also in close to a number of neighbouring countries especially Nepal and Bangladesh. This area has always been prone to periodic influxes of a large number of migrants. As the result, these migrated people gradually settled in the forest areas and subsequently put pressure on forest with their activities. They cleared the forest areas and turn it

in to agricultural land. Thus large scale deforestation was occurred during the colonial rule in India. But at present the image has changed to some extent as these migrated people cleared out the forest as for fuel wood and illegal commercial fuel wood marketing. As per data of FAO, in 2011 there are total 256500 migrants involved in fuel wood collection and trade. Among which 53% migrants from Bangladesh, 8.8% from Nepal, 27.30% from Bihar & Assam and rest 10.80% from other part of WB. These activities of migrants are playing a major role in the fuel wood economy and forest ecology of the study area. The key objective of the study is to emphasise the various stages of national & international migration in North West Bengal and define migration as a significant cause of deforestation and its socio-economic impacts. The qualitative method of research is applied in this study and based on mainly secondary sources of data. Finally it was found by the study that illegal fuel wood collection and marketing of the migrants may put improvements in local economy to some extent but large scale deforestation in North West Bengal as well as in north east India has posed a serious threat to the environment.

Keywords: Migration, Migration time line, Fuel wood scenario, Deforestation, Local socio-economy, Impacts

Forced migration and loss of home and livelihood: Development Induced Displacement Analysis and Measure Taken by the Government

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This paper aims to explore the Government's failure to meet even such basic conditions as identification of the displaced and preparation of resettlement plans in the name of Development and also failed to protect the displaced persons interests of home and livelihood in India. There are three broad categories of displaced people; refugees, asylum-seekers and internally displaced. Of the total 14.4 million refugees or people living in such conditions, the largest chunk is in Turkey and Pakistan. In the era of globalisation migration is not a new phenomenon in this world. The present paper also discusses the forced migration examining in terms of types of migration and to examine the classed differentials in relations to forced migration. For the above objectives the paper will review the literature available in migration and displacement and also explanations for the regional variations of forced migration in India.

Development projects, particularly dams, have always generated serious controversy in India as they have tended to be a major source of displacement-related conflicts. The migrants' influx is also creating social marginalisation among local Indian populations apart from disguised unemployment, scarcity of land for agriculture and food insecurity. Further it is time to discuss the rehabilitation

process of the displaced people due to developmental projects which took place in India primarily with the process of reconstruction of the livelihood and socio-economic development as well as to protect human rights of the displaced people. The displacement has meant a loss of livelihood, habitat and assets, social disruption and disorder and severance from an eco-system which had sustained them. There seems to be no immediate solution to Internal Displacement problem and rehabilitation process in India and state responsibility is paramount and what measure can be taken out by the government for these displaced people by centre and state Governments in India.

Displacement and Dispossession: Rehabilitation and Resettlement as an alternate for Forced Migration among Tribal

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Tribal areas of India are a source of natural resources, especially the states of Orissa, Chhattisgarh and Jharkhand. Accumulation of resources for the development and conservation projects leads to the displacement of tribal population. Uprooting them from their cultural space and forest resources for grate into livelihood invokes the marginalisation among tribes. Displacement takes place in the process of accumulation of forest and mineral resources for economic growth of the country. In the process of resource accumulation force and violence has been used by the state machinery. Development induced Displacement forcing the tribes to migrate to urban cities to seek a shelter and livelihood. Forced migration is the outcome of the grabbing of space and transforming those spaces to accumulate wealth.

The intent of this paper is two folds, firstly, it analyses the process of accumulation by dispossession in the tribal area and how dispossession leads to the forced migration among tribal. Forced migration is a creation of disruptive act of state. Forced migration is not a voluntary journey to search livelihood in urban space; it's a last resort of robbed, powerless and helpless people. Urban space, tribes who were not exposed to outer world faces difficulty to secure livelihood.

They are adding into the informal and menial jobs due to the lack of technical skills and experience. Displacement taken place with or without resettlement and rehabilitation R&R mechanism. Literature highlights that majority of the displacement have been taking place without proper R&R mechanism. Even the projects with R&R packages fails to assure effective implementation of R&R, people's participation, transparency, and accountability may be helpful in tackling the issue of migration. Secondly, the paper tries to analyze the role of Resettlement and Rehabilitation packages to tackle the issue of forced migration among the tribal.

Development, Big Dams, Internal Displacement and Anti-dam movements: The Northeast India's Scenario

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Development is a desirable in every society. However in India, the present development model usually favours the already well off section of the society. Big dams serve as an instrument of such development. But it is experienced that dams have adversely affected the human society as well as the environment. Dams have directly affected human society by displacing people from their land and traditional sources of livelihood. Displacement from one's home and hearth often results in economic insecurity, alienation from community.

The Northeast region of India, consisting of eight states Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim, is economically underdeveloped. The region is a home to hundreds of ethnic communities. Therefore, the dam-induced displacement of population changes the demographic proposition of the area. This further contributes towards ethnic conflicts and population displacement in the region. However, without understanding these complexities and social heterogeneities, the government of India is considering the Northeast as one of the favourite destination for constructing large dams. As a result of it, the region has witnessed the emergence of a number of anti-dam movements.

These movements have mainly opposed the forced displacement of innocent population from their homes and hearths and criticized the government and project authority for their inadequate rehabilitation policy. Among the various anti-dam movements of the North east region, the Siang Valley Bachao Committee (SVBC) against the mega hydroelectric projects in Siang districts of Arunachal Pradesh, the movements against the Lower Subansiri Project, the movement against Tipaimukh multi-purpose project of Manipur and the movement against Pagladia dam project are prominent. These movements have been successfully opposing the construction of the dams so far by adopting democratic means.

A History of Displacement and Non-belonging: Female Indo-Fijian Immigrant Youth Find Themselves in Canada

Nitasha Ali

Immigration in Canada has increased since the 1960's. With such an increase it is vital to understand immigrant youth experiences in terms of how they express their national and cultural identity, how they negotiate different expectations of their host and homeland cultures, and how they identify themselves at a personal level.

Within the Indo-Fijian immigrant community in Canada, young women struggle on a daily basis with who they are and how they identify themselves based on an already established history of displacement from India to Fiji and finally to Canada. Thus, individual identity exists as a master status, it is how immigrant youth see themselves and hope others see them. While these women negotiate their identities as both newcomers and ethnic minorities in a multicultural society, their decision regarding where they belong on the racial hierarchy of Canadian culture is at the forefront of these negotiations.

Drawing on ethnographic research with female Indo-Fijian immigrant youth in Vancouver, B.C., I discuss how identity formation of immigrant girls is constructed as a result of conflicts around culture, class, ethnicity, and gender. Identity formation then, for these individuals extends beyond the choices of adapting to their post migration Canadian culture or remaining loyal to their Indo-Fijian culture. I propose, that the racialized world of the youth denies these young women complete freedom to self-identify themselves. By using the native ethnographer approach, I demonstrate that identity is a complex and multi-faceted concept and, its expression is influenced by social domains. Furthermore, I validate how identity changes over time and space, dependent on specific social situations, environments, and settings.

Construing the Rohingya Crisis: Tracing indifference and Injustice in a Narrative of Displacement and Refugee

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Amid all cosmopolitan whimpering of a barrier free world, modern-State with its essence of phlegmatic exclusivity continues to flaunt. In such absoluteness, traversing the margins would be synonymous to understand the life of those seeking refugee. It would also be of immense epistemic succour if those seeking refugee have been forcefully displaced. While prolongation of UN and the ever expanding wave of globalization yield a rosy picture, the reality of many lives opens horizon of indispensable necessity to contemplate global injustice and question the ideal protocols of international morality. This paper proposes to study one such case of the displacement of the Rohingya Muslims of Myanmar and the subsequent refugee crisis as an agonising case of injustice embodied in indifference as well as abandonment.

The Rohingya are a Muslim ethnic minority group living in Myanmar for decades and it has historical roots in the country that date back to ancient times. However, many Burmese people today, including Burmese government officials, consider Rohingya to be foreigners or Bengali. More painfully in the recent years this population has been victims amid a pervasive climate of hatred, mass atrocities and alleged genocide. They have been subjected to dehumanization through rampant hate speech, denial

of citizenship, and ghettoization, resulting in numerous among them fleeing the country and seeking refuge in others. Surprisingly the hapless people had to adrift perilously amid the absence of encouraging response from the neighbouring States generating question if Rohingyas are the least wanted people. The ambiguous silence of western countries too is a matter of obscurity. However, what is conspicuous is that they are victims of an enduring injustice embodied in 'indifference' and 'abandonment'. It is with this central argument that the paper starts with an account of the Rohingya issue, inter alia their brief history, the region they reside and their status in the post colonial period. The next section would discuss the recent environment of communal violence and killing of the Rohingyas resulting in their fleeing from the country. The last section would reflect on their predicament as refugee seeking people and the state of uncertainty rendering them as people of nowhere. A state of absurd stolidity on part of international community including Myanmar and Bangladesh would also be discussed to prove that Rohingya displacement and refugee crisis is one injustice embodied in indifference and abandonment.

Politics of Humanitarian Intervention: Neglect of Rohingya Muslims

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The Rohingyas are a Muslim minority community in predominantly Buddhist Myanmar that has been systematically denied the most elemental rights of citizenship, freedom of worship, attaining education, and having a means of livelihood. My paper will be a descriptive account of who are the Rohingyas, how have they been marginalized from social and political life of Myanmar, the reasons behind it, the clash of 2012 that led to the beginning of doom for this community. Also, it will discuss the politics behind humanitarian intervention, what drives states to intervene in the affairs of another despite the acceptance of sovereignty of state over its territory. Are these interventions always carried out with ethical intentions and what becomes of the forcibly evicted innocents who have become refugees in this process? The latest update on this issue has been about Bangladesh shutting its borders to the Rohingyas, citing that it cannot take more than it already has. International NGOs based in Bangladesh have been stopped from giving aid as well. This is a black spot in the contemporary South Asian polity, where there are emerging powers like China and India, but none speaking up against the violation of rights of the marginalized. In the era of multicultural societies and globalized world, the idea of a state eliminating those who are in minority itself is atrocious and detrimental to peace in the region. Myanmar government in response to international organizations and governing bodies have stated that the military action taken is in accordance with rule of law, but have not answered how rapes, burning of homes, mass killings of those who have been living

in Myanmar for three generations can be justified. While there has been minimal focus since 2012 on this 'ethnic cleansing' (as per UN officials) by the international community but since the past month, with atrocities increasing and refugee boats capsizing before reaching mainland have come to light, this is an issue which I believe deserves attention and so would like to present my paper on the same.

Natural Disasters, Displacement and Force Migration: Perspective in the context of Tribals in India

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Drought, floods, development projects and other effects of climate change have begun to threaten to tribal communities in many parts of the India. Tribals are being alienated from their land and forest due to the ongoing deforestation, hydro-electric power generation, industrial growth and mining activities in which many of the tribal groups living generations together for their survival and sustenance. The natural resources are being exploited in a way, which leads to a process of gradual displacement and denying the basic right of livelihood to the tribals. Disruption of ecosystem-dependent livelihoods was the leading driver of long-term migration during last two to three decades. Available reports indicate that more than 21 million people are internally displaced populations due to development projects in India. It was found that more than 40 percent of the development induced displaced are tribal peoples in India. The paper is an attempt to explain the differences of the underlying factors and patterns of forced migration due to different types of natural disasters and displacement in tribal areas. . It also focuses on what are the challenges that need to be addressed and how can we build integrated approaches to deal with them. The paper is based on secondary data. This paper reveals that migration from the tribal areas is due more to distress in terms of livelihood than the pull of opportunities in the cities and thus there is an urgent need to provide income generating activities to improve their socio economic status of the tribal population and to stop migration.

The Rohingyas in Myanmar: Migrant Forever?

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Myanmar has been in the throes of much change since the coming into power of a democratically elected government in 2015. However, despite the end of the military junta several political, economic and social problems continue to plague Myanmar. Among these, communal clashes

between the Rohingya who are Muslims and the Buddhist majority population of Myanmar, continues to be one of the most pernicious issues which plagues the country, threatening its nascent democracy and the already tenuous and fragile social fabric. The Rohingya who are believed to have migrated from Bangladesh are facing an existential dilemma in Myanmar as the latter does not view them as its citizens thereby denying them citizenship rights.

The Rohingya are thus often at the mercy of the dominant populations ire which is at times incited by vested interests which often manifests in communal clashes leading to deaths and displacement. Since 2012, such communal clashes have been a recurring feature in Myanmar which has led to a deplorable situation for the Rohingya, leading some to attempt to further migrate to Southeast Asian nations, often being turned away from the same, leading to their deaths in the seas from dehydration and starvation. This paper seeks to explore the plight of the Rohingya as a population which has been facing untold hardships under the framework of migration and political transition in Myanmar.

People without a Country: Rohingyas of Myanmar

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Rohingyas are an ethnic Muslim group of Myanmar, a Buddhist majority country. They number around one million and most of them live in Rakhine, one of the poorest states. They have been subjected to harsh discriminatory practices and are considered as the most persecuted ethnic group of the world. They are not regarded as one of the country's 135 official ethnic groups and are denied citizenship under Myanmar's 1982 Citizenship Law, which effectively renders them stateless. Although they are facing systematic persecution for a long time, their plight came into prominence with the outbreak of state orchestrated pogrom against them in 2012. The threat to their life and property has forced them to leave their homeland. The major places of their destination are Bangladesh, Malaysia, Thailand, Philippines and India. However, systematic denial of basic needs to them in the host countries are frequently reported.

The present paper is a descriptive and analytical account of Rohingya refugees. It is divided into two parts. Part one looks at the history and contextual aspect of violence against them and their migration from Myanmar to different countries. The second part addresses the crisis which Rohingyas, as a refugee, faces in Delhi and the possibilities of meaningful rehabilitation. It is based on the data collected from a Rohingya refugee camp of south-east Delhi. Although India has provided them a safe refuge but the possibilities of their rehabilitation and integration remains a distant dream. They are living a life full of uncertainties.

Diaspora and Development

21st Century Migration and the Era of Transnationality: - A study of the Indian Diaspora

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The phenomenon of Migration has been existing since antiquity. People choose to Migrate due to reasons that range across a wide spectrum, from political and economic to social and cultural causes. Migration, be it internal or external, also makes its impact felt on the demography, culture and economy of the host nation. It has been widely observed that the migrants go through an assimilation process over a course of time, but also try to retain their cultural traits and nostalgia with their "homeland". An idea of 'connected communities' develops, which forms the basis of a sociological insight for the understanding of the communities in question. The paper looks into the existence of transnationality among the Indian diaspora, which is one of the largest diasporas in size, and is evenly spread around various regions of the world. The timeline and the conditions that led to its formation has variations, with the descendants of the colonial era indentured laborers in Caribbean, Fiji and Mauritius to the highly skilled IT professionals in the Silicon Valley in USA, among other examples. Even though these people form an integral part of their nations, they preserve a sense of connect with India, and pride themselves with their cultural identity. They are a source of large remittances that contributes significantly to the economy of India. The paper provides an insight to the sense of 'Indianness' that exists across time and space among the members of the diaspora, which results in the establishment of transnationality. It also looks into the policy measures taken by the government of India to connect with the diaspora, as seen in the changes in the policy for the issue of PIO/OCI cards. The research methodology to establish the theme of research is through the review of both primary and secondary data and literature.

Keywords: Transnationality, Migration, Diaspora, Culture, Identity

Imagination of the 'Migrant': The Developmentalist Paradigm Reexamined

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How we perceive the world is often grounded in systems of values and beliefs we adopt: their interpretive frameworks, prejudices and dispositions, which shape the very 'paradigms' upon which we choose to see the 'facts' and frame our methods of inquiry. In other words, 'truth', as we apparently perceive it, is but ex post facto (re)construction of 'reality' achieved through narratorial articulation of relevant events and chosen facts. Taking off from here,

this paper seeks to understand: how do we unpack the social 'constructivism' of the a priori assumptions that cloak the idea of the migrant' in the legal imagination and media representations? How do law and media forge link in 'framing' the migrant as a subset within the 'human'? This paper examines the figure of the 'migrant' as a case study to illustrate how statist techniques of demographic control pitted against an overtly welfarist understanding of development (which Amartya Sen so fierce critiques) have depleted the diversities in practices of mobility. The central problems I am addressing are: why to public discourses concerning the migrant continue to invoke fear and anxiety? Why and how did the dialectic of the familiar and the foreign become the very condition of understanding and organization of the 'space' we inhabit? What is the line that separates the 'migrant' from the 'refugee'? Why are only certain practices of mobility feared and marginalized by the state? Invoking several case studies, both from India and beyond, this paper points to the arbitrariness and ambiguity in the juridico-cultural articulation of the 'migrant' as a heuristic category, which pose challenges to pluralism, social inclusion and cultural diversity in relation to the rapid instrumentalization of mobility

Distress migration among rural youth effecting development process in Odisha

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Odisha, a state in the eastern region of India occupies a backward position with predominance of poverty and hunger in consideration of various development indices. Because of low literacy and lack of employable skills, the depletion of forest resources, degradation of cultivable lands as well as non-availability of labor in the native places, the youth from poor and vulnerable rural communities migrate to the urban areas of the state as well as other neighboring states in search of alternative livelihoods through middlemen. They could hardly save any thing when they come back. On the other hand, they miss a lot of entitlements at their own place at the same time. Most of the times they do not know their employer, nature of job and wages, though there are interstate migration Act and other policies exist to track the records of each migration. After getting the negative stories at destination like violence, deny and women atrocities, Governemnt has given the Gram Panchayats to keep track on the migration.

In spite of many attractive livelihood opportunities for the rural youth designed by Government along with different social security schemes, the migration has not stopped nor the advance payment of cash by the agents. Irregularity of payment in MGNREGS fails to attract and retain youths in villages. Villages fail to prepare exact labour budget due to unpredictable migration in the area. Even the transfer of knowledge fails at grass root because of such migration. These mass migration starts every year immediately after

the harvesting season till next harvesting season. This long period of absent in the home place deprives them from all the Social security schemes laid down by central and state government. In the other way the people with voice migrate out leaving the voice less back at home. The process of development is not challenged by the instruments like Pallasabha and Gramsabha by the remaining people in the village. Even during the presence of frequently migrating people in the meeting, they could not realize the importance of raising the issues in public as they will not be available in the next step to face the consequences.

Traditional employable skills getting lost with the senior citizens in the rural pockets, With changing needs, though opportunities to earn better in the local area is possible, youth do not have such skills to meet the market demand. Though the migrating youth know the demand of skills that can fetch a better wage for them, they do not know where to get such skills. There is a lot to do for such community to retain, reorganize, re-skill to rebuild the nation.

The Cameroonian Diaspora: An Assessment of Its Role in Local Development

Kingsly Awang Ollong, *PhD, University of Bamenda, Cameroon*

The present article aims at proving that the Cameroonian Diaspora, otherwise referred to as 'bushfallers' or 'bushfalling', is an indispensable tool for local development. Through its contributions to local development in the country of origin, it has asserted itself as an important source of financing development projects back home in Cameroon. However, the projects financed by the Cameroonian Diaspora lack coordination simply because the Cameroonians living abroad have not constituted an organization that consolidates the entire Cameroonian Diaspora. Instead, the Cameroonian Diaspora groupings are formed through ethnic or community linings. Against this background, this article has specified and discussed some challenges faced by the Cameroonian Diaspora as far as local development projects in Cameroon are concerned. It proposes recommendations that will make the involvement of the Cameroonian Diaspora in local development projects perceived more at national level and not just at ethnic levels.

Keywords: Diaspora, bushfallers, remittances, local development.

Migration and Diasporas: Emerging Diversities, Development Challenges and Scope for Diaspora Tourism

Dr. Chiranjib Kumar, *Assistant Professor, Department of Wildlife and Ecotourism, Gambella University, Post Box -126, Gambella, Ethiopia*

Migration and Diasporas has posed a big challenge for policy makers on the ways of reforms and transforming development. But at the same time it has created diversities in the world which is important for innovation and

sustainable development. Immigrants provide the diversity in many places. Diversity helps cultures and traditions to loosen the grip on racism, discrimination and things like that. People migrate for many reasons, including broadly political, socio economic and educational. Indian Prime Minister Narendra Modi has created history by addressing the diaspora communities settled around the world by targeting through his version of brand India (Modern India)-an example of Diasporas and Cultural Diplomacy. Diaspora has contributed a lot to the economies of the host countries and now is in a position to play a part in the developmental efforts of country of origin. China has successfully leveraged its diaspora by implementing a number of strategies, including those based on ICT. The paper explores a diversity of diaspora resources (human, financial, entrepreneurial, social, affective and local) and identifies various means to encourage the productive contributions to be made by diasporas. Diaspora Tourism can also be seen as one of the important opportunities in service sector. Therefore paper suggests a systematic framework of Diaspora Tourism at last as a part of government policy. The present paper is technical (conceptual) in nature and suggests unique model for emerging diversities and development challenges occurred due to migration and Diasporas. The whole idea of research paper is based on primary observation and dissemination of secondary data.

Key Word: Culture, Diasporas, Diversities, Globalization, Migration, Tourism

Infrastructural Development Induced Displacement in Northern Myanmar: Dams in Shan State

Dipannita Maria Bagh, *is an independent researcher on Myanmar and is placed with www.southasianstudies.org, she is also Member of Student Research Council on International Law & Governance at the IAPSS.*

The great Shans of Northern Myanmar (Burma) are remnants of fragmented race across the East and Southeast Asian continent and share a distinct pre-colonial history of their own within the Burmese government set-up. The Shan states has been granted special status within the default law considering their separate racial background and history even under the British colonial system of administration. Since 2012 China's investment ventures within Myanmar have largely gained momentum. With speeding need for making her mark in the global economy, the newly democratic Myanmar government is in transformative stage with less focus on Human Rights abuse, forceful land accumulation and forced displacement of natives in Northern Shan villages where major dams and infrastructural developments are taking place. The paper deals with the situation at the ground level as seen by the author herself on several visits to the Shan states within the Union of Myanmar.

Keywords: Forced Displacement Ethnicity & Minority Development Induced Displacement Sustainability Migration

Globalization, Diaspora and Development: A Study of Vaishno Devi and Amarnath Shrine in the state of Jammu and Kashmir

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The paper attempts to understand the Diaspora and Development in the context of globalization. Now there has been seen the impact of cybernetic technology where the diasporic communities across the globe are coming close to each other for various purposes. There has been created thousands of platforms on social networking sites with the help of internet across the globe.

Therefore, religion has become a global matter in the contemporary times. With the movement of people from one place to another, interactions among diverse communities, to participate together various rituals have changed the notion of religion. Religion is related to the global transportation of peoples and the transnational acceptance of religious ideas. There is also a third way that religion is global which might be called the religion of globalization in which forms of new religion emerge as expressions of new interactive cultures. Second the paper tries to explore the case of Vaishno Devi Shrine and Amarnath Shrine, where it shows the overseas communities have been actively participated in various developmental activities of these shrines post internet technology. It also explores the 'diasporic communities' contribution to the shrine of Vaishno Devi and Amarnath in the form of online donation. The cultural interactions across the societal boundaries have been arisen due to the impact of globalization. The paper could be significant for policy formulation. Because the paper have highlighted some important concerns related to economic development in the context of global religion and diaspora. Second, the paper have conceptualized and contextualized the debate on globalization, diaspora and development. Therefore, it could be significant for knowledge production.

Diaspora and diplomacy (cultural diplomacy): Strengthening of Russian language positions in the world

Alexey L. Kostyukov, *MGIMO University, Moscow, Russia*

In my report I analyze positions of the Russian language outside of Russia, as well as measures aimed at strengthening its status. Nowadays Russian language is one of the ten most popular languages in the world. If we look at the quantity of Russian-speaking people in the world, it takes 6th position. In accordance with recent statistics total number of ethnic Russian population in foreign countries constitutes 3.2 million people. Years after the collapse of the Soviet Union, Russian language became less popular for studying. Modern mechanisms for its promotion have become obsolete and lose their effectiveness. The paper discusses the potential opportunities and actions for

strengthening the humanitarian and political influence of Russia, in CIS countries and in the West.

With the aim of improving forms and methods of providing a support and assistance for promotion and strengthening of positions of Russian abroad it is indispensably to attract Russian educating organizations, public collaborations, public services and business structures and consider their possibilities for potential cooperation on work with foreign colleagues and partners.

It is important to note that weakening of Russian language lies in political and economic problems and in insufficient support and assistance from Russia. The ruling elite of the CIS countries and the Baltic States are not interested in living in their territories the Russian-speaking citizens are integrated into society on the basis of the Russian language and Russian culture. It is extremely important to renaissance of young people's interest for reading, raise of the language culture level and literacy of population. Everything is possible with implementation of policy measures aimed at the development and human capacity upgrade, improvement of Russian-language programs, the use of modern educational technologies.

Skilled and Unskilled Labour Migration and Poverty Reduction in Bangladesh: An Economic Analysis

Dr. Md. Morshed Hossain, *Professor, Department of Economics, Begum Rokeya University, Rangpur,*

Abstract: International labour migration has become an increasingly important feature in a globalizing world. Bangladesh is increasingly integrated with global economy in terms of trade, investment, flow of remittances; its degree of openness.

It is clear that Bangladesh should take initiative to send migrant labour to the entire world. But there is a question arises skilled or unskilled labour which type of labour is beneficiary for Bangladesh. Skilled or unskilled which type's migrant's poverty impacts are more than other. Bangladesh should give emphasis on skilled labour or unskilled labour or both, skilled and unskilled labour which poverty impact are more – these are the objectives of this study.

The objectives of the study are to learn skilled and unskilled labour migration, remittances and poverty, assess impact of skilled and unskilled labour migration on poverty and provide policy recommendation for desirable level of international labour (both skilled and unskilled) migration from Bangladesh,

In the absence of baseline data and inability to conduct an experimental study, this research is designed to measure the impact of remittances on poverty reduction, based on retrospective pre- and post- recall by the respondents. In this study a purposive sampling is conducted in the absence of documentation and database of the study population. Snowball sampling was adopted in order to reach the respondents.

In this study skilled migrant have higher poverty reducing impact than unskilled migrants. For overseas occupation of the migrants unskilled to skilled the log odds ratio of the households being poor decrease by 1.6. This shows the important role of skilled migrants in reducing poverty

Gulf Migration and Remittances: A Study of Social Change in District Siwan, Bihar

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Migration from India to the Gulf countries is an age old phenomenon .This process of migration accelerated after the oil boom in 1970s. In the post oil boom period, people from India especially Uttar Pradesh, Bihar, Rajasthan, Punjab have migrated in substantial number to these Countries. The major reason of their migration is economic.

District Siwan is one of the largest recipients of Gulf remittances in Bihar. In the context of social impact of Gulf migration on migrants' family, it is observed that due to Gulf remittances they have experienced many social changes. The form of family is now changing from joint to nuclear. Their economic condition has improved. Remittance receiving families spend a major part of their wealth more on health and education. On the cultural aspect, not only the practice of dowry but the amount as well has increased. Religious belief system and practices have also undergone changes. Present study is based on empirical data collected from six villages Siwan district.

South Asia 1

Approaching Rohingya Crisis from: Security Governance Framework: A Way Forward

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The Rohingya, an ethno-religious minority community in Myanmar, have routinely been subjected to the systematic state persecution in Myanmar. The draconian state policies have made them either languish in prison like villages or flee the persecution and seek refuge in Southeast Asian and other Asian countries. Nonetheless, there is a lack of effective governance strategies that address the issue; a reality that is attributable to several factors including lack of democratic cultural in Myanmar, piecemeal refugee policies in neighbouring countries and lukewarm responses by the international community. Such collective failure could lead to further escalation of gruesome violence against this community and may also breed extremism endangering the broader security in the Asia-Pacific region. Therefore, a collaborative governance framework is warranted to address the issue. This paper suggests an alternative multilevel security governance framework that seeks to

avoid these pitfalls. This approach involves coordination, management, and regulation of issues by multiple authorities, interventions by both public and private actors, formal and informal arrangements, and purposefully directs towards particular policy outcomes through fragmented but overlapping networks existing at multiple levels.

Keywords: rohingya, ethno-religious, minority, persecution, governance, asia-pacific

Changing identities of the symbol, 'OM': crossing cultural borders and violence in Punjab, 1947

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Long drawn debates in symbolic anthropology have projected the idea of symbols sustaining definitive meanings governed by fixed structures of identity and territory. This paper, cutting across the disciplines of anthropology, history and sociology, aims to highlight not only the shift in understanding of symbolism from a structuralist to a post structuralist framework but also to chart the operation of fluid categories of identity, space and time by throwing light on how the symbol of 'OM' almost became a harbinger of death on one side of the border and bestowed life on the other for the Punjabi community which moved from Pakistan to India in 1947.

From markers of identity and status to a kind of jewellery, tattoos are part of a centuries-old Indian tradition. Popularly referred to as the practice of 'godna' in different parts of the South Asian subcontinent, this highly symbolic practice continues to be closely associated with various tribal culture, religious and popular cults including the Hindu religion wherein permanent engraving of holy religious symbols and signs on the arms has been widely prevalent.

Based on interviews conducted by the 1947 partition archive of the last surviving generation of the holocaust, this paper focuses on the semiotic tradition of tattooing of the spiritual symbol of 'OM' by Punjabis living in north western regions of undivided British India (present day Pakistan) and how this marker of identity operated with varied meanings in turbulent times of Partition of the South Asian subcontinent in 1947 which occurred mainly on religious lines.

The Trend of Migration in Afghanistan: In Search of Roots

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Afghanistan has been in turmoil for more than 30 years. The Afghan War has been one of the bloodiest, deadliest and most persistent conflicts in the second half of the 20th century. Over two million Afghans were killed. At list two million more Afghans were internally displaced. From 1979 to 2016 millions of Afghanistan has migrated to neighbor

Pakistan, Iran, Tajikistan, and Turkmenistan. Being a multi-ethnic country Afghanistan has to face tremendous ethnic conflicts, civil war. Due to civil war, foreign invention and terrorism a large number of Afghans people have migrated for save their life. As far as law and order is concerned, Afghanistan is a failed sate. After the assassination of President Najibullah in February, Afghanistan was captured by self declared President. He was a leader of Jamiat-i-Islami. In October 1994 Taliban occupied the administration of Afghanistan. All of the crippled democratic institutions were collapsed. Tremendous atrocities and violence were generated by the Taliban group. Since then a large number of Afghan people have been migrated not only neighbor countries but also around the world. This paper will delineate how a multi-ethnic country is failed to secure equal rights for all. How government is failed to unite the country and how government is failed to restrict the trend of migration. The over dependency of foreign power is another reasons of migration. This paper also try to explore how an economically challenged state is misguided by its immediate neighbor state and open-up its window of migration. At the present juncture, transition from low-intensity conflict to a peaceful atmosphere in Afghanistan is only possible if the lone superpower the United States and other regional powers make necessary efforts. I have used two research methodologies in this paper (1) content analysis method and (2) observation method.

Politics of Migration in Indo- Bangladesh Relations

Dr. Duryodhan Nahak, *Assistant Professor, Department of Political Science, PGDAV College, University of Delhi*

There is considerable amount of interest among scholars to study the problem of migration as it is pertinent in connecting people across national boundaries. South Asia presents an interesting picture on migration as this region witnessed large chunk of migration of population in twentieth century ever since Britishers left Indian subcontinent. Despite the fact that India and Bangladesh have resolved most of the disputes related to river and land-boundary disputes since Bangladesh became an independent nation in 1971, the problem of migration is still a core issue and largely responsible in making bilateral relations volatile. More than in Bangladesh, the problem of migration is hotly debated and discussed in Indian Parliament and hugs the limelight of national dailies. This is used as a weapon by national political parties in India to win elections from time-to-time and remains a significant reason for religious polarization between majoritarians and minority population. In Lok Sabha election held in 2014 and recently Assembly elections concluded in West Bengal and Assam in 2016, the migration was a major issue other than development and good governance. Out of despair and political pressure even the Government of India built fence 358 and 159 kilometers in South Bengal and Assam respectively, but it could not arrest the flux of population. It can be aptly said, migration is a natural

human phenomenon that occurs in varying degree worldwide. Be it the superpower United States or small country Nepal, all suffer from this menace.

In this context, this paper critically analyses the dynamics of large scale migration in South Asia in general and between India and Bangladesh in particular. This would analyse the politics and its implications on domestic politics of India. Finally, it would throw light on relations between two countries that is marred by issue of illegal migration.

Human Rights Condition of Bangladeshi Migrant Workers' in India: A Critical Appraisal

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Human Rights condition of Bangladeshi migrant workers' in India is always been a serious issue of concern as it has been observed that the human rights of Bangladeshi Migrant workers in India are being violated by some mean or other. At the same time both the Government, i.e. the Government of India and the Government of Bangladesh, most of the time kept silence to talk on that issue. To deal with the issue Bangladeshi migrant workers' human rights in India, the article will be categorized in five sections. The first section will deal with motives of migration; the second will be concerned about Bangladeshi migrants in India and the question of human rights highlighting the governmental tools available in India to protect human rights of Bangladeshi migrant workers; and the third section will scrutinize the policy and the issue of governance followed by concluding observation to suggest probable measures for the protection of human rights of Bangladeshi migrant workers' in India.

The article is based on policy analysis and critical in nature, with a case study of Bangladeshi migrant workers, mostly irregular. For this the data is collected from various channels, both primary and secondary, like census, Govt. reports, UN reports, IMO reports, interviews, books, journals, news papers, etc. Overall the research work will toe the present direction of social science research that of using mixed methods for detailed analysis of the 'particular' and making objective analysis of the 'general' theme of the research.

Official and Unofficial Categorisations of South Asian Diasporas in the UK: The case of Mirpur Heritage Britons

Dr Serena Hussain, *Centre for Trust Peace and Social Relations, Coventry University, UK*

Mirpur is a district in Pakistan administered Jammu and Kashmir. It is estimated that Britons with their origins in Mirpur comprise of one of the largest non-ethnic European

diaspora populations in the UK (Abbas, 2010; Hussain, 2014). Yet despite over sixty years of settlement in Britain the community remain largely invisible within academic and policy discourse on ethnicity. This paper evaluates attempts from within the diaspora to promote visibility through the application of alternative cultural identities, ethnic labels and geo-historical narratives. Firstly the paper investigates the catch all ethnic category of 'Pakistani' which remains the official British government classification for this community. Despite its use this label is fraught with difficulties for cultural and political representation. Mirpuris are linguistically distinct from mainland Pakistan and nowhere is this so apparent than amongst the Pakistani diaspora itself. Despite being the majority grouping within a British context, Mirpuris face an imposed cultural hegemony of the minority Pakistani 'proper' which has significant implications for cultural reproduction and representation. It then goes on to explore the use of 'Kashmiri' as an alternative ethnic category by members of the Mirpuri diaspora. Although this has been the most popular alternative in terms of community activism and attempts at political representation, I discuss how this label has fallen short in a number of ways. Next we look at the use of the term Mirpuri itself and why it has proved an unsuccessful label to rally together under for social and political mobilisation and visibility. I apply Hall's (1993) theory of identity as a matter of 'becoming' as well as 'being' to discuss a final alternative which emphasises linguistic heritage and draws on the diaspora experience itself rather than looking towards politically created geographical constructs. This paper therefore explores attempts at becoming a 'category' in one's own right, in order to gain visibility as an ethnic group.

Analyzing the socio-cultural and political trends of migration from border areas to Bongaon town of West Bengal

Dr. Shilpa Shaw, *Assistant Professor, Department of Political Science, Chakdaha College* and Dr. Aakash Shaw, *Assistant Professor and Head, Department of Journalism and Mass Communication, Vivekananda College*

Globalization has given birth to new structure and patterns of migration and also generated conflicting structures and responses worldwide. The apparently homogenizing effect of globalization cannot hide the different responses it has prompted in the different regions within its reach. Questions of origin and diaspora come up with particular surface-tensions between internationalism and nationalism; the relationship between place and identity; and the ways cultures and literatures interact. According to many social scientists, the inflow of migrants to a particular place has been considered as the barometer of changing socio-economic conditions at the national and international levels, and migration can be formally defined as the movement by people from one place to another with the intention of settling temporarily or permanently in the

new location. Migration has been significantly reshaping the traditional social and economic structures of rural and urban communities in our country, especially in the area under study, i.e., Bangaon town in West Bengal. However, there are several factors which induce people to migrate from their native places including the economic, social, political and geographical factors. However regional disparities can also be considered as the primary cause of migration. The paper seeks to study and analyze the elements of changes which have resulted from migrations from Indo-Bangladesh border areas in Bangaon town in North 24 Parganas District of West Bengal thereby restructuring the socio-cultural and political scenario of Bangaon and also converting its rural economy to urban economy.

Peace Building and Human Rights issues in Kashmir: Role of Kashmiri Diaspora

Mairaj Bhat, *Mairaj Bhat is Perusing Ph.D in Political Science from Kashmir University*

After the partition of the Indian subcontinent in 1947, the legacy of partition created a conflict between India and Pakistan related to Jammu and Kashmir. The ruler of Kashmir Maharaja Hari Singh signed instrument of Accession with the Indian government, thus J&K became part of India. However, Pakistan refused to accept the finality of the accession and called Kashmir as unfinished agenda of partition. These two countries, in the past fought regular wars with each other, and are still fighting at the borders every now and then.

The tension between Pakistan and India made the common people of the state to suffer economically, socially, politically, psychology, physically and economically. Kashmiris witnessed worst type of human rights violations and are yearning for peace. They have to face the atrocities of forces of both Pakistan and India. In order to secure their future and mitigate their sufferings many Kashmiris had to immigrate to other countries to earn a decent living. The Kashmiri diaspora has always been recognised for their qualitative strength of mutual cooperation, self-help support mechanisms and strong links with their place of origin through family structures, business and inheritance interests in Jammu and Kashmir.

Living away from their birth place they are trying their best to build pressure on both these countries to settle the dispute and initiate peace process. Many of them have taken active part in highlighting human rights violations too. This paper will analyse how far the Kashmiri diaspora have succeed in building the pressure between Pakistan and India to initiate a peace process and to secure the human rights. The paper will further look at how Kashmiri diaspora is highlighting the human rights violations in Kashmir at the world level and response of the international bodies in mitigating the sufferings of the people of the State.

Migration as an Adaptive Strategy for sustainable livelihood: An analysis of a semi arid district of Rajasthan

Anshuman Upadhyaya, *Assistant Regional Director, IGNOU RC Lucknow and Dr. Subhakanta Mohapatra, Associate Professor, SOS, IGNOU, New Delhi*

Climate Change is posing a new type of challenge for rural societies, wherein the livelihoods of communities are vulnerable as they are highly dependent upon climatic sensitive natural resources. The rural communities have been adapting to climate variability and its related risks through various mechanisms and Migration is one of the important mitigation strategies. In this study, the role of interstate, inter district and transnational migration has been studied as adaptation option for sustainable livelihood in district Sikar, Rajasthan. 76.32% of population of the district resides in rural areas with a high dependency upon agriculture and related activities and the agriculture is mainly rain fed. The district lies in a climatic sensitive zone with a probability of drought once in five years. Primary survey has been conducted in 369 rural households to find out the various issues relating to migration of members of household for making their livelihood sustainable. The strategy of migration has been analyzed at sub-district level, besides taking social, economical and gender of the household as a criterion for analysis of the responses. Focus group discussion and interviews with other household members have been conducted to understand the importance of remittances in the household economy. The study indicates that migration has been adaptive strategy in communities vulnerable to climate change, the views from the communities have been analyzed and suggestions have been given for policy implications.

Development of a Sub-Institution: Few Lessons from Tibetan community in exile

Hemaadri Singh Rana, *M.Phil Scholar; CPS, JNU*

While dealing with the refugee situation, the international refugee law offers three major solutions – repatriation, integration and resettlement in third country – where repatriation remains the favoured solution and, then integration in case of no chances of return. The Tibetan community emerges as an exception where with no likelihood of return, the community has neither repatriated or integrated into the Indian society, rather their culture has also been appraised by the Indian population itself. The occurrence of dispute between the host population and the refugee population also remains minimal. With the establishment of its own government in exile, the community has been successful in managing its own affairs and retaining its own identity with the help of self established administrative, cultural and educational institutions. Such institutions have been fruitful in not only managing refugee aids and grants but also in providing a space where the grievances of community members could

be understood and well addressed. It remains a community that follows the Indian laws as well as are governed by CTA (Central Tibetan Administration). Although there is no denying the fact that not all refugee communities has an exilic government but the question is whether or not establishment of a sub-institution like CTA in host country for different communities could prove beneficial for that particular refugee community.

The paper would attempt to trace the factors which contributed to the success of Tibetan community resettlement in India and thereby would focus on the possibility of usage of Tibetan community as a model in order to provide a new solution or such characteristics that could be proved helpful for different refugee communities.

People on Move: Migration of Telugu Speaking Population into Andaman and Nicobar Islands,

Dr. Prasad Rao. Thota, *Assistant Professor, Dept. of History, JNRM, Port Blair*

The human populations are on move from one region to another throughout the history of human evolution for various reasons. Immigration is the act of moving to or settling in another country or region, temporarily or permanently. Andaman and Nicobar Islands is the land of emigrants from Mainland India, with the establishment of Penal settlement in 1858. There was a forced and voluntary migration into Andaman and Nicobar Islands during colonial period and in post independent period respectively.

The population of the Andaman and Nicobar Islands is 380,581 (2011 Census), having grown from 60,000 in 1960, mostly due to immigrations from different parts of mainland India. Of the people who live in these Islands, a small minority of about 30,000 are indigenous aborigines. The mainland settlers in Andaman are basically divided in into pre-1942 settlers and post 1942 settlers. The Telugu speaking population constituting about 13% of the island population, majority of them migrated to these islands after 1960s. This migrated Telugu population was mainly from Srikakulam, East Godavari and Nellore districts of Andhra Pradesh. The major reason for the migration was for livelihood.

This paper aims at understanding the immigration patterns, push and pulls factors of migration, the present status and socio-economic conditions of this social group in Andaman and Nicobar region in relation to other social groups based on literature review and questionnaire survey.

In the modern era of globalization, internal and international migrations become a common phenomenon, the migrated people, who adopted new homes started making efforts to promote they social and economic wellbeing, by integrating themselves with the local identities and trying to get the privileges and concessions due for them.

Youth Migration from Villages: A Gram Panchayat Initiative to prevent Migration

Kush Kalra, *Asst. Professor of Law, DME and Shivam Tandon, Student, DME*

Paschim Medinipur, a dry area with some parts forested ranks 18th amongst the 18 districts of Weest Bengal (India) in terms of percentage of villages covered with pucca roads and social and physical infrastructure. With 90% rural population dependent on rain-fed farming, the district had one of the lowest average wage rate of Rs. 38/ per day- in 2003, the on-going rate being Rs. 50/- per day and have one of the highest numbers of Scheduled Castes and Scheduled Tribe families below the poverty line.

Census data shows that the tribal population in Medinipur had much lower access to not only basic service but also lower asset holding and resources. With huge numbers of agriculture labourers seeking livelihoods options, depressed wage rates and rampant seasonal migration, gram panchayat in Khayerboni village in Jhargram block of Paschim Medinipur demonstrated its initiative towards ensuirng better governance and bettering local conditions and livelihoods of local population under the most pressing conditions to do so until human security problems reached an unmanageable proportion in that area due to the referred armed –conflict.

In the above context, it is important to remember that all PRI's (Panchayati Raj Institution) across the length and breadth of India are not the same in terms of capacity, performance and effectiveness and they tend to differ widely. Few have progressed much better than others and have demonstrated robust performance depending on leadership and local people's response through many other have got shrouded in corruption and anti-poor practices including dormancy in terms of normal functioning and PRI mandate. Panchayats in Paschim Medinipur were no exceptions in this regard though some isolated cases showed what was possible to achieve with responsive machinery in the local gram panchayat. There are major lessons to learn from those villages, where the PRI's have worked under difficult conditions and have faced huge challenges but have been able to usher positive changes to which the local people have responded through their active participation.

Transnationalism and the Global World: Thai and Burmese Context

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Migration in these two countries has been of intense height resulting from time to time in conflict between the different parties involving in it. Countries of such nature are spread across the globe. Therefore the study will involve examples giving reference from different countries having similar lessons experienced in migration. The study will adopt different migration theories such as Bhikhu Parehk and others who have extensively written on emphasizing

in diversity and cosmopolitanism, trans-nationalism etc. which gives harmony in habitation and settlement in a given location irrespective of nationality and of course not neglecting cultural identity and language.

Further, the study will elaborate in-depth about the migration theories and will screen the best applicable one/ones that are debated in the academic circles. It will strongly emphasize the borderless concept such as European Union and other similar nature of political alliances coupled with other cultural or otherwise characteristics of evolving organization irrespective of nationalities and other dimensions. The Study will give recommendations of the innovation and evolving nature of political and related theories on the nature of trans-nationalism.

Migration and Diasporic Literature

Journey of Migrations and the Modern Diasporas – Challenges through English Literary Studies

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In the history of the globe the journey of man was a natural phenomenon. This concept was mentioned in all ancient literary and historical texts. Briefing the migration of humans, man travelled from his birth continent to his adjacent regions for his biological needs, later it led to the invasions like Romans conquered England; Greeks in the leadership of Alexander controlled the entire world. In the modern ages England, French, Dutch shared and colonized the entire world and some of them settled in the colonized kingdoms, Today the people migrate to the other countries due to various reasons, for better life with the employment. The diasporas - community faces various challenges like socio, economic, cultural, political, traditional, sociological, literary, religious aspects. All of them are reflected in various National literatures of the world.

In the literary studies of English and India it is evident that the literary imagination expressed since the beginning of the world, it is explicit in the dramas/plays of The translations Homer's Iliad, Shakespeare's The Tempest, Jonathan Swift's Gulliver Travels, Anita Desai's Bye Bye Black Bird, The modern man faced his problems mentally and psychologically due to the new cultures or multiple culture that are visible to his mind. As it was mentioned earlier the migrants come across the situations where they find their loss of inheritance, their culture, tradition, scientific life, food habits, and disappearance of liberty that they enjoyed. They also find the strange problems of language, religion. The fiction Bye Bye Black Bird is lively example for how the Indian migrants face the problems in England. The characters of the fiction portrayed all issues. Since the world has adopted the terms like globalization, liberalization and privatization, it seems to be very closer due to modern developments of technology but the world people don't feel closer in their hearts.

“My particular hell only in my hindu mind”: Diasporic Consciousness in A.K. Ramanujan's Poetry

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A.K. Ramanujan (1929-1993) is a man of multifarious personality – a polyglot scholar, a colossal translator, an uncompromising linguist, an instinctive folklorist, a bilingual writer, a discerning critic and, above all, the finest English language poet of India. Ramanujan himself often describes his position as being the hyphen in Indian-American, a term that unconsciously reveals the central principle governing his creative universe. In spite of his status of an Indian American, he blazed on the literary scene in India and the United States simultaneously. He exploited both the Indian and the Western ideas with ease. Ramanujan has been fairly acclaimed as a poet of memories. He deals with both individual and racial memory in his poetry. In fact, memory, in his poetry, is not an object to be observed or an experience to be analysed, memory is the poet himself.

This remembering of the poet helps him to establish his roots and the awareness of this establishes in him an emotional stability. With this Ramanujan has successfully integrated the past and the present, the immediate and the remote, all that is within and without, the Western work-orientedness and the Indian human-relatedness. His four poetical collections – The Striders (1966), Relations (1971), Second Sight (1986), and The Black Hen (1995), exhibit his rootedness in his soil – Dravidian Linguistics, anthropology and translation of Indian literary texts. Ramanujan is deeply rooted in his native culture and tradition.

Some factors like the religiosity of his family members, their solid groundings in Hindu mythology, the superb command of his grandfather and father over Sanskrit language and literature left a deep impact on Ramanujan and on his cultivation of Hindu sensibility. Ramanujan himself was well-versed in Hindu epics like the Ramayana and the Mahabharata and the classics and folklore related to the Kannada and Tamil. His poetry centres on a delegate variety of themes like his family relations, Indian myths and legends, Hindu gods and goddesses etc. Various ancient myths and legends of Hindu religion shape his mind and to a large extent determine his attitude to life.

Home and the World: Migration and its Role in Defining the Familiar Space in Seth's From Heaven Lake.

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This paper attempts to examine migration in context of globalization and the twentieth and twenty-first century superimpositions between the global and the local and/or

vice-versa. Apart, from labour migrations, a huge section of today's migrated individuals travel across national boundaries for the purpose of education. Migration has often been studied in close reference to labour, economic changes and diaspora, which looks back in nostalgic recreation of one's land of origin. My paper, on the contrary, would like to study migration through Vikram Seth's text *From Heaven Lake*, wherein he physically returns back to his land of origin for a while. In the process, he acknowledges his journey as a phenomenon that redefines the concept of home altogether. It is important to perceive migration from this context since a huge percentage of migrated population from twentieth century onward, like Seth, crossed borders for higher education.

Through their experiences of living in a distant land followed by physically revisiting their land of origin, they imbibe new socio-political, cultural experiences that are constantly examined and compared against the socio-political, cultural experiences that they have grown up with. The text narrates the traveller's experiences that challenge any concrete definition of home. In doing so, it narrates a cosmopolitan understanding of home and homeland that migration enables in today's world. My choice of the text stems from the fact that the narrator, who is Indian by birth, seem to interrogate spaces from his own respective associations. However, it is essential to note that his associations are not particularly associated with a nation; it is at times more specific and localized. For Seth, nationality and the notion of familiarity are hardly coterminous with each other. The purpose of my essay is to explore the role that migration plays and the relationship that the notion of familiarity shares with the concept of home and homeland.

The Second Generation of Diaspora: Jhumpa Lahiri's *Unaccustomed Earth*

Dr. Anita Sharma, *Associate Professor, HoD, Department of English, GC Theog, Shimla*

The present paper proposes to critique the fictional work *Unaccustomed Earth* of Jhumpa Lahiri. She is considered as one of the representative women writers of Indian Diaspora in United States. The methodology for entering into the text will be formal and socio-cultural, supplemented by semiotics. In this contemporary Era, Diaspora is not merely a scattering or a dispersion but an experience made up of collective and multiple journeys; an experience determined by who travels, where, how and under what circumstances. These modern diasporic writers can be divided into two groups. One group consists of those who have spent a part of their life in India and then migrated to alien land. The second group comprises of those who had a view of their country from the outside as an exotic place of their origin. Jhumpa Lahiri belongs to the second group of diasporic writers or a second generation of diasporic writers because of the fact that she is the child of Indian Bengali immigrants and that she also crosses borders when she migrates from England – where she was born- to become an American citizen, makes her both a migrant and a second generation

diasporic writer. *Unaccustomed Earth* published on 1 April 2008, a collection of eight stories, divided into two sections, received a "flurry of glowing reviews" (Molly Cade) on its release. The first section comprises of five distinct stories and the second is a trilogy. The eight stories revolve around the allegiances and conflicts in the life of immigrants creating fissures in two generations. The Bengali American families, she depicts, are weighed down by doubts, uncertainties, emotional upheavals in personal lives against the feelings of displacement in the face of socio-cultural changes. She subtly brings out the conflicts between the traditional moorings and the struggle to grapple with the white man's culture.

Diaspora, Modernity and Rushdie's 'Imaginary' : A Study through the Prism of Postcolonialism.

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The paper aims to show how diaspora, in recent discussions, has tilted towards both postcolonialism and postmodernism primarily through the elements of "hybridity" and a search for roots. The term "diaspora" connotes a variety of interpretations: fragmentation, duality, hyphenation, be/longing etc. Besides these, what is inevitable to diaspora and the literature of the diaspora is the idea of the "imaginary". What one has left behind, in the process of migration, can never be retrieved and what one longs for is more an "idea", an "imaginary" entity. There is a recent trend to align the postcolonial and the diaspora and the idea of the "imaginary" is a parallel to the coloniser's viewing of the East as romantic, imbued with mystery. Rushdie's *Imaginary Homelands*, among many other works is a consolidation of this belief: the fluid boundaries between what one has left behind and what now exists (in imagination and reality). There is also, to borrow Gilroy's popular usage of the term, "double consciousness" that comes with a hyphenated identity. The paper will attempt to show how the idea of the "imaginary" situates the concept of the diaspora in a plane which has the postcolonial and postmodernism in it. The paper will make use of select texts by Rushdie to highlight the dichotomy of consciousness and existence and the subsequent articulation of the same in his works.

Immigration and Culture : A Reading of Jhumpa Lahiri's *Namesake*

Meena Sharma, *Assistant Professor, Department of English, Dibrugarh University, Assam*

The aim of this paper is to examine the experience of Indian immigrants in other countries as portrayed in Jhumpa Lahiri novel *Namesake*. For the immigrants there is a constant conflict between the old world and the New World . The New World insist on assimilation ,acculturation,rejection of old habits ,traditions , culture. There is a constant urge and need to merge with the new culture.

The novel *Namesake* describes the lives of two generations of an immigrant Bengali family in America. The first generation represented by Ashima and Ashok try to adjust to the the US. While the second generation is represented by their son Gogol who experiences a sense of alienation and rootlessness. He attempts to find his roots placement and cultural identity .

This paper examines how the lives of these immigrants is affected as they try to adjust to the new culture by adopting , accepting , and adjusting to the new culture . But there is also a conflict and resistance to the culture. As a result the immigrants are caught in between two cultures and state of being.

A saga of travel, love and loss: A study of Chitra Banerjee Divakaruni's *Before We visit the Goddess*

Nandini C Sen, *Bharati College, DU*

Before We Visit the Goddess (2016) is a story of three women across generations and countries as the narration moves erratically from India of the '60s to America in the contemporary times. Through the protagonists and their forays Divakaruni explores her familiar world of Calcutta where she grew up and her current place of residence, the US. The novel moves seamlessly addressing issues like poverty, literacy, freedom and most importantly the woman's quest for self realization.

This paper wishes to explore the Diasporic nature of Divakaruni's oeuvre as she straddles cultures, civilizations, language and the desperate urge for belongingness. It aims to study this text as a treatise of cultural explorations from the past to the present and the sense of continuum which still seems to bind the current generation who have never visited their home country. The umbilical cord connecting the host and the home country will be explored through a study of this text.

The Enigma of roots and routes: Some Thoughts on Amitav Ghosh's *Sea of Poppies*

Rajdeep Guha, *Independent Scholar*

Today's world is marked by mobility and migration. In fact, many opine that migration to developed nations in search of a better future increased manifold after the advent of commercial jets in the 20th century. But it is interesting to note that Amitav Ghosh in his novel *Sea of Poppies* documents the underbelly of immigration that took place in the early years of the 19th century. In *Sea of Poppies*, Ghosh draws India, China, Britain, and North America together in the port of Calcutta and on the deck of the *Ibis*, a transport ship destined for Mauritius. The *Ibis* represents the vibrant, polyglot, cosmopolitan world of Bengal. Amitav Ghosh seems to be fascinated by the contrasting value systems in *Sea of Poppies* - the values one abides by on the land

and one on the ship. As a contrast to living on land where concepts such as equality, democracy and other such related values operate, on the ship it is the unquestioned pyramidal structure which operates with the captain being placed on the top. His authority is final and the inhabitants can question that authority only at peril to their lives.

In *Sea of Poppies*, those who opt for a life on the sea do so being fully conscious of what it entails. Both rebellion and attempt to escape mean inevitable death. What compels people to opt for such an avenue knowing fully the possible disastrous consequences of the same seems to fascinate Ghosh. To extend this point further, what Ghosh does in the *Sea of Poppies* is to transfer the individual who enjoyed the status of the captain of the ship to a life in complete ignominy only to see how this character copes with his altered state of existence. The paper seeks to highlight the complex dynamics of human relations caught in the vortex of migration and also examine the plight of undocumented immigrants as reflected in the novel.

Cultural Crisis of the Diaspora in Salman Rushdie's *Shame*

Mr. Kironmoy Chetia, *Asst, Prof, C.K.B.Commerce College, Jorhat, Assam*

Purpose- Diaspora, a significant aspect of postcolonial studies and cultural studies, involves major issues like cultural crisis, identity and hybridity in the backdrop of immigration/expatriation, multiculturalism, multilingual situations and complex phenomena in a pluralistic society. Keeping it in mind, the present paper is an attempt to trace this representation in literature through the study of Salman Rushdie's *Shame* in the light of how the diaspora faces cultural crisis in an alien world.

Methodology – For the purpose of the study, Salman Rushdie's *Shame* will be used as the primary source. The secondary sources will be books, articles and research papers dealing with Salman Rushdie and his works as well as the theories of cultural and postcolonial studies . Moreover, the internet sources will also be taken into consideration.

Findings- The findings will be based on tracing the application of theoretical concepts of cultural and postcolonial studies in Salman Rushdie's *Shame*. The story of the cultural crisis of the Indian immigrant and his desire to strike roots and attain an authentic selfhood can be seen in the protagonist of the story, Omar Khayyam.

Research limitations- The reality and accuracy of the representing of the cultural crisis of the diaspora in the novel will be dependent on the self understanding and appreciation of the text. It will be limited to the application of cultural and postcolonial studies at personal level.

Practical implications – The study will help in understanding the cultural crisis faced by Omar Khayyam in particular and the diaspora in general. It has a great significance in the context of present expatriation and immigration taking place all around.

Originality/value – The study will systematically determine the representation of the cultural crisis faced by the diaspora in literature. The study will focus on the desire of the diaspora against a conflicting culture resulting from alienation and assimilation.

Keywords- Diaspora, Cultural Crisis, Postcolonial, Dislocation, Identity.

Literary Representation of the Migrant Labourers: A Reading of Indira (Mamani Raisom) Goswami's Ahiran

Hrishikesh Choudhury, *Asst. Professor, Rangia College, Assam*

Winner of several prestigious national and international awards, including the Jnanpith and Sahitya Akademi, Indira Goswami (1942-2011) more popularly known as Mamani Raisom Goswami, is a famous Indian novelist. Through her novels, she speaks out boldly and evocatively for the emancipation of women and other marginalized groups of the society across India.

By realistically presenting the burning social issues, Mamani Raisom Goswami has brought to light the social evils that have oppressed the weaker section of the society. The novel *Ahiran* (1980) deals with the problem of the poor labourers engaged in construction work of an aqueduct in the river Ahiran in Chattisgarh. Mamani Raisom's sympathy for the oppressed and marginalized section of the society finds expression in the novel.

With her first hand experience of the situation, she has very authentically narrated the whole story. It also deals with a complex psychological and emotional problem. The migrant labourers that come to the work site from different parts of India are forced to form a community under the hegemony of the company owners and officials. Due to the oppression of the powerful class, the labourers are rendered agencyless and they become subaltern. Through the character of Aji miyan, the novelist has touched the issue refugee caused by the partition of the country.

This paper is an attempt to discuss the various causes of migration as narrated in the novel, the effort of the migrant labourers to cope with a hostile environment, the emotional and mental torture undergone by a refugee and other related issues. The proposed study being post-colonial is contrapuntal in nature. From theoretical perspective, a combination of approaches like Comparative, New Critical and Psychological have been used in preparing the paper.

Diasporic Resonance in Meena Alexander's The Shock of Arrival

Dr. Manjari Shukla, *Assistant Professor, Department of English, Vasanta College for Women, Rajghat*

As a postcolonial construct diasporic literature is often concerned with questions of maintaining or altering identity, language and culture while in another culture or

country. The spanning between cultures and countries, from India to America, is a poignant experience for the diasporic writers. Their writings initiate multiplicity and dislocation. This dislocation and its various dimensions are reflected in the noteworthy writing ventures of them.

Meena Alexander is one among these writers of Diasporic temperament who has tried employing myriad themes and values in her writings. According to Alexander, the act of writing itself works as perhaps the harbor that rescues her from the shards of diaspora and homelessness. Her lyrics work as alternatives to her lost history; "I depended on the poems irruptions of the imaginary to make an internal history for me" (FL 125). The present paper will take up her work *The Shock of Arrival: Reflections on Postcolonial Experience* in this context and will try exploring the possibilities for hybrid forms and identities to be anti-essentialist responses to cultural differences, just as many postcolonial theorists do.

Keywords: Diaspora, Hybridity, I-dentity, Cultural differences.

From Diaspora to Transnationalism with special reference to Chitra Banerjee Divakaruni's The Mistress of Spices and Sunetra Gupta's So Good in Black

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The emerging interest in diasporic studies has recently begun to permeate various academic disciplines, thereby laying greater importance on recognizing and understanding diasporic communities as transnational organizations reflecting the theoretical shift and current trends in migration. With the rapid development in means of transport and communication the diasporic gaze has shifted from identity crisis to identity formation to transnationalism. The present paper delves into the greater meaning of this diasporic gaze with special reference to Chitra Banerjee Divakaruni's *The Mistress of Spices* (1997) and Sunetra Gupta's *So Good in Black* (2009).

Journey as a Motif in Bapsi Sidhwa's An American Brat

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People belonging to Diaspora have to continuously face and overcome displacement. Their identities are in a flux-continuously shifting. This is so because when they migrate from one place to another they carry their ethnic identity with them. Psychologically they are not able to break away from their homeland which they have left behind and they are not able to adapt fully to the new culture. They feel uneasy in unfamiliar surroundings where people have their own set of values and racial prejudices.

The Diasporic inhabit an in-between world sandwiched between the two cultures. An American Brat (1994) reflect her personal experience of the Indian subcontinent's partition, abuse against women, immigration to the US, and her Parsi religion. The Parsees exiled from Iran, formed a Diasporic community in British India. Their elite consciousness, deliberate Anglicization and aloofness from the Indian society made them further displaced in their host country and heightened their feeling of alienation. Expatriate Parsi writers (writers living outside Indian subcontinent) bring their own complexes and mental baggage with them.

Keki N. Daruwalla says that 'there are three facets to the Expatriate Parsi novels as sociological tract, as a memory bank and as a look back on the city or the country one has left behind'. The migrant wishes to belong and yet retain his/her ethnic identity. Bapsi Sidhwa is a Diasporic writer, an expatriate but she feels the exuberance of immigration, rather than the aloofness of expatriation. She feels that differences need not be negative, but should be celebrated as they give the migrant an objective perspective to understand his/her native culture and past better.

Forced migration/Illegal migration/ Human Trafficking 3

Undocumented Migrants, Xenophobia and Violence – The Shameful Legacy of Post-Apartheid South Africa

Prof. Brij Maharaj, *University of KwaZulu-Natal*

This paper analyses the escalating incidents of xenophobic violence since 1994 which threatens the foundations of South Africa's rights-based constitutional democracy. The focus is on the outbreak of xenophobic violence in 2015 in Durban. A key concern is the tensions between 'the state prerogative to exclude and the human rights imperative to include'. Also, there is little differentiation between undocumented migrants, refugees, and asylum seekers. It has been argued that xenophobia thrives when there is competition for employment and social problems increase. Often viewed as a source of cheap labour by some employers, the undocumented migrants have been accused of stealing the jobs of South Africans, in an economy which has a high unemployment rate. Majority groups with precarious socio-economic circumstances often view migrants and minorities as threats. As a result of their illegal status migrants were subject to high levels of exploitation and xenophobic violence, and they led a tenuous existence.

There is also the view that the migrants are seen as tempting 'scapegoats' for the 'country's ills'. The rising tide of xenophobia leads to demands for the immediate deportation and repatriation of migrants. However, given the social and political instability, and economic

deprivation in Africa, South Africa will continue to be a haven for people who are desperate to improve their lives. This paper questions popular stereotypes that South Africa was being flooded by migrants, who undermined employment opportunities for locals, especially in the informal sector.

The paper draws attention to how statements by politicians tend to fuel xenophobia. The paper also illustrates examples of violence perpetrated against migrants. The paper concludes that there is a need for a more sensitive, human rights approach to address the plight of migrants, which took cognisance of the circumstances which contributed to the escalation in undocumented immigration.

Human Rights of 'Illegal' Migrants: Special Reference to Children

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The Concept of Human Rights embraces the idea that all human beings are in possession of certain basic or fundamental rights. Migrants especially those termed as 'illegal' however face numerous challenges in having their rights respected. The usage of the term 'illegal' itself rather than undocumented or irregular has far reaching consequences in the denial of their rights.

This situation is more acute in the case of children. This is because being a child can lead to a state of disempowerment. Most countries, including India's emphasis on the question of 'illegal' migrants has been to regard them as a national security issue or as having negative impact upon the nation's economy and political scenario.

This paper is an attempt to focus upon 'illegal' migrants as people who are placed in a precarious position, who are exploited, go without health care, education etc. The paper will lay out the legal and political contours surrounding this issue and will also look into the theoretical understanding of the Rights to Nationality and Statelessness that may have a bearing upon the realisation of the rights of 'illegal' migrants especially the children.

Distress Seasonal Migration and its impact on socio-cultural life in Tribal Areas

Vijay K. Swain, *State Coordinator, SPAR India*

During the last few years a socio-economic growth has steadily widened the gap between rural and urban. Consequently people are motivated to migrate from their own dwelling to comparatively advanced locations. People of tribal areas tend to move from one place to another with a scope of earning and better standard of living. In recent years, distressed seasonal migration has become a major problem in tribal areas of Odisha and

the trend is on the rise. However despite having growth potentials and the implementation of major schemes like Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), it suffers from large scale distress migration especially from tribal district like Mayurbhanj in Odisha. The majority of the immigrants usually belong to the lower income strata of population. In the last more than 6 to 7 years rural distress - driven migration has gained momentum in our intervention areas and in most of the cases it has affected the local rural economy (specifically the wage-related affairs during the harvesting time). The process of migration to cities and industries starts from the loss of their economic base. Migration in tribal areas has far reaching consequences, affecting not only the life of the labourers but also the family members who are left behind. The social, cultural and political effects of migration take place both in the native places and in the destination. Some of the major consequences are as follows. Social Life—loss of community identity; detachment from family and social relationships; adverse conditions of the elderly, children and women; vulnerability to the vicious cycle of poverty and deprivation; rise in female-headed households.

Remembering Armenian Genocide and Forced Migration in Turkey: Collective Memory and Identity of Armenian Diaspora

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The Armenian genocide was considered a necessary condition for the construction of a monoethnic and monocultural Islamic Turkish nation state from the fabric of a plural Ottoman Empire.¹ The state orchestrated massacre of Armenians from the Ottoman Empire first in

1895-96 and later in 1915 were part of a jihad against all Christians. The forced migration of the survivors from their ancestral homeland has been however obliterated from Turkish history. Though the survivors resettled in host countries, the tragedy of such magnitude fractured the identity of the survivors and their next generation diaspora. On the other hand, the young-generation Turks are caught in ennui, unable to move forward, having erased the past from their public memory. Interestingly, in the recent global refugee crises, Turkey has adopted a new law on 'Foreigners and International Protection' in 2013 whereby it has divided refugees into European "conditional refugees" and non-European "refugees with temporary protection". This paper hopes to understand the Turkish discriminatory law on refugees in the light of the past injustices to Armenians.

In my paper I wish to conceptualize memory not as a custodian of the past but as an active agent of creation and a product of social interaction. I argue that the act of remembering has a rhetorical dimension since it involves issues of agency, truth claims and relations of power. How

is memory reclaimed when the migrants who were forced to exile return to their land of origin? To elaborate, I intend to study Elif Shafaq's controversial novel *The Bastard of Istanbul* (2007). The novel enquires into the implication of tenuously holding onto the cultural memory of the genocide by the Armenian refugees in their resettled lives as American diaspora; it simultaneously critiques the collective amnesia of the Armenian massacre by the Turks.

Displaced Bru's From Mizoram In Tripura : Time For Resolution

Brig SK Sharma, *YSM, PhD, DIGP, CRPF*

Over 35,000 Reang tribals, who call themselves 'Bru'; have been living in seven makeshift camps in North Tripura's Kanchanpur areas adjoining Mizoram in inhuman conditions since October 1997. They had to flee their homes due to the ethnic violence in Mizoram. Ever since then, they have been confined to the relief camps where they live on rations, without proper education and health facilities. They do not have voting rights in Tripura and are not being issued birth or death certificates. They are neither entitled to work under the MGNREGA nor are given farmland to earn a livelihood and are called as Internally Displaced Persons (IDPs). Some of the young Bru's from camps have joined militant outfits in desperation.

The main cause of this self-imposed exile was the killing of a Mizo Forest Officer by miscreants which provoked retaliation by the Mizo's. The Bru's, on the other hand argue that the demand for an Autonomous District Council raised by their community was resisted by the majority Mizo's and they feared retaliation. Long held grievances between the two communities sprang out into the open and the Bru's started crossing over into neighbouring Tripura to look for safer sanctuaries in 1997. Initially, the Mizoram govt refused to take back the Bru community on the ground that not all the Bru's living in the relief camps in Tripura are residents of Mizoram. But a survey conducted by Mizoram Bru Displaced People's Forum (MBDPF) in October-November 2007 found that an estimated 94.22% of the Bru's in the relief camps have at least one document each, issued by the State of Mizoram and its agencies which prove that they are bona fide residents of Mizoram.

The Mizoram Bru Displaced People's Forum (MBDPF), an organisation of the refugees, expressed their willingness to return to their homes in Mizoram if their demands, including security and rehabilitation in 16 cluster villages, were met. The Mizoram govt also remains ambiguous on MBDPF's demand, which included free supply of food grain for two years along with allotting land to them which has been highly opposed by the Mizo organisations. There have been several rounds of talk among the stake holders without any conclusive and time bound resolution.

It is sad that Indian citizens are staying as IDPs in their own country since 1997. It highlights the commitment deficit of

all stake holders i.e Govt of India, State Govts of Mizoram and Tripura; and also leaders of Mizoram Bru Displaced People's Forum. This issue needs to be considered sympathetically with a time bound plan of repatriation and rehabilitation of displaced Bru's which is necessary for lasting peace in Tripura and Mizoram. The contentious issues like compensation package, security, identification, repatriation and rehabilitation in cluster villages need to be deliberated by all parties to find mutually accepted pragmatic amicable solution. Paper seeks to highlight the genesis of the Bru Issues, understand the conflicting views, areas of convergence among the stake holders and recommend policy interventions for peaceful resolution of this long and complex problem.

Strategies to cope with stress and depression among forced migrants

Ajmal Majeed, *Aligarh Muslim University, Aligarh U.P.*

Due to the political and armed conflicts, the countries and states citizens are forced to migrate. Leaving their home place, family, houses, workplace, job all other property definitely lead them to suffer from several mental strains. Studies have shown that stress and depression are one of the major psychological problem that the forced migrants are facing. Peace for mind is the prime need for a human being while leading his life in such situations. The purpose of the study is to explore different strategies for coping with stress and depression among forced migrants. Many relocated people are facing huge mental strains that lead their life in to sadder situation. The paper focuses on such psychological aspects because without proper comfort for the mind they can't adjust with their different and hard situations in life. Adjustment is the prime thing they need for such situations. stress and depression is the major barrier that stand in front of the forced migrants. Releasing from such mental issues will give way for adjustable life. There are several strategies in this paper as a suggestion for the community, government, public health departments, mental health departments, that have to take actions as a form of care for the betterment of the forced migrants. Which will be a great psychological movement from the part of society that give them mental ability to cope the odd situation in their life. Only few reviews of literature could find on the topic, and the previous studies which involve in the paper have a strong evidence support and all collected reports are from leading journals, and books that give more strength and quality for the study. The paper concluding with the suggestion and also proposing different strategies and advices for the society that can help the forced the migrates to overcome their difficulties in the life through getting released from such mental issues. And this study is will be one of the contribution for the coming research and findings.

Key Word: Forced Migrants, Stress, Depression, Adjustment

Transgenerational Trauma and Memories: The Problem of Development of Palestinian Refugees in Susan Abulhawa's Mornings in Jenin

Dr. Payel Pal, *Assistant Professor in English, Amity University Haryana*

Since the later half of the twentieth century, the Israel-Palestinian conflict has emerged as one of the most pathetic and complicated cases in the history of migration and displacement. The Jewish infiltration in the middle-east in 1948 as a consequence of the escalating anti-Semitic waves in the post-war Europe had in turn led to forced expulsion and exodus of the Palestinians from their native land. Piteously, even after decades, majority of the Palestinian-Arabs are segregated and surviving in straightened conditions in other countries. For the Palestinians, the issue of rehabilitation is as much problematic as their return to their land. This paper seeks to study Susan Abulhawa's novel *Mornings in Jenin* (2006) unravels and brings to foreground the dichotomies of development for the Palestinian-Arabs. Beleaguered by the sudden eviction, the community is still entrapped in a complex web of transgenerational trauma. Abulhawa chronicles the turmoil of a four-generation family and shows how each of one them confronted the ramifications of the dispossession. While some have been detained, imprisoned and tortured by the Israeli forces and spent their lives in the refugee camps, others have vainly fled to the Western countries in search of peace. But in no way, life has been redemptive to them. Rootless and scattered, Abulhawa depicts how the Palestinians are being incessantly pushed toward more psychic disruption. In probing the terrible psycho-social repressions, the novel thus represents a compulsive portrayal of the Palestinian predicament marred by a cycle of trauma, memories, hopes and disillusionments. In light of such an intimate delineation, the paper will finally posit, that Abulhawa's novel not only offers a strong commentary on the uniqueness of the Palestinian refugee status that has stymied the possibilities of healthy growth but more significantly also throws a scorching light on the political negligence of the global institutions in assuaging the deeper undercurrents of the crisis.

The Development or Displacement: A case of Marginalized Community Migration in Tamil Nadu

Harrieya V, *independent researcher, Ph.D from CSSEAS University of Madras*

The abstract express about the marginalize people migration and their discursive to some other area for livelihoods. Tamil Nadu, being among one of India's most Industrialized states, shows certain unique patterns emerging in establishment of Special Economic Zone (SEZs). The developing country of India exists with the Multi-Ethnic marginalized community. The people of marginalize

in Tamil Nadu, it consists with different categories in the urban sector and rural sector, which are engaged in daily wage workers, homeless people, fishing people, slum people, tribe, Dalit community, and poverty with old age people. The people of marginalize groups are far away from the regular live area and the people discursive by invention of the Special Economic Zone (SEZ) to occupy the places in and around the urban and rural areas. Tamil Nadu has the highest number of rural landless peasant families in the country, most of them belong to marginalized communities.

Tamil Nadu has followed a unique trajectory that blended industrial policy and development initiatives, which has withstood the vagaries of local politics, and corruption that have been traditionally associated with governance in India. The civil society groups in Tamil Nadu have asserted themselves against the state SEZ policy for forcible procurement of land by the state and Private under the Land Acquisition Act of 1894 and discrimination against underprivileged small landholders.

By enactment of SEZ policy of India and to development of overall nation by Industrialization, and exist with controversy to the marginalized person's life of SEZ area in Tamil Nadu. It argued that the landless and agricultural labourers have displaced without proper compensation and without alternative options. The effective highlight of migration people with continues process in Tamil Nadu with the Multi-Ethnic groups towards In-Migration and Out-Migration.

Gender and Migration 2

Afterlives of displacement: Sindhi women navigating social and cultural capital post-Partition

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Previously a powerful and wealthy minority, and thriving business community with strong trade connections across the globe; Sindhi Hindus migrating to India at the time of Partition faced dispossession, exclusion and a rupturing of social networks.

Partition was a deeply gendered experience. Women became sites for the scripting of new national identities, but were simultaneously sheltered as culture bearers. Women thus also perform the 'cultural labour' of preserving and transmitting; of remembering, memorialising, and teaching 'Sindhayat' to the next generations. Sindhi women who migrated to India thus found themselves not only navigating new geographical spaces with new social systems and gender regimes, but also having to reorganise and revalue their own skills and identities.

This paper will draw from life narratives of Sindhi women who lived through Partition, to explore the 'afterlives' of their displacement: how they navigated and continue to navigate the 'gendered geographies of power' they encountered, using

feminist approaches to cultural, social and 'migration' capital as an analytical framework. Social and cultural capital are not static, but are actively produced and used by migrants in varied ways- thus becoming a dynamic set of practices, identities, experiences and memories in context of the 'gendered power geographies' that they inhabit. This paper will explore Sindhi women's engagement with their social and cultural capital through their strategies for adaptation and their articulations of Sindhi identity and culture.

Voices from the margin: The woman subject of Diaspora

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Each Age is marked by some particular social and cultural phenomenon that comes to define it. The one overwhelming concern of the present times is the global movement of men. Although the migration of men in search of better opportunities is not new, yet the urgency and the mass scale migration that the world has seen in recent years is something very interesting. Diasporic communities and the pattern of migration provide for fertile grounds of study where the cultural constructs of a community can be better understood.

Women are but recent migrants in the long history of migration, and a study of women as the subject of diaspora studies is even more recent. A generation of new women writers has brought to the centre these marginalised subjects of the diaspora by giving them a voice and a face. It is of relevance to note here that this woman Diasporic subject migrates not of her own free will but mostly as an ancillary attachment to a male member of the family—mostly the husband. It is in her position as the 'reluctant' migrant that the specific challenge of relocating to a foreign land becomes most evident.

The paper proposes to look at two of the most representative voices of women diaspora writing—Jhumpa Lahiri and Monica Ali, and read their two iconic women protagonists, Aashima from *The Namesake* and Nazneen from *Brick-lane* respectively. These two fictional characters from two nationalities, two classes and two religions, in the journey of their lives, become one once they are on foreign shores. The cultural challenges of the diaspora, as also the gradual process of mimicry and assimilation in order to survive is most evident in the struggles of the woman subject of the diaspora. Aashima and Nazneen, read together, give us a rounded perspective on the cultural aspect of diaspora studies.

“Her’ Diasporic Identity – Experience of shuttling between two Cultures”

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Key-words: Diaspora, Migration, Culture Conflict, Hybridism, Feminism, Third World Women Identity.

In the European countries, the terms 'migration', 'emigration' and 'immigration' are considered to be synonymous, meaning "moving from one country to another". Nonetheless, The Concise Oxford Dictionary explains the term 'migration' as "movement from one place to another". In the fast globalizing world where boundaries are becoming redundant, a cultural bonhomie and cooperation is expected. However, in case of the migrants and their descendants, such talks still remain in the realm of ideals. Problems are encountered whenever people belonging to two different cultural backgrounds meet. Even if the cause of migration is voluntary, collision of entirely two different cultures occur where one has to face extreme discrimination in terms of body colour, creed, lifestyle, etc.

Although one accepts this discriminatory discourse and try to compromise, the effort is sometimes futile as the sense of a severe identity crisis is terrible. This paper will focus on the plight of migrated Third World Women to America, as penned in Bharati Mukherjee's novels like *The Tiger's Daughter's* (1971) *Jasmine* (1989), and *Desirable Daughters* (2002).

Mukherjee's diasporic novels fit in with the agenda of feminism that address the colonization of both "native" as well as "migrant" women to an entirely different culture. The migrated women act like Americans but think like Indians, elucidating the terrible identity crisis they undergo to adjust in a new culture. The various images of the migrated Indian women will be shown who are viewed as the "Other" in America and the constant strife of these exotic yet silent, capable yet repressed women to create a new postcolonial identity will be discussed in detail. Alongside, the paper will highlight the contradictions and ambivalences of their new diasporic self, hence becoming a perpetual nomad and hybrid in the most radical sense, shuttling between differing identities and suspended between two cultures.

Women's Migration from Darjeeling (India) and Jhapa (Nepal) Districts: A Sociological Study

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International Migration theory has become more gender sensitive, moving from the predominant view of female migrants as dependent migrants to incorporating explanations of the unique experiences of women migrants themselves (Boyd, 2003). Conceptualising the historical trend of migration, the phrase "migrants" was used only as a code for male migrants whereas women migrants has always been linked with marriage and associational reasons. Moreover, emergence of gender segregated labour market in developed regions has increasingly induce women workers in formal and informal sectors, most prominently in domestic work, health, child and aged care sectors. Apparently, women represent half of the

international migrants in developed regions whereby "the phrase feminization of migration" is gaining prominence in the field of research studies.

Female migrants are assumed not to have much socio-economic impact on the places of origin or destination. Despite being vulnerable to exploitative situation, its attachment with a common stereotype about its nature being a passive mover, the recent increased level of female international migration has changed the insights and notion of migration influencing the socio-economic development of any given country.

However, focussing on the migration pattern in two districts: Darjeeling and Jhapa, they are mostly influenced by the similar socio-cultural, linguistic affinities, geographical and historical patterns of development. It shares more similarity than differences on the push factors of migration like negligible employment opportunities, growth of population, resource scarcity, poverty, natural calamity, political turmoil and conflicts etc. It has been recognized that women migrants from these regions are mostly dependent migrants accompanied by their families or the male counterparts. But the recent trends in migration are of women migrating independently from these regions not only for manual works but for other purposes as well. Hence, the proposed study undertakes an exploratory research in an attempt to study the patterns, experiences, repercussion and social consequences of women's international migration from two districts.

Diasporic Feminism and locating Women in Chitra Banerjee Divakaruni's Arranged Marriage

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Indian diaspora women have effort to understand their multiple identities, their relation to different communities, and their connectedness to various social movements and women's movements and their struggle against various inequality existed in society. Indian diasporic feminism conceptualised their identities and circumstances on the basis of caste, class, ethnicity, gender, nationality and even various form of the oppression on their lives. They have shown their solidarity with the different women across the borders and positionalites and exposed in different forms of their writings such as novels, autobiographies, short stories and their political activism that there are always women have certain issues in their socio-political and cultural locations. However, Indian diasporic feminism have segregated in terms of their differences such as ethnic, cultural, class, national, religious, and so forth. In the post-colonial discourse, Indian diaspora is almost spread all over the world with significant population women. But the positions of women are not equal to their counterparts. Indian immigrant women are always considered as secondary migrants.

Moreover, continuously suppressed, and oppressed by the male dominant attitudes.

The writing of Indian diasporic women writers largely focused on women issues in the process of migration and in Diasporas. They have shown the predicament of women in new cultural spaces and raised their voice to resist it. Chitra Banerjee Divakaruni as an Indian diaspora female writer largely focused on the women issues in diaspora and even their haunted memories of country of origin in her short stories collection *Arranged Marriage*. This study tries to examine the various issues of Indian immigrant women in diasporic space and their resistance to rigid and uneven cultural practices with the feminist lenses. Chitra Banerjee Divakaruni's collection of short stories "Arranged Marriage" provides various perspectives of Indian immigrant women's current scenario in diasporic space and their struggle for identity and existence.

Migration, Ethnicity and Marginalization: The Indian Women Experience from Malaysia

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This paper is an attempt to capture the process of migration and eventual settlement of Indian women to Malaysia in colonial and contemporary periods, impending issues and challenges, women's agency in the struggles and reproduction of ethnicity in Malaysia. Owing to ethnicity based political and economic systems coupled with ethno-religious nationalism, the Indian community especially Tamil ethnic group has been relegated to 'under class' of multi-ethnic society of Malaysia. Given the 'under class' status of the Malaysian Indian community, they face numerous socio-economic challenges in general and women in particular. In the case of women, they witness conversion impasse and forced conversion, statelessness, increasing divorce, domestic violence, lack of opportunities and subsequent poverty and so on. For instance, Indira Gandhi, a Hindu woman, could not get the custody of her three young children after divorce with her husband who had converted to Islam. The legal battle with her husband and the state authorities is still going on. On the flip side, women have acted as agents for the reproduction of Indian ethnicity and have been a catalyst in the various political and civil society movements of Malaysia. To cite an example, the denial of justice by the Malaysian religious authorities to Mrs. Kaliammal who was not permitted to perform Hindu burial rites to her dying husband as he was an Islamic convert though non-practitioner of Islam, has resulted in the rise of HINDRAF (the Hindu Rights Action Force) movement in Malaysia. In addition to this, by organising various socio-religious events, they are instrumental in reproducing Indian socio-religious beliefs and practices in Malaysia.

Transnational Islamic Feminism: An Appraisal on Leila Aboulela's The Translator and Minaret

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By and large, diaspora emerges as a fertile ground for the negotiation of inclusive and intercultural affiliations so people embrace multiple identities and turn to a variety of institutions around the globe to claim them. With this the scope of feminism has evolved into a multi-cultural model which has assumed a new transnational identity. According to Peggy Levitt, "By transnational, . . . a gaze that begins with a world without borders, empirically examines the boundaries that emerge and explores their relationship to unbounded arenas and processes. The analysis does not assume a fixed spatial unit of analysis" (*Diasporas: Concepts, Intersections, Identities* 39). Miriam Cooke writes when new geographical borders are drawn, Muslim communities find themselves political split yet they retain cultural and symbolic links with coreligionists through a transnational and modern communications. But Muslim women root themselves in the territory of Islam to demand authority to speak out against those who are trying to exalt them as symbols but to exclude them as persons. Cooke says that Islamic feminism is not an identity but rather "one of many possible speaking positions" (xxvii). Women who position themselves as Islamic feminists are inventing ways to navigate between forced changes necessary for survival and a viable means of self-projection, "The term "Islamic feminism". . . means to have a difficult double commitment: on one hand, to a faith position, and on the other hand, to women's rights both inside the home and outside" (*Women Claim Islam* 59-60). The paper analyses Arab-British author Leila Aboulela's *The Translator* (1999) and *Minaret* (2005) and the leitmotif of the discussion is that the protagonists of both the novels represent "transnational Islamic feminism" by retaining their Islamic identity in diaspora.

Feminization of migration in India

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Movements of people searching for a better life, livelihood or refuge, or rushing to flee natural disasters, are as old as humankind. People migrate within their own countries, mainly from

rural to urban areas, as well as across borders or long time women have remained invisible in studies on migration. Their socio-economic contributions and unique experiences have not been taken into account. In the 1960s and 1970s migration theories often assumed that most migrants were male, and that women were merely wives and dependents who followed their husbands. Consequently, migration was portrayed as purely a male phenomenon. Yet, women have always been present in migratory flows, traditionally as spouses, daughters and

dependents of male migrants. Moreover the past decades have seen an increase in women autonomous migration as the main economic providers or breadwinners for their families. For long time women have remained invisible in studies on migration. Their socio-economic contributions and unique experiences have not been taken into account. In the 1960s and 1970s migration theories often assumed that most migrants were male, and that women were merely wives and dependents who followed their husbands. The past decades have seen an increase in women autonomous migration as the main economic providers or breadwinners for their families. Men and women show differences in their migratory behaviours, face different opportunities and have to cope with different risks and challenges, such as vulnerability to human rights abuses, exploitation, discrimination and specific health risks. Therefore, it is becoming increasingly obvious that migration is not a gender neutral phenomenon. This paper aims to highlight the risks and challenges faced by Indian women migrants. The paper mentions about two other transformations that affect women: the feminisation of poverty and the feminisation of work the parallels of female migration. The paper shows example on feminisation of migration that gives rise to specific problematic forms of migration such as the commercialised migration of women and girls as domestic workers and caregivers, often resulting in the trafficking of women for labour and sexual exploitation.

South Asia 2

Structural Violence as a Potential Force Towards Exodus: The South Asian Experience

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Often than not ignored in the discursive domain of forced migration studies, structural violence plays critical role toward construction of force in disguise and thereby culminate into apparent causal factors toward force migration. Hidden behind structural violence are underlying conundrums of civilization; extreme poverty leading to hunger and starvation death out of malnutrition being quite often one among them. This effort is meant to focus upon hitherto least explored factor behind the curtain of forced migration dramaturgy; still the same deserves academic attention to engage dialogic space and work out prudent policymaking for minimizing the menace leading to vulnerability. Even in the absence of established factors, extreme poverty alone is enough to cause mass exodus from affected areas in the form of either refugee or internally displaced; the latter but deserves much more concern due to want of legal safeguards with endorsement on the part of international community. The affected states by and large appear averse to international intervention even on humanitarian ground out of fear of external aggression in disguise. Exodus of unskilled population from default

village settings to metropolis- forced migration in a way or other albeit force is hardly visible in like cases- brings in double jeopardy. On one side, village economy stands vanquished since its stakeholders left the same. On the other, metropolis suffers setback since carrying capacity of the same stands exceeded beyond threshold limits of sustainability. In cases of established factors leading to forced migration, extreme poverty may and does operate as real reasoning behind, but remain beyond given research foci of the migration studies scholarship.

The author hereby explores the alleged non-international armed conflict that rocks the so called red corridor of the subcontinent under dense forest cover and thereby concentrates focus on contemporary tribal exodus from default natural habitat since time immemorial leading to double jeopardy once again. On one side, the forced migration creates havoc on traditional governance in tribal community. On the other, due to want of forest dwellers, forest cover becomes increasingly exposed to the greed of corporate (read vested) interest penetrated with the intent to rob the cover for diverse gains; timber trade, mineral excavation, wildlife savage, etc. being few of them, reducing them endangered, if not extinct, to gross detriment of biodiversity. Animal exodus to get rid of such predatory practice poses another challenge though beyond technical trajectory of typical forced migration scholarship.

Keywords: exodus, force, construction, violence, law, policy, etc.

Nepalese Migration into Assam: Process of Acculturation and Challenges

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Assam is inhabited by a number of population groups among which the Nepalese, who have been residing here permanently since the 2nd half of the 19th century, are important from demographic and socio-economic points of view. Though the initial immigrants were brought by the British after recruiting in the British army, majority of the later immigrants came here to explore the vast resource potentials and make a comfortable living than that back home. Presence of porous international boundary also eased the streams of immigrants. The early immigrants lacked in any pre-departure training or skills except small number of livestock with them (brought from Nepal) and their readiness to take up any job in the destination to make a living. They utilized the grasslands along the river islands of the Brahmaputra for dairy farming which continued for decades. Gradually due to some administrative and socio-political reasons they had undergone an occupational shift. In this process the Nepalese have interacted and intermingled with the host Assamese society, adopted the language skills and the way of life of the host which is reflected to a great extent in the language spoken, dresses, food habit and festivals

celebrated and thus given rise to a unique Assamese-Nepali culture which is totally different from their original culture.

The present study tries to analyze the modified culture of the Assamese Nepalese in terms of the language spoken by them in general and the use of loan words in particular, dress and food habits and the festivals celebrated by them, contribution of the Nepalese to Assamese literature, music and drama which helped to bring the communities much closer. The study also tries to analyze the challenges faced by them during the process of their settlement and acculturation.

Hill to plain : causes and impacts of internal migration on indigenous peoples in Bangladesh

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Keywords: Hill to plain, Internal migration, Indigenous peoples, Chittagong hill tracts

Abstract: Various factors are related in internal migration of indigenous peoples from their ancestral places, that is hill, to the plain areas. This article aims to find out the pull and push factors of the indigenous migration. The study has been conducted in Chittagong Export Processing Zone at Chittagong, Bangladesh. The major finding of the study is that indigenous peoples are greatly migrated to plain places for economic reason voluntarily. It also indicates that among 14 indigenous groups living in the Chittagong Hill Tracts (CHT), mainly Chakma people have been migrated in large volume. It finds that women are clearly ahead than their counterparts in migrating to the plain areas. Due to internal migration in plain areas 65.2% of total respondents reported their food habit is changing. The decrease in the use of traditional dress is alarming for their identity and distinctiveness. 21.6% of total respondents reported they do not totally use their traditional dress. 11.6% respondents reported that they use Bangla language with family members in house and 20.8% children do not use mother tongue as a medium of communication. The migrant's traditional culture and customs are greatly affected after their migration which is highlighted in this paper.

Forced Eviction towards Cultural Homogeneity: Stateless induced Diaspora of 'Lhotshampas' in South Asia

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Plethora of nation-states, in their course of development has dreamt and consequentially acted towards actualising a societal pattern within its borders which will be identified for its uniformity in ethnicity, language, political beliefs and

the like. However, in most cases, the inroads of achieving such homogeneity involves forceful dislodgment of a comparatively marginalised section of the society, decided so on the basis of multiple factors, ending up in unwilling diaspora of the victimised section of people. One such flagrant but not most commonly known example of forceful diaspora happened in case of Lhotshampas or Southern Bhutanese during the latter half of nineteenth Century. A comparatively much low in number people and settled in the Southern part of Bhutan who in culture departs a lot from the Drukpas, covering majority of Bhutanese population, these Lhotshampas have never been considered as an integral part of the country specifically in objectivising cultural homogeneity within its national boundaries, consequently gave birth to another nonseverable factor which accompanied blatantly with this diaspora, the statelessness embroiled among them. The lives of Lhotshampas thus had for years revolved around two parent anomalies of being recognised as citizen of any country and being displaced from the place of their habitual residence leading to their dispersion to another country. There would be no better forum than the one which will be dealing with multiple angles of migration and diaspora, to deal with a much contemporary but rarely discussed issue of Lhotshampas. The present article thus sought to find out the nexus between these two largely effecting events on Lhotshampa community of South Bhutan along with highlighting the challenges posed in their lives in consequence of being stuck in such peculiar quandary of non-recognition and migration and also to a much recent diaspora again they have been subjected to for their situational betterment towards assimilation as citizens.

Immigration and Politics: A Case of Assam

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The history of Assam is incomplete without the history of immigration in Assam. Since time immemorial, people from various places, both from within India and other countries have been coming to Assam for various socio-economic, political, environmental and cultural reasons. When we talk about immigrants in Assam, it mainly means the immigrants from Bangladesh, the erstwhile East Bengal/Pakistan. Initially, during British rule, Bengalis from East Bengal were encouraged to come over to Assam mainly due to economic reasons. Later this migration continued at various points of time for many other serious reasons. But, the process never really stopped and immigration from Bangladesh is still on.

The migration of Bengalis led to a cultural divide and rivalry with the Assamese, the ethnic problems and the problem of identity in Assam. Thus there grew an anti-Bengali, anti-immigrant attitude in the state. After partition

various political parties ruled over Assam with Congress on the top of the list. Whichever party is in power, the fate of these migrants never changes. They find place in party manifestoes and parties win and lose on this issue. Every party comes with the promise to solve the migrants' issue, the issue of illegal immigrants and the citizenship issues, but at the end, nothing concrete is done leaving them and keeping them alive to be used again for the next election. Various amendments have been made on citizenship laws creating special hybrid cases for the state of Assam. The best example is the IMDT Act. The Citizenship (Amendment) Bill, 2016 also has great implications for Assam. Political parties often change their stands on amendments that suit their political interests. The present paper attempts a historical analysis of the immigration issue and seeks to study the impact of immigration on the politics of the state of Assam and vice versa.

The Afghan Diaspora in Germany and its changes under the refugee crisis

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The Afghan Diaspora in Germany is one of the largest in Europe. For many decades it had established itself as a well-integrated group of foreigners who will probably want to stay forever, and nevertheless nurture their constant relations with their country of origin. Many of the younger generation (after 1975) have arrived hoping to escape the violent warring in Afghanistan, some of them from their temporary exile in Iran or Pakistan. The recent refugee crisis (after 2014) has increased the number of arriving Afghans in Europe and, notably, in Germany. Many of them are asylum-seekers, they want to attain a solid perspective for their future in Germany. Others arrive with similar intentions, but remain unregistered or illegally. The political ambiguity is obvious: Germany wants to expel as many as possible, arguing that Afghanistan is a safe enough place for them, while the insecurity over there is affecting all Germans on the ground. On the other side, Germany is among the lead-nations in a humanitarian approach towards refugees. And indeed, those who are granted asylum or active toleration by the authorities, get many more options than the refugees in most other countries in the EU.

Our approach tries to link the Afghan Diaspora in Germany in many ways to the refugee policies: from accepting their arriving compatriots and efforts to absorb them to support for the preparation of likely returnees to Afghanistan, there is a wide spectrum of options and opportunities for this diaspora, which is under re-formation. We shall present results from our very recent empirical and qualitative research. We are going to address matters of human dignity, security, cultural diversity, social care and integration.

Challenges to Combat Human Trafficking in India and Its Neighbouring Countries

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The business of different aspect is so increasing that no one is left out it. Whether it may be Human Beings too? The trade of human being is so increasing for different purpose be it like for the purpose of sexual slavery, forced labour, or commercial sexual exploitation for the trafficker or others. It is so increasing that human trafficking represented an estimated \$31.6 billion of international trade per annum in 2010. Human trafficking is thought to be one of the fastest-growing activities of trans-national criminal organizations not only in India but also to other countries of the world as well. What can be the biggest challenge to this is the fact that only enforcing the law cannot answer all the questions. Effective law enforcement response also depends on the participation of all levels of society, from local communities and non-governmental organizations to migration officials and prosecutors. Giving some power to the local community is the most important in the current perspective and successful law enforcement intervention requires rapid, sustained response. After initial interviews of suspected victims, witnesses and where possible, perpetrators, investigators begin collecting information and corroborating evidence to build the charges and the case. Although India has various laws and provisions that helps in prohibitions of activities of trafficking, but still the trafficking continues to fester year after year and seems to be unabated. The paper will deal with the broad overview of statutes, institution and process that embodies the legal framework and what changes can be made further to moreover enhance the Diaspora relation.

Prevalence of Non Communicable Diseases (NCD) among the South Asian immigrants: An overview-

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Epidemiological studies point to the escalated rates of Non Communicable Diseases (NCD) among the south Asian immigrants in advanced industrial nations (Enas et al., 1992, Dhawan and Petkar., 1998, Wilson et al., 1989, Weiss et al., 1989, Ferrell and Iyengar, 1993 and Das et al., 2013). Scientific evidence deduced from these studies focussed on the risk factors of NCD among the immigrants from South Asian Countries (people from Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka) in their host nations. Though the traditional definition of South Asia includes the above mentioned countries, Afghanistan, Bhutan, Maldives and Nepal are not as substantially represented as the people from the other four nations among the diasporic communities in advanced industrial nations.

Bhatnagar (1998) premised that a large number of people from the Indian sub continent living abroad were suffering from the coronary artery disease (CAD). Evidence points to the prevalence of risk factors, which invariably lead to non-communicable diseases, more among the immigrants than the native people. The usual factors or reasons to which the high risk of affliction by non-communicable diseases is attributed are unhealthy life style, stressful living and working conditions and most importantly mal-adoption to the host culture as well as new environment.

This paper draws on the secondary sources of data. Apart from discussing the problem analytically, it seeks to probe deep into the causal factors other than the conventional ones responsible for health problems, especially NCD among the immigrants and explore a range of alternatives and interventions in the domains of health care and policy formulation.

Migration and Determinants of Health and Well-being: A Study among the Northeast Migrant Workers Living in Delhi

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Human Migration has been one of the most important social phenomena in 'time' and 'space' across all human society in the world for demographic structural changes. It is both boon and challenges through the forces of globalization and urbanization bringing more ethnic migrants or newcomers into the fold of economic, political, social, and cultural contact with each other making the capitals and cities more multiculturalism in the world in general and particularly multiethnic country India. The North Eastern Region which comprises of eight states namely Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura is one of the Indian regions having the largest numbers of ethnic social groups in the country who mostly fold into the Mongoloid race. The Region's geographical, socioeconomic, cultural and political is quite different from the rest of the country and suffers from the slow pace of modernization of agriculture, infrastructural development, lack of good educational facilities and job avenues for many decades. Since the NER is mainly agrarian setting with low levels of industrial activity and lack of political will, a large number of human resources out-migrate to other cities of India every year. The study seeks to examine their socioeconomic status, social status, employment status, and reasons for unemployment in their respective states and link with the cause of their out-migration to Delhi.

Though migration generally helps ethnic minority migrant workers and their social networks from low-income households to access urban labor market for improving their well-being, still the challenging questions of their ethnicity, lived experiences of alienation, acculturative

stress, citizenship, exclusion, deprivation, identity, prejudices, discrimination, stereotyping, stigmatization and whether there is upward mobility at their place of destination are in questioned. Empirical studies show that out-migration and destination's physical and social new environment determining factors are closely related to migrants' health and well-being. It is in this context that the paper seeks to understand the challenging issues of ethnic minority Northeast migrant workers living in National Capital Territory Delhi (NCTD) either working or both working and studying in last 5 years in four different occupational groups and study the determinants of health and well-being and their coping strategies and further look into how their perceptions of well-being and self-reported health could be an implication for integrating into public health policy and planning.

Migration of humans, cultural distress and its impact on their cultural landscapes: A case study of the involuntary migration of the ethnic Indians during Colonial Rule

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It has been well said that, "Migration of human and migration of culture go hand in hand". Arts and culture transcend the boundaries of nations along with the people who have crossed them since human evolution. Migration in the history of mankind is a phenomenon of great interest to sociologists, anthropologists, economists and historians. According to a popular theory, the process of migration includes: the decision and preparation to move, the physical relocation of individuals from one place to another and the "absorption of the immigrant within the social and cultural framework of the new society".

Popularly, migration is usually considered as an economic phenomenon, but on the other hand it also creates a cultural phenomenon in both the homeland and the land of destination. For the people, this migration was first and foremost a heavy emotional loss. People who moved could not take everything with them. They kept hold of their ideas but often had to express them in different languages in the lands where they settled. Migrants both carried and borrowed their culture. Cultural change includes the migration of culture and its transformation through re-interpretation, translation, innovation and combination.

The present paper will highlight the case study of the forced migration of the Indian indentured labourers from the Bhojpuri and Tamil region to other parts of the world during the colonial rule, the migration of people across borders post 1947 partition of the Indian subcontinent, and other similar case studies. The agony, pain, trauma of leaving behind their land and loved ones and their settlements, assimilation in an alien environment, the

overall modification of their cultural landscapes, and the impact of the new land and societies on the culture and diasporas of the migrants, etc will be highlighted. Also the impact of migration on the cultural aspects like music, art, food, cultural practices, literature, cinema, etc will form an essential part of the present study.

Migration of Unskilled Labour to Hyderabad City: A Micro-Level Study of Construction Workers

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A study of migration is of key importance in social science, particularly in population studies. The importance emerges not only from the movement of people between places but also from its influence on the lives of individuals and urban growth. To migrate to the other especially the poor who are generally unskilled labour is a major task for them, because its takes place on a large scale along with their families. The majority of the construction workers are in fact migrant for reasons that are advantageous to the industry and in return to them which will be elaborated in the paper. An attempt has also been made to study the economic and social vulnerabilities at play as well as the dangers they face at the work place. Not knowing anything about and in the city, these poor people migrate and in the search of work they are being exploited by the contractors. The migration is not only a problem to the male workers, but it is most vulnerable to female workers because the inequities are seen in the distribution of work and wages.

In this context, the aim of the present paper is to examine the condition of the migrant construction workers and the problems they face. Anthropological tools and techniques were use to collect the micro-level data. Most of the study labourers were unskilled labour in their places of origin, but due to certain push and pull factors, particularly the regular daily labour work which is difficult in the villages, they move to the cities. The unskilled workers, who work in cementing, loading and unloading the cement material etc are both men and women. The paper focused specifically at those workers who migrate from rural to urban areas.

Migration and Labour Issues

Labour and skill shortages and the economics of migration: What can we learn from the Windrush Generation?

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Since World War II many African-Caribbean people migrated to North America and Europe, especially to

the United States, Canada, the UK, France, and the Netherlands. As a result of the losses during the war, the British government began to encourage mass immigration from the countries of the British Empire and Commonwealth to fill shortages in the labour market. The British Nationality Act 1948 gave British citizenship to all people living in Commonwealth countries, and full rights of entry and settlement in Britain. Many West Indians were attracted by better prospects in what was often referred to as the mother country.

The ship MV Empire Windrush brought the first group of 492 immigrants to Tilbury near London on 22 June 1948. An advertisement had appeared in a Jamaican newspaper offering cheap transport on the ship for anybody who wanted to come and work in the UK. Many former servicemen took this opportunity to return to Britain with the hopes of rejoining the RAF while others decided to make the journey just to see what England was like. Many only intended to stay in Britain for a few years, and although a number returned to the Caribbean, the majority remained to settle permanently.

There was plenty of work in post-war Britain and industries such as British Rail, London Transport and the National Health Service and public transport recruited almost exclusively from Jamaica and Barbados.

The experiences and policies of the Windrush Generation can answer current labour and skill shortages, the ways they can be addressed, effective migration policies, whilst looking at immigrants and their offspring define, replace, and/or combine their ethnic, national, and religious identities.

Effects of Labour Migration on the Education of the Childred Left Behind: A Case Study of Bijnor District in Uttar Pradesh

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Labour migration is one of the biggest socio-political issues for India for it plays an important role in the process of economic development and social transformation. Even though, significant focus has been placed on remittances and the management of labour migration, additional focus needs to be placed on the effect of labour migration on the education of the children left-behind. This study tried to shed light on the effects of labour migration on the education of the left-behind children using a child rights-centred approach. The methodology preferred for this study is the triangulation of data from different sources, adopting and integrating both quantitative and qualitative methods. The study showed that even though migration does not affect the enrolment in school up to the age of 14 because it is mandatory, free and enforced, it does affect the type of school children attend and the level of education they achieve beyond the age of 14. Children

in non-migrant households (particularly females) are less likely to be enrolled after basic school age. Children from non-migrant households tended to miss school slightly more. Girls attended school more than the boys in both types of households in the age-group 6-14 years but less in the age-group 15-17 years, which shows as the girls grow older, they are required to work at home. The percentage of children not going to any school is lower in migrant households than in non-migrant households. A vast majority of the migrant households stated that migration has positive effect on their capacity to provide for their children's education.

Discusses as Mechanism, Development and Trends of International Labour Migration on Colonial period from Tamil Nadu

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The Diasporas worldwide making it a "global unity with a global identity", In India now has the largest "Diaspora" in the world. Followed has been China. As at during the same time, liberalization privatization globalization (LPG) emerge gulf countries and Singapore, it has emerged as the most prefer destination among NRI's from Tamil Nadu. The paper examines that New Economics development era, emerging since 1991 South East Asia and Gulf region among labour destination, meanwhile, International labour transfers are often considered a recent phenomenon typical of modern capitalism as well as chronic capitalist further, argue this paper comparative analysis only two part of India policy set up, one is colonial period, second is post globalization period especially Tamil Nadu. This region did not wait for any of the population exchange of recent development to enlarge its migration field under ageing of British colonial rule, after the abolition of slavery act in 1834. Migration as development one of the major solutions, however, colonial labour migration demands and supply factors function from British colonial country. Post globalization some of the major issue social statues from economics development. Tamil Nadu mainly urban development as well changes social setup and life of style health indicator, education, poverty reduction as for IHD report. The Emigration Act: 1983. Which specifies the legal frame work for international labour migration from India? Concern several necessities to facilities the recruitment of India workers in a foreign countries on the best possible terms and condition of employment. As per those provisions, only recruiting agencies possessing a registration certificate issued government of India. Meanwhile agency has help recruited labour from India past colonial situation and present emigration act

registered agencies' agency are enjoy to help off promote life new economic development situation, again system does not change? labours problem does not change? Basically change developments are different dimensions. This paper examines to identify five chapter, as well first two chapter concept and method of analysis. Next three and fourth problems, facing labour colonial and liberals period, last two chapter discussing both period facing lot of injuries pain.

Seasonal Migration and New Relations of Production: A Study of Brick Kiln Workers from Odisha

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Migration is an important factor for economic development and social change. UNESCO defines migration as a process of crossing the boundary of a political or administrative unit for certain minimum period of time. It includes both voluntary and involuntary movements, internal and international movements. The focus of this paper is on the seasonal migrants, who are defined as a group of temporary migrants who combine activities at several places according to seasonal labour requirements. There is always a contact between the place of origin and place of destination in seasonal migration. The socially embedded networks and ties in the rural areas fostered easy mobility of the workers to different informal sectors. There are three circumstances when people return to their place of origin: i) people return out of frustration ii) people return for short period of time to go back again iii) people return permanently with new skills and capital for innovation in agriculture, trade, commerce and industry. The present study is conducted in the three migration prone districts of Kalahandi, Balangir and Koraput (KBK) region of Odisha. On the basis of case studies, local narratives collected from the origin and destination and interview with the respondents (labourers, brokers and owner) government and non-governmental organizations (NGO), the paper highlights new type of relations of production dominating the brick kilns that are not permanent and are based on contract, debt and dependency. The paper also underpins the lack of legal awareness among the brick kiln migrant labourers which leads to their exploitation and vulnerability in the brick kilns. Thus the paper implies for development of a holistic approach with the collective effort of the state and civil societies, through which the negative repercussions of seasonal migration can be checked and migrants' rights can be protected.

Keywords: brick kilns, network, relations of production, migrant's rights, seasonal migration

Issues and Challenges of Forced-Seasonal Labour Migrants: A study in Bolangir District of Odisha

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People migrate, where they get more opportunities for their existence and survival. There are pull factors and push factors behind migration. Seasonal labour migration has turned as a common source of income for the poor in rural areas in Bolangir district of Odisha. Most of the people, who migrate, are belong to the most vulnerable groups. They possess very small land or no land without any stable employment in their local area. They engage themselves in brick kilns of Andhra Pradesh. The vulnerable community particularly tribals and the lower caste people are honest, laborious and without any agitation they can work over time with low wage. Therefore, they are preferred by the contractors. The amount they earn in six month is not sufficient for the next six months, they don't have any saving, so they are forced to borrow rupees from the contractors or from money lenders. In order to repay the debt, again they have to migrate. Like this the process of migration continues for the poor labours of Bolangir district. Thus seasonal migration has become a cyclical process for the poor labours. This paper understands the responsible factors which are forcing them to migrate and what the challenges they are facing at work place. The present paper is based on empirical study, conducted in Belapara block of Bolangir district of Odisha which is one of the highly migration-prone areas.

Emigration and Inward Migration: Shift in Regional Composition of Labour in Kerala

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Movement of keralites from one place to another is an old phenomenon. High literacy rate together with better education has induced Keralites to look for higher wages and to move abroad for searching better job. This has led to a decline in the availability of workforce in the domestic labour market especially in unskilled jobs. The main objectives of the study are (1) to study the trend of emigration in kerala (2) to examine the trend, composition of in-migration and the impact of replacement migration in kerala.

The present study is based on Secondary data. The data were collected from the website of Department of Labour and Rehabilitation, Government of kerala and kerala migration survey report. The change in the structure of demand and the increased labour supply created an imbalance in the domestic labour market.

Though, the emigration of labour did not create any major bottleneck in the home economy in the early phase, the

continuous emigration resulted in scarcity of labour, which was followed inevitably by increases in the wage rate. The chronic shortage of labour felt in the construction and agriculture sector and the resultant higher wage rates received the attention of workers in other states and they began to move to Kerala in search of work. This has opened a new era of replacement migration to Kerala. A detailed analyses of impact of replacement migration on the part of the government is required for formulating policies is very significant for maintain pace of development in kerala.

Keywords: emigration, in-migration, labour market imbalances, displacement, wage level.

Role of Indentured Labour, Migration and Memory in Advent of 'Bidesia' Culture

Mrityunjay Kumar Prabhakar

Evolving of 'Bidesia' culture in Bhojpuri dominated area of India, mainly Bihar and Uttar Pradesh, is a classical case study of the inter relationship of Indentured Labour, Migration, Memory and their resolve into cultural performances. Although, it is evident enough that the emergence of 'Bidesia' culture was a product of crisis of Indentured Labour, facilitated and implemented by British rule around 1830-1910, but it's migration was always a issue in the main land of Bhojpur.

However, the crisis of indentured labor, a construct of the British imperial rule, had just deepened the crisis in such a manner that it became the central thrust of the society and its cultural expression. This sense of loss has been transferred into culture initially through songs and music and later, it had been developed into a theatre form termed 'Bidesia' by Late Bhikhari Thakur, a 20th century theatre practitioner of the region.

This paper would be dealing with the theoretical understanding of the concepts of Indentured Labour, Migration, Memory and Culture and their inter-relationship. I would try to locate Bidesia cultural practice as an outcome of Historical developments of Migration (Push and Pull factor) and enliven Memory of human minds.

Keywords: Indentured Labour, Migration, Memory, Bidesia, Performance & Culture

Risky sexual behavioural pattern and substance abuse among migrant men working as daily labourers in Bhubaneswar, Odisha

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Both substance abuse and risky sexual behavioural practises are known social and medical risk factors for the community.

Discretely they contribute to a lot of morbidities and collectively they pose a high risk to the civic which can be the basis of a burden to health and healthcare services. However, very little literature exists on their co-occurrence and interactions.

Since substance abuse and sexual behaviour are both culture-sensitive phenomena, it is important to conduct this study in several countries that varied widely in culture, language and prevalence of these behaviours. This study examined the pattern of sexually risky behaviour and its correlation to substance abuse among the migrant population in Odisha.

Methodology: Cross-sectional study carried out among migrant male working as daily labourers and residing in urban slums of Bhubaneswar by convenience sampling and by using a pre-tested schedule. Data analysis was done by using SPSS V.20.0.

Results: Preliminary analysis on 82 subjects shows more workers engaged in unprotected sex with their long-term partner (70.3%). The second most common sexual risk behaviour was having multiple sexual partners (12%). 27% of migrant labourers reported having sex with commercial sex workers in addition to their partner during the last one year. Alcohol abuse was seen among 66% of labourers followed by tobacco chewing and smoking. 23% admitted using alcohol, smoking and tobacco regularly. 7% reported using illicit drugs procured locally. A significant association is seen in between substance abuse and risky sexual behaviour ($P = 0.002$).

Wheels and Well-Being: Exploring the Educational Experiences of the Children of Migratory Construction Workers

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Migration has its marked effect on the overall well-being of the families moving continuously for different reasons. And, the most affected are the children of these migratory families. The incessant movements of the families confound heavily the access of the children to the formal system of education and their retention and success in the system as well. It is also evident from the research that the provisions made specifically to facilitate the realization of educational rights of these children such as tent schools, bhata pathshala etc. have not embarked a great success.

With this backdrop, an initiative was planned to study the nature of the educational experiences of the children of migratory construction workers working for Central University of Jammu. It can be treated as a case which focuses on exploring the educational needs of the children of construction workers which are unique due to their association with moving families and their diverse socio-cultural backgrounds. Under the reflection the needs so

explored, an attempt is made to propose a functional plan to arrange and structure the educational efforts for these children as an outcome of the study.

Migration, Labour Market Flexibility and Wage Determination in Tamil Nadu

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This paper examines the economics of rural – urban migration and related issues in Tamil Nadu. The study deals with issues such as the profile of the migrants, explanations for rural – to urban migration, and the interaction between migration and labour market evolution, with special reference to labour market flexibility, and wage differentials. The study found that the labour market in Tamil Nadu is still segregated. There are different kinds of segregation, including segregation of the urban – rural labour market, segregation within the urban and within the rural labour market, segregation between the migrant and non migrant population and segregation within the migration population.

The labour market in the formal sector is more regulated and the labour market in the informal sector is more developed. Migration (rural – to urban and inter – sector migration) improves the flexibility of the labour market, but its effect is hard to quantify. The term ‘labour market flexibility’ has been defined variously. Wage and employment flexibility are rather intuitive concepts, but there are also numerical versus functional flexibility, internal versus external flexibility and, for the most exigent, the intensive versus extensive margins of flexibility. This paper has reviewed the major contributions by economists to the study of migration in Tamil Nadu, with particular reference to rural-to-urban migration and related issues, a topic on which a substantial economic research literature has accumulated. The study given more concentration on rural-to-urban migration, because it is the most important form of migration in Tamil Nadu (followed by urban-to-urban and rural-to-rural migration) and the empirical research on other forms of migration in Tamil Nadu is still limited.

Keywords: Rural-urban migration, pattern and nature, labour market, wage flexibility, urbanization.

Tribal Labour Out Migration in Malda District, West Bengal: A Spatial Analysis

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Migration is one of the major component in population change. It plays an important role in influencing the rate

of growth of population in any region. People generally migrate for a better economic and social life. Hence, Migration plays a vital role for the transformation of a society. The main objectives of this paper is to examine the major causes of migration and seasonal and temporal pattern of migration of tribal communities in the study area, Malda district of West Bengal. Malda district is located in North Bengal. The study is based on both Primary and Secondary sources of data.

The main causes of tribal peoples out migration are- Unemployment, Indebt, Poverty, lack of Industry in the study area. The study shows that about 90 per cent of the tribal population are concentrated in the Barind areas found in four blocks of Malda district namely Bamongola, Gazole, Habibpur and Old Malda. Most of the tribal peoples get their jobs under Dadon system. The highest per centage of inter state migration pattern has been reported in the study area. Most of the people are migrate to large urban centres of the country like Delhi, Mumbai, Punjab, Rajasthan, Haryana states.

Internal Migration in India

A Logistic Analysis between Internal Migration and the Development: A Study of Almora District in Uttarakhand

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In the past two months, Uttarakhand Chief Minister Harish Rawat has publicly spoken on the need to arrest migration at least four times. As per Census 2011, of Uttarakhand's 16,793 villages, 1,053 have no inhabitants and another 405 have a population of less than 10. The number of such ghost villages has reportedly risen particularly after the earthquake and flash floods of 2013. Recent media reports put the number at 3,500.

Depletion in the water table of the state is also possibly linked to migration. Although there has been no official study on the correlation between the drying up of water sources and migration, it is interesting to note that the three districts that have registered the highest migration rates are also the districts that have witnessed maximum depletion in water sources. "Earlier, there was no shortage of water but of late there has been a seasonal shortage even in drinking water, let alone water for irrigation. There are quite a few people who have left villages due to this," says Sunil Singh, a village resident from Chaukutiya tehsil in Almora. Other factors as like low employability, high dependency on agriculture sectors, barren land and very low productivity, not availability of good hospitals and schools, Transportation and not timely availability of essential goods are the main cause for migration in Uttarakhand.

The purpose of this study is to identify the socio-economic and demographic factors affecting on migration to Almora District in Uttarakhand. To this, frequency distribution and this is a cross sectional study involving 750 respondents at all ages extracted from the Almora district (by purposive sampling technique) in Uttarakhand. Data on some selected important socio-economic, demographic and migration related characteristics have been collected using direct interview method at the time of the survey. The findings of this study reveal that most of the factors such as education, monthly income, type of family and land property significantly affect on causes of migration. the study further analysis, it has been noted that people migrate to certain places due to economic reasons and migration can alter the life style of individuals and families. Clearly, people migrate to new places with the hope of improving their social and economic status. But rapid migration to cities in developing countries like Uttarakhand occur unplanned growth of cities across the Country, which creates severe pressure on existing infrastructures. So, improvement of urban management of Uttarakhand is essential for a Planned economic development Strategy. The risk of migration to the cities increases with the increase in age of the respondents where as it also bears an inverse relation to the level of education, monthly income and numbers of family members.

Perpetual Homelessness: Narrative from Urban India

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The study of homeless in Urban India is a study of the cities' 'illegal' residents, 'encroaching' on government property, making it their homes. The homeless find space across the stretch of railway lines, bridges, flyovers, along pavements and closed shutters of shops after midnight, adapting to a perpetual process of marginalization, over the years. In understanding the growth of the city, one misses out on the specific experience of 'urbanisation', in a 'site of impermanence' (Mehrotra 2008), a space that is ever changing, especially for a group that has adapted to this form of life for generations. Their experience of the city is inadequately documented. According to the Census 2011, the largest metropolitan city of India, Mumbai, has a population of 12.5 million and a 'roofless' population of 57,416, a number disputed by activists and academics, who claim there are three to four lakh homeless in Mumbai alone.

Urban India has rarely been understood as a space of complexities involving a parallel world of destitution and homelessness. According to a census report of 2011, there are at least 8 million people who are homeless in Indian cities despite the growing number houses, with a shortage of 18 million houses. This huge group is composed of men, women and transgenders, of different physical and mental traits. Big cities like Delhi, Mumbai, Hyderabad, Bangalore, Chennai, Kolkatta, etc. attract a huge migrant population

across classes, who find better livelihood options for sustenance. The loss of entitlements, lack of skills, caste-based violence, reducing agricultural work, natural calamities – are all major reasons that compel people to migrate to urban areas that offer a glamorous impression of life to the rural masses. Homelessness needs to be constructed as more than just a social category. It is important to associate homelessness with unmet needs and loss of life goals. The paucity of research on the experience of homelessness in the Indian context, narratives from those who live with it and definitional problems makes the understanding of homelessness restricted. The problem of the homeless is extremely wide spread and enormous, if taken in all its facets. Much of the problem is a fall out of the prevailing social and cultural conditions in contemporary times and the homogenization of the groups.

An Economic Analysis of Slum Migration in Tamil Nadu

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The present study aims at living conditions have a direct impact on public health. One of the biggest challenges face urban the planners in universal is explosion of slums in urban areas and the host of health hazards that they bring along in their wake. Though the fertile spread of slums has been an extensive problem in urban areas universal, there is little by way of an empirical database upon which scientific planning could be based. The definition and concepts of slum vary from country to country depending upon the socio economic conditions of the concerned nation. Irrespective of location, whether it is in the nodal point or in the heart portion of the city, the old structures or in the outskirts of the city. The main objectives are to study the slum people income and employment to change the living conditions and also to analyze the common problems like, poor accommodation, lack of healthcare. Most of the slums are not a new phenomenon with the developed or developing or under developed countries. The slums are the result of forces, events and deficiencies in our socio economic structure. In a slum of a various residence of the population are not welcome in other residential areas or they cannot give to live away. The poverty means of income level is inadequate to maintain decent standards of living as judge by the standards of the society and low paying capacity of the migrants, force them to find protection either in low rental areas or squat on the unused land located near their work places.

Are 'Internal Migrants' in India 'Internally Displaced Persons'? Lack of evidence on disaster induced migration

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Internal displacement is a very common phenomenon in India but have received very less attention. Internal

displacement is a form of forced migration. There are considerable distinction between forced migration and voluntary migration. In India internal migration is practiced in different forms such as rural-rural, rural-urban, urban-urban and urban-rural movements. Census (2011) estimated an absolute increase in urban population is greater than that of the rural: 91 million vs. 90 million, accounting 326 million or 38.5% of the population could be internal migrants (NSS 2007-08). Therefore it gives a clear indication that rural-urban migration is on the rise and those migrates very few of them returns to their place of origin. These migrants includes IDPs as well as voluntary migrants. The distinction between these two is better understood by each of their definition. But it is very complex to understand the migratory pattern; whether the movement is forced-voluntary or short term-long term. In practice, displacement sits within a continuum including "(predominantly) forced displacement" and "(predominantly) voluntary migration", as well as "(voluntary or forced) planned relocation" (Nansen Initiative, 2014)¹.

This paper researches on migratory movements of migrants working in construction industry in Bengaluru urban area. The main objectives are to understand the root cause of the movement and secondly to identify the whether the movement is a form of forced or voluntary migration.

Migration and its Impact on Racial Discrimination Face by the People of North East in Delhi

Dr. Zuchamo Yanthan, *Faculty, School of Social Sciences, IGNOU, New Delhi,*

The Preamble of Indian Constitution secures to all its citizens the dignity of an individual and unity and integrity of the nation. With this perspective, Sadar Patel conceived the notion of 'Unity in Diversity' for the nation. However, if we see this vision taking shape, one feels saddened by the kind of social discrimination that is taking place across the country, especially by people of the North East in the very Capital of the country-New Delhi. This is corroborated by reports such as the 'Bezbaruah Committee Report' 2014, which states that 86% of North East people living in the National Capital are a victim of social injustice in the form of racial discrimination that leaves them with adverse psychological and physical impact. Followed by another study by 'National Human Rights Commission' 2014, reveals that 67% people from North East living and working in the Capital find the Capital, as the most unsafe place in terms of their living and working, where they are subject to ethnic intolerance.

Drawing upon such studies and many more, the researcher will focus on migration of North East people in Delhi and the ethnic and racial discrimination that is witnessed and experienced by North East people in the Capital of the country-New Delhi making them feel 'are they strangers

1 Nansen Initiative, 2014

in their own land?', challenging the very premises of the Preamble of the Indian Constitution.

Exploring Domestic Migration Culture and Development: A Case study of Kerala

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Movement of people from one locality to the other has become a nature of human history since a long time. Starting from colonization, people have moved to different areas and have shared their social and cultural traits with people. The social structure and its construction have influenced the thinking and behavior of the migrants. The process of migration not just affects the places of origin, but also succeeds in social transformations in the places of destination. The cultural exchanges that take place will bring a larger discourse on development from a neoclassical point of view. The present paper aims to look at the cultural modifications that have affected the economy due to domestic internal migration of workers to the state of Kerala. The domestic migration has taken place especially from the southern states, but recently there was a large inflow of migrants from other northern states like UP, Bihar, Bengal etc. Domestic migration occurs mainly in the informal sector such as small industries, construction sites, hotels and restaurants, textile shops and carpentry. Kerala attracts domestic migrants recently due to the expansion of the informal sector and urbanization. It tries to explore the cultural differences and spaces between the two groups of people which include the migrants and the local population and how it is getting reflected in the socio cultural spaces of implementation and execution of work. The multicultural intervention has helped in the production of a new hybrid culture and language among the Malayali people. Migration has led to creolizing social practices and this paper looks at the evolving migration culture and its impact in the economy.

The causes and pattern of population migration in Assam and its effects on urban centers

The tremendous influx of people to Assam from interstates and nearby countries has resulted into population explosion and is responsible for the socio economic, demographic and cultural changes. Assam being the most developed state of the northeastern part of India, and a hub for natural resources, attracts migrants throughout the ages which have ended into the increasing demand for land, water, jobs, housing and other basic amenities in urban and peri-urban areas. The migrants of diverse nature, culture, lifestyle, language, religion is impacting the Assamese indigenous culture and heritage, tradition, customs; also acting as vulnerable threat to the Assamese language.

The unskilled or semi skilled labour force migrants with minimum affordability for urban services has destroyed the open spaces, natural resources like hills, wetlands, river fronts etc by developing slums and squatters.

This study attempts to throw light on the causes and pattern of population migration of Assam and also tries to examine the respective positive and negative effects on urban areas. In this paper, various secondary data obtained from Census of India, reports and research paper are used and analyzed. Here, Guwahati city is considered as a case study to continue the discussion of migration related effects prevalent in various urban centers of Assam.

Migration and Challenges: A study of migrant children educational status in Sarfabad, NOIDA

Ayushi Agarwal, SOITS, IGNOU, New Delhi, ayushi

Labour migration is a common phenomenon in India occurred generally due to marriage and employment. Their migration can be permanent, temporary or seasonal though mostly there is seasonal migration. Migration takes with an expectation of better living standard but the dreams and reality of migration are generally proves contrasting for these poor migrant labourers. Regardless of the duration of their stay, labor migrants face myriad challenges at their destinations in a country that is dizzying in its diversity of languages, cultures and other. Among the challenges: restricted access to basic needs such as identity documentation, social entitlements, housing, health, education, financial services etc.

Based on the survey it was found construction sector absorbs maximum of these migrant labourers. This makes their living more vulnerable. Commonly these workers are living near the sites they are working on where poor sanitation, unhygienic places, absence of any facilities is the common sight. There is no facility for education of children.

Government responses to the needs of the migrant labourers is limited. The little legislation that does have provisions for workers' rights is seldom enforced. The response of India's diverse civil-society organizations has been more active, with the non-governmental sector often stepping in to fill the gaps in welfare services, education, and health and hygiene that are left by the government.

Keeping this in mind a study was initiated in Sarfabad, Noida. It was a small settlement of construction workers living in a small rented Jhuggies. Here men are engaged in construction work and women are in domestic work. When parents left for their work children remain alone at home doing household work. It raises a question about the status of children in terms of education and other well - being. The present will discuss the condition of these migrant workers and educational status of children.

Minority in own land: Demographic Invasion in Tripura

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Since the riots prior to partition of British India and after partition as independent India, large influx of migration intensified in the princely state of Tripura and then in Tripura state of India Union. The flooding immigration has been settling mainly in the plain areas of Tripura and diffusing overtime throughout the state. Migration is becoming the driving force behind demographic change and at present the population rate of indigenous people is comparatively low in the state becoming minority in their own land. The influx has changed the demography history of the state and such change has largely affected role of indigenous peoples in political scenario and socio-economic development. Vulnerability of land alienation and loss of identity are the major concern of the indigenous communities. In this connection, the paper will access to examine the demographic invasion and its impact on the indigenous population and their struggle to safeguard their identity in their own land.

Health Problems of Migrant Workers in Kerala

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Migration is a universal phenomenon. Migration from one area to another in search of improved livelihoods is a key feature of human history. It takes place in two ways-external and internal. External migration occurs when people migrate from one country to foreign country while on the other hand internal migration occurs from region to region within a country. Numerous studies show that the process of migration; either internal or external, voluntary or involuntary, is influenced by social, cultural and economic factors and its outcome could be vastly different for men and women, for different groups and different locations. Moreover the process of migration has both positive and negative consequences for both the migrant workers and their families. Most of the times, their mental and physical health gets badly affected.

The health conditions of the migrant workers are deplorable and miserable in many parts of the state and the migrants are subject to the disease of both host and home land. They are exposed to a wide variety of occupational risks and hazards. And the low socio economic status and poor access to health care also contribute existing health problems in these migrant workers. This paper will discuss how the occupational hazards are attributed to health problems of migrant workers in Kerala and an enquiry in to their health problems. This paper also touches upon the impact of existing labor legislation covering this category of migrant workers and factors like discrimination, hectic work schedule, housing etc.

Experiencing Schooling : Insights of migrant labour's children and their teachers

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Schooling of children in India is a complex and multidimensional process. There is an urge to unfold this process with reference to different dimensions. This study tries to unfold one such dimension that is schooling of migrant children in India and their experiences. Inclusiveness is the major focus of contemporary educational discourse. But various studies have revealed that children are vulnerable category and within that the children of migrant labour workers are more prone to marginalisation in terms of their educational development. So mainstreaming of these children in the overall process of education is a major challenge. This study will present the experiences of migrant labour's children in the schooling process. First section of the paper explores the educational status of migrant labour's children in India. Second section presents the insights of participants. The final section analyses and critically reflects on the nature of varied schooling experiences. Using qualitative methods, data will be collected from students and in order to triangulate the data, insights from teachers will also be included. Semi structured interviews, discussions and narratives from participants have been used as tools of data collection. This study argues that schooling experiences of migrant labour's children are different and significant to gaze on, to make the process of schooling more inclusive. This study shows that the area of Migration is so diverse and have many untouched aspects to explore. Thus these types of studies will also help to add new concerns in the diversified discourse of Migration.

Rural-to-rural migration: Internal shift in an agricultural context

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As an Undergraduate Sociology major in a liberal arts institution, I get an opportunity to experiment with courses from varied disciplines having diverse content relating to complex issues. One such experiment that intrigued me this semester was during my course on agriculture. Apty named as "Agrarian Change: Field, Market and Industrial Corridor", this course focused on complexities involved in agriculture including land dilemmas, land acquisition, labour, agricultural markets and industrial change as different themes. One of our fieldwork visits was at the local Dadrimandi. This was an opportunity to interact with farmers, traders and labourers, to know more about the farm processes and trading practices in this rich Western UP region. The Green Revolution blessed this region

with abundance in farm produce and it would reflect on the business that the mandiconducts during the harvest season.

We spoke to farmers, traders, officers about the drastic effects that demonetisation left on their regular business and tried to understand their perspective. But the most interesting part of this day was a conversation with the labourers. We were surprised when we got to know that these labourers were in fact farmers from Bihar. They owned acres and acres of land in their home-state. Then why were they working as mere labourers here? What forced them to migrate to this region, working at a mandi? Bihar state government abolished the Agricultural Produce Market Committee (APMC) act in 2006 which left an impact over the agricultural economy. Internal migration from the rural areas towards cities is quite common in the processes of rapid urbanization but these migrants have shifted from a rural economy to another rural region. My paper aims to study this type of migration with a focus on the lives of these farmers. It's fascinating to understand why internal rural to rural migration happens and its consequences.

Regional Diasporas and Diasporas in India

Punjabi-Sikh Immigration in Italy: a case-study

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My research deals with Indian immigration in Italy, in particular the case-study of Punjabi-Sikh immigrants in northern Italy, near Reggio Emilia, where in early 2000's was built the first Gurdwara of Europe. My research is more than a case-study: it is a personal lifelong learning project, started in spring 2012 when I was about to write my B.A. final dissertation in South Asian Studies. Due to my academic and personal approach, I deal with sociological, anthropological and historical perspectives and themes, but also with contemporary Italian policies and mass medias.

My first field-study, attending Vaisakhi with Sikh community, guided me to a deeper study; so I decided to get my first M.A. in Immigration Studies, and with a second case-study about Bangladeshi immigrants in north-east Italy, in particular in Venice's mainland where I'm living now. As far as concerns with Punjabi-Sikh immigrants in Italy, to whom I dedicated more time and studying, my indological background helps me to explain migration phenomena in the contemporary world, never losing sight of country of origin. Moreover, it lets me contextualize similarities and differences of social behaviour in motherland and in host country. Starting point is which kind of job Punjabi-Sikh immigrants get in Italy, how and where (i.e. working in farms, taking care

of cows- those cows who make Parmigiano Reggiano, typically italian cheese): then, how they socialize, how they keep religious and social traditions alive (i.e. festivals and meetings at Gurudwaras); last, how they are perceived by Italian mass media and policies (i.e. what about the turbans, whether they are a "good" or a "bad" community). My thesis is that Italy, for long time country of emigration and only recently country of immigration, could give us important insights to understand better Indian diaspora. Instead of focusing on countries with long-term history of indian diaspora, Italy as country of newly migration project is a new field and stimulating context for researching.

Malayali Diaspora in the Gulf: Trends and Threats

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Since the oil boom in the 1970s West Asia and the Gulf in particular has been the proverbial land of milk and honey for the average Kerala community. The state has been one of the largest beneficiary of Gulf migration from India. It helped the Kerala people to establish a migration induced social and economic development especially in the northern districts. With the remittance from the gulf, migrants were able to contribute significantly in the development of the region through building educational institutions and hospitals and so on. They were also very much enthusiastic in sharing their fortune and prosperity they brought with the non-migrants.

Since the Arab spring the Gulf region has been struggling from multidimensional socio-political and economic crisis such as the economic slowdown after the decline in oil prize and social pressure due to youth unemployment in many countries. Since the region is closely connected with the global economy, these crises will have adverse impact on other regions and people who are very much depended upon them for their economic development and existence. In this juncture, the study on Malayali diaspora in the gulf deserves much attention. Since a lion share of the gulf migrants from India belong to the Kerala state, the adverse impact of these crises in the gulf region will affect them more than any other state.

The recent crises in the gulf region lead to loss of jobs and ultimately compel many of the Keralites to return. It reflects in the very socio economic development of Kerala. Now the halted constructions and stagnant market in the northern part of the state symbolize a potential setback in Kerala's engagement with the gulf and put a pause on the dream of many people who wish to migrate. This paper addresses the actual and potential threat of return migration from the Gulf by analyzing the recent trends in Malayali migration to the gulf.

Bengali Migrants in NCT of Delhi: Selected Social Attributes

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Migration because of various social, economic or political reasons forms an important facet in population studies. For a large country like India, the study of movement of population in different parts of the country is necessary as it helps in understanding the dynamics of the society better. Serving as the National Capital of India, Delhi has been receiving the migrants at a tremendous rate both at international and national levels. According to 2001 census, Delhi's migrant population has ascended to 46.3 percent of the total population of Delhi. Thus, the composition of population in Delhi ruminates the perfect cosmopolitan image, with nearly half the population arriving from outside. While accommodating migrants from different parts of the country, this cosmopolitan city bears multi-ethnic, multi-cultural and multi-religious composition of the population. During the process of migration in order to retain their culture and identity the migrants bring with them certain social attributes such as language, food ways, dressing patterns, religion and festivals. Besides giving an overview of patterns of in-migration in Delhi, the present paper intends to highlight not only the patterns of social identity of Bengali migrants through language, dress, food, religion, festivals etc. but also how over the years these Bengali migrants have retained their identity in the cosmopolitan culture of NCT of Delhi. In the present paper both qualitative and quantitative methods has been analyzed with the help of data from Census of India and through field survey.

A Sociological Study of Tamil Moguls Diaspora with special reference to those in Srilanka

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This study attempts to construct a broad discourse on particular characteristics of Tamil Moguls Diaspora with special reference to those in Sri Lanka. It illustrates the nature of the interior Srilanka Tamil business identity within the broader framework of Tamil ethnic Moguls by providing a review of literature about the legacy of Tamil free enterprise, and using primary data collected from field research in the central highlands of Sri Lanka. Since the usual literature on ethnic Moguls has emphasized internal and external contact, socio-cultural profile, and historical backdrop of reputed empire-building communities, this attempt may be a different experience that emphasizes business approaches of a causally non-significant empire-building group. Therefore, this research work demonstrates, the interior Srilanka Tamils are significant as creators of the empire-building "little tradition" among

other Tamil market makers such as the Nattukottai Chettiars and the Tamil Muslims. The valuating reciprocity between different network relations, revealing the accumulating patterns of micro-scale fiscal and social capital, ethnographic exploration of the positive and negative effects of socio-cultural factors of the research community take significance in constructing a theoretical argument illustrating two strands of business approaches, i.e. the great and little tradition within a single ethnic group. It is also important in comprehending how far a marginal social group has succeeded in building their initial Moguls needs through bonding relations within the community and expanding the networking capacity towards external contacts (bridging). Further, the study tries to understand the entire market system as a purposive action. Broadly, the study intends that these insights form an in-depth view on the nature of empire-building behaviour of the bottom line, and these findings will be helpful in enhancing the social and economic status of marginal communities.

The Tibetan Diaspora in India and their Emerging Issues for Sustainable Livelihood and Development

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The Tibetan diaspora is a term used to refer to the communities of Tibetan people living outside their original homeland of Tibet. The Chinese invasion on Tibet in 1949, and His Holiness the Dalai Lama's subsequent decision to flee in 1959, resulted in a mass exodus of the Tibetan emigrants who left their motherland and took political asylum in India. Approximately 80,000 Tibetans fled from Tibet and got sheltered in India in 1959, with a steady flow into India in the successive years and still continuing. Tibetans in India live in 39 different settlements and 70 scattered communities in different parts of India. The Tibetan diaspora maintains a government in exile in Himachal Pradesh, which coordinates all round development for those Tibetan who takes asylum in India as a refugee. Studies reveal that the Tibetans are living in India for the last 57 years and have adapted to the local environment. They established a highly cohesive and introvert society in exile. The preservation of the unique Tibetan culture, religion, heritage and national identity through the rehabilitation of refugees assumed enormous importance resulting in the establishment of different cultural and educational institutions. This study has a deep humanitarian concern in regard to the uprooted Tibetan people, who have been deprived off opportunities to their continued existence as a distinctive culture. It further reveals that Tibetans in India are struggling for life and their cultural adaptation to a geographically alien environment for their livelihood and development without losing their identity which is often a complex one, with religious, political, educational, social and economic factors involved.

Migrant Network and Economic Behaviour: The Case of Persian Gulf Migrants from a Malabar Locality

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Social networks and their roles are widely recognized in contemporary migration research. In South Asia, studies on this subject have so far focused on family and community networks in a long duration fashion. They broadly agree that networks mediate between migrant home and the host-culture. The academic emphasis on 'mediation' and 'symbiosis', as this paper would argue, either minimizes or tends to reject the complex and dynamic nature of social networks, especially in home cultures with regards to the post-migration economic behavior of specific migrant communities. The present paper would critically engage with the concept of meditational migrant social networks. It is based on a field-work exploration of different forms of social ties, of pre and post-migration provenance, which in fact vary locally. This paper will take up the case of large scale labour migration from Malabar (South Western India) to the Persian-Gulf since circa 1970. It would analyze a sample survey among the Persian Gulf migrants of a traditional Muslim locality in North Malabar. The findings suggest that the Mappila Muslim migrants have developed a locally specific and contemporary form of networking skills and strategies that go well beyond the so called 'historically rooted' meditational paradigm. These 'new networks' have profound effects towards certain parvenu patterns of trading investment among the migrant community both at its host and the home place.

Tides of Changes: Partition, Environment– Bangladesh-West Bengal Border Migration

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Migration is a fact of human history. Through millennia, people are migrating for reasons that have been neither obvious nor straightforward. When it comes to cross-border migration, it is clear that in recent times, the linkages between migration and development have received renewed attention among academicians and policy makers. Especially, while the mobility, India-Bangladesh corridor (South-South Migration), is predominantly different to the context of others migration process. Hence, this present study attempts to investigate firstly, the historic trajectories and partition that link to forced and legal migration process across the region of West Bengal, and secondly, accentuated by the modern day dynamics of irregular and undocumented migration, have given rise to multiple forms of population movement.

The second division is connected to displacement related forced migration to the adverse effects of climate change.

For the Sundarban islands of coastal Bengal, such concerns are particularly salient, as some scholars argue that climate –induced migration is already underway (Bose 2014). Meanwhile, scientists have predicted that much of the Sundarbans, West Bengal may be submerged by water within fifteen to twenty -five years. Despite such dire predictions, few ethnographic analyses of the issue have been undertaken, reflecting the underrepresentation of social and cultural processes in scholarship on climate change more generally.

Consequently, we know very little about the experiences of people who live with the effects of rising sea levels, land erosion, saline intrusion, and changing weather patterns in coastal Bengal, or how these phenomena map on to mobility patterns. Drawing on fieldwork with Sundarban islanders and migrants in peri -urban Kolkata, this paper explores the phenomenon of "environmental migration" in relation to the other movements that have shaped the region: Partition migration, cross-border migration during the 1971 Bangladeshi War of Independence, and ongoing economic circulation. Thus, this paper seeks to enrich our theoretical understanding of "climate migration" by considering the ways in which it is embedded within the specific cultural landscape of coastal Bengal and therefore layered upon prior histories and experiences of movement.

Sidis of Gujarat: an African diaspora in India and the future of their heritage

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This presentation aims to share notes from the field-from Ratanpur in Gujarat where the presenter conducted research for a documentary film project on the diversity of oral traditions of the Sidis-- Indian Muslims of African descent who came mainly through the slave route from the 13-17 centuries, A.D and became an integral part of the Indian society. Their African heritage is evident through their physiognomy and Afro- textured hair, material culture and oral traditions- the *Goma* dance, the one stringed instrument- the *malunga*, their *jikrs* or religious hymns sung in honour of their patron saint Baba Gor and smatterings of Swahili words like *jambo* in their songs and dance. This study looks into how the Sidis are at crossroads; with their recent awareness as part of the African diaspora and the future of their African heritage. The presentation will be premised on visual representations to share the voices of the Sidis and thus understand their culture, tradition and identity and their ongoing struggles to preserve them.

Understanding Telugu Dalit Diaspora

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Indian Diaspora is not a monolithic whole. it is divided on caste, region and religious lines and in this way, it replicates Indian society abroad. Similarly, Telugu Diaspora is not a monolithic whole. it is also divided on caste, region and

religious lines and in this way it replicates Telugu society and culture abroad. Therefore, an in-depth study of Telugu Diaspora, based on caste and cultural identity is needed to understand the caste discrimination, Dalit movement, occupational mobility in the era of globalization at the international level. Telugu Diaspora is basically from the pre-dominant population from the Andhra Pradesh are settled outside India. The Telugu Diaspora comes from three different geographical regions namely, coastal, Telangana and Rayalseema. Telugu is the mother tongue of Telugu Diaspora. Telugu Diaspora consists of Hindu, Muslim, Christian, Sikhs, Parsee, and Buddhist etc. It also consist both dominant caste like Reddy, Kamma, Velama, Brahmin and Dalits. In this way the Telugu Diasporas consist of religion, region and caste lines. This study will analyze the historical context of Telugu Dalit Diaspora, the forms of caste mobility and discrimination both destination and origin places of Telugu Dalit Diaspora and the cultural and economic relationship between the Indian state and Telugu Dalit Diaspora community.

This division of Telugu Diaspora on caste lines elevate the importance of studying Telugu Dalit Diaspora, if not as a separate entity but as a part not as homogenous to the remaining Telugu Diaspora. It reflects in the political choices that these Diaspora takes when compared to the larger Telugu Diaspora which needs to be studied independently.

Chinese community in India : Continuity and change,

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The objective of this paper is to explore the processes of continuum and change in the existence of the Chinese community in India. The community, primarily in India for the last two centuries and just few thousands in numbers, is mainly concentrated in Kolkata followed by Mumbai with numbered presence in select towns over the country. The origins of the community are traced mainly to the colonial context of India-China relations since mid-19th century. The first arrivals were the merchants and skilled labour in then Calcutta, the capital of the Raj in 19th century and Chinatown was to become a distinct address for the community in India.

The destiny of the Chinese community in India makes an interesting account - one of enterprise, struggle and perseverance. The skills such as shoe-making, dental care, culinaries and small trade in some commodities came to be identified with the industrious community. However, the border war of 1962 was a disturbing experience for the community which came to be looked upon with suspicion and with a phase of instability and insecurity led to migration to other countries and a drop in their numbers in Kolkata and other places. The present generation of Chinese community many of whom may have never visited the land of their forefathers presents an interesting study. Having inherited and nurtured cultural traits from their migrant

forefathers the community has become an inextricable part of Indian social fabric. It is a unique representative of amalgamation of two ancient cultures having moved onto modern, developing, globalizing times and looking forward to integrating with the mainstream while at the same time preserving their distinct cultural identities. The paper shall attempt to take insights into the present disposition of Chinese community in India with focus on the post-liberalisation and post-ICT era challenges and development of a small community which has in its own way contributed to the multicultural Indian panorama.

Jewish Diaspora in Contemporary Indian Society: Hybridity, Creolisation, Culture and the Present,

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The history of the Jews in India dates back to antiquity. India has a legacy of four distinct Jewish groups: the Bene Israel, the Cochin Jews, the Sephardic Jews from Europe, and the "Baghdadis" from Iraq. One of the most important Jewish groups of India are the Bene Israel ("Sons of Israel"), whose main population centers were Bombay, Calcutta, Old Delhi, and Ahmadabad. The native language of the Bene Israel was Marathi, while the Cochin Jews of southern India spoke Malayalam. Indian Jews have contributed culturally despite their small, and dwindling, numbers. Although, the works by Jewish authors and the representation of the Jewish community in Indian literature has been scarce, there have recently been significant developments in this regard with the publication of Sheela Rohekar's *Miss Samuel: Ek Yahudi Gatha* (*Miss Samuel: A Jewish Saga*) the first novel in Hindi language in 52 years to explore the Bene Israel community, the largest Jewish group in India, and Jael Silliman's *The Man with Many Hats*, which is crucial as being the first novel in the English language by a member of the Baghdadi community, the latest Jewish settlers in India, and one of the only two novels to depict Baghdadi Jewish life in the country. The present paper aims to study the cultural impact that the insignificant number of Jewish population has left on the Indian society right from its origin to the present day. It would attempt to analyze the manner in which the minority community has embraced and in turn, has been embraced by the native populace and also, how it has received growing attention in the literature, cinema and other forms of representation in contemporary India.

International Migration, Dalit Diaspora, Remittances and Empowerment in Punjab: Some Critical Reflections

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As per 2011 Census, dalits comprise of 32 % of Punjab's population which is highest among all the states and Union

Territories of India. International migration from India as an implication of colonial political economy has been traced back to the nineteenth century. It is significant to observe that the dalits belonging to Calcutta and Madras presidencies were represented as indentured labourers. The earliest emigrants from Punjab were the Jatt Sikhs. The colonial political economy, flourishing leather trade for the Chamars, interpersonal jajmani relations based on trust were facts which led to their international emigration. The Jatt Sikhs were followed by the Julahas/Chamars (dalits) of Punjab and most of the emigrants belonged to the Doaba region. The Doaba region of Punjab is located between Satluj and Beas rivers and consists of four districts, namely, Jalandhar, Kapurthala, Nawanshehar and Hoshiarpur. In the post-independence period, the emigration of the Punjabis grew and dalits comprised of 10% of the emigrants and their emigration; region-wise and numerically is growing. As a consequence, a strong Punjabi dalit diaspora has emerged in U.K., Canada, New Zealand and some European countries like Italy, Germany, to name a few. The international migration of Punjabi dalits is their most significant feature in comparison to their counterparts in the rest of the country. The remittances sent by the dalit diaspora back to Punjab has helped their community members to be empowered and has led to their heightened self-confidence and self-esteem. In addition, the remittances are funding educational institutions and religious institutions like building of schools, hospitals and building Guru Ravidass Gurudwara and Buddha Vihaara, etc. In the era of globalization and IT/social media, dalit diaspora has become more visible and their voices have become stronger. Multiple methods and Trans-disciplinary approach have been used for the study. The research paper is based on the fieldwork conducted by the researcher in 5 districts of Punjab and secondary sources. It tries to examine the linkage between emigration, dalit diaspora, remittances and their overall empowerment. The exclusion of women, other dalit castes, other regions of Punjab from international emigration shall also be critically analysed.

The European Gypsy: the unlikely Indian “diaspora”

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The European Gypsy: the unlikely Indian “diaspora” Different from the many recognized diasporic communities, there is a group that while spread around the world is not recognized by any nation state: the “Gypsy,” or the Roma. Romani people are often marginalized and thought to be different, “not like us,” whoever “us” is. Their origin was wrapped in the mystery of history, as for centuries they were thought to come from Egypt, Middle or Far East. But recent linguistic (Matsar, 2014), genetic (Moorjani et al., 2013) and historic work (Dragomir, 2016) sheds light on the ties between the European “Gypsy” and India.

This work is mirrored in the political engagements of the Indian government, who in the beginning of 2016 launched a campaign for the possible recognition of the Roma community as a part of the historic Indian diaspora. Minister of External Affairs, Govt. of India, Smt. Sushma Swaraj said in February 2016 addressing the Roma delegates: “You are the children of India who migrated and lived in challenging circumstances in foreign lands for centuries. (...) We in India are proud of you. Your Baro Than (India) once again welcomes you an open heart.” While many Roma embrace the formal act of recognition, a myriad of political, social and economic implications may spur out of it. Aiming to understand the possibility of recognizing the Roma as a part of the Indian diaspora, this paper takes a look at the political implications of such as act. It analysis the Indian legislation regarding persons of Indian origin living tide of the state borders, and places it in the context of the contemporary India and global politics.

German Diaspora in Russia: Assimilation or Creolisation?

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German diaspora in Russia is quite old, dating to early years of sixteenth century. Having arrived as migrants in the form of craftsman, merchants and officers, the Germans were encouraged by Russian rulers to settle down near Moscow. This gave rise to what was then called the ‘German Quarters’ and they have played significant role in transforming Russia into a modern European State. The object of this study is to analyse the extent of changes in the society of ethnic Germans in Russia, resulting from centuries of cohabitation with other groups in Russia. Usually, diaspora tends to get assimilated into the pre-dominant culture of the host country because of distance from home, absence of means to preserve the language, initial hostility from the people of host country and simply due to attraction towards the host country culture. It is also sometimes the result of deliberate policy to encourage assimilation, by the state. Assimilation often results in loss of memory of one’s past and homeland. Therefore, assimilation results in dilution of the distinctiveness that emanates from identification with one’s ethnic group. Given the history of Soviet Union and the efforts to suppress ethnic differences, one would expect the German diaspora to have suffered the same consequences of assimilation. But the German diaspora has surprisingly managed to maintain its distinctiveness in a process that can be termed as Creolisation. This paper is analytical in nature and is based on primarily secondary historical sources and literature. The key finding is that German diaspora in Russia has undergone Creolisation in which they have managed to carve a niche for themselves in Russia.

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