



International Conference

Global Migration

Rethinking Skills, Knowledge and Culture

26-27 November 2016

Venue- India International Centre, New Delhi



GRFDT

Global Research Forum on
Diaspora and Transnationalism

Organized by

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About GRFDT

Global Research Forum on Diaspora and Transnationalism (GRFDT) is a consortium of researchers and policy makers drawn from national and international universities, institutes and organizations. GRFDT is presently based in India and is shaping as the largest such group focusing specifically on the issues related to diaspora and transnationalism.

The GRFDT works as an academic and policy think tank by engaging national and international experts from academics, practitioners and policy makers in a broad range of areas such as migration policies, transnational linkages of development, human rights, culture, gender to mention a few. In the changing global environment of academic research and policy making, the role of GRFDT will be of immense help to the various stakeholders. Many developing countries cannot afford to miss the opportunity to harness the knowledge revolution of the present era. The engagement of diaspora with various platform need to be reassessed in the present context to engage them in the best possible manner for the development of the human society by providing policy input at the national and global context.

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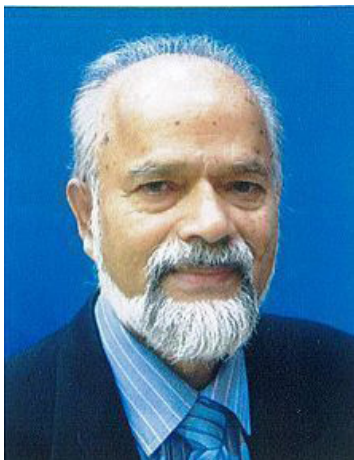
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Message from Tan Sri Prof T Marimuthu



I am pleased to send a congratulatory message to the organisers of the International Conference on the above topic of Global Migration and its relationship with skills, knowledge and culture. The Conference is timely and important particularly when the world is facing a refugee crisis of immense proportion. It is estimated that the number of people displaced is more than 65 million globally. This includes 21 million refugees who are escaping from the wars, deaths and destruction that is happening in their respective nations. Millions of refugees are from Syria and other parts equatorial Africa, who undertake dangerous journeys to Europe, sometime with fatal consequences. Significant numbers amongst them are children. These forced migrants await their turn to enter the host nations in Europe and United Kingdom in the transit camps with poor living conditions.

Malaysia's experience with the refugees was with Vietnam's boat people in the early 1970's, who entered the country without local permission. Malaysia facilitated the resettlement of these refugees in third countries with the help of the UN High Commissioner for Refugees. Malaysia has now pledged to take in 3,000 Syrian refugees. Malaysia has also hosted migrants from Bosnia and Herzegovina. Apart from these forced migrants Malaysia has to deal with economic migrants from the neighbouring countries of Indonesia, Bangladesh, Myanmar, Nepal, Vietnam, Pakistan and India. These migrants were required for the economic development of the country when there was a paradigm shift from an agricultural to nation to an industrial one. The workers are mainly required for Construction, Manufacturing, Plantation and the Service sectors. It is estimated that there are two million registered foreign workers and another two million unregistered illegal workers. This four million foreign workers displace the two million Indians as the third largest ethnic group in a total population of 31.7 million. The increasing foreign population has serious political, economic and social implications for the nation.

The two day International Conference addresses the various issues related to Global Migration and its nexus with skills, knowledge and culture. These scholarly discussions will certainly provide us with a deeper understanding of the complex topic and provide the data for policy-decisions which will help to alleviate the suffering of the refugees. I commend the organisers and wish them a successful Conference.

Tan Sri Prof Dato Dr T. Marimuthu

Adjunct Professor,

School of Education and Cognitive Sciences,

Asia e University, Kuala Lumpur, Malaysia

Message from Mr. John Mathew Chandi John



Archeologists estimate Homosapiens started migrating from their original abode of Ethiopia to North Africa and Eurasia about 3.2 millions of years ago; a process which ever since gathered momentum and has not peaked out yet, but proceeding at a stupendous pace all over the world. The phenomenon can never be arrested by the selfish ruling class of the world who divided mother earth in to many territories to quench their never quenchable greed. Ever increasing rate of migration is the need of evolution for sustainable and inclusive development of human race and the negation by the ruling class is only a temporary hurdle, The Intelligentsia around the world should work together to overcome such hurdles to achieve multiculturalism, innovations, discoveries and advancement of Science and Technology and find ways to achieve global prosperity and equality.

The step taken by GRFDT is in the right direction and I am happy to learn that they have been continuously engaging scholars to debate, discuss, publish research papers and engage large array of stakeholders in the discourse. In this context the International Conference on “Global Migration: Rethinking Skills Knowledge and Culture” during 26-27 November in which scholars from worldwide will participate is a great initiative. I wish them all success.

Mr. John Mathew Chandi John

Entrepreneur, Author and Philanthropist

Message from Prof. Binod Khadria



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ZAKIR HUSAIN CENTRE FOR EDUCATIONAL STUDIES
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Binod Khadria
Professor of Economics
and
Director,
International Migration and Diaspora Studies (IMDS) Project
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14 November, 2016
Melbourne

Dear Dr. Mahalingam,

It is both my privilege and pleasure to write to you on the eve of this important international conference being put together by your organisation, the GRFDT, at New Delhi while I am at field work on Indian Diaspora in the Asia-Pacific at Melbourne, Australia.

Looking at the conference programme, I am particularly impressed by the broad sweep of coverage of topics and subjects and the diversity of participants cutting across geographies and generations. At the same time, what binds them together for brainstorming, to my mind, is the keyword "Rethinking" in the specific context of skills, knowledge and culture. I have seen the field of international migration and diaspora evolve steadily over the last four decades, from the time I was myself a young graduate research student in the mid-seventies when there were only a handful of co-researchers in India to whom I could speak and exchange on the subject. Today, I am happy to note that it has grown to encompass stakeholders, both young and old, through the entire civil society, the academia and the policy makers. The diverse profile of GRFDT membership and the conference participants is one of the many testimonies to this development.

I wish you every success in the conference, and look forward to constructive contestations and healthy debates questioning the stereotypes that abound the field of global migration today. I also look forward to it paving the way for continuous rethinking on an array of migration issues ranging from long-term global development agendas like the 2016-2030 SDGs to the short-term, unprecedented and unpredicted happenings like the Syrian refugee crisis engulfing the whole of Europe, and what lies in-between, like the Brexit, the US Presidential election debates, and so on. Last but not the least, I look forward to it also addressing our own home-grown issue of illegal immigrants in India, and the not yet talked about "other diasporas" in India - all reflecting upon a new and challenging world of migration.

Warm regards,

Binod Khadria

Message from Prof. S Irudaya Rajan



Migration is not a new phenomenon rather its one of the survival mechanism that is practiced since the time immemorial by all humans; as individual or as community. In today's interconnected world the issue is more important. In the interconnected world, we not only need coordinated response from all counties but also policies based on well informed knowledge. For this there is a need for discourses and debated engaging researchers, policy experts, grassroots workers, migrant communities and variety of stakeholders. Most importantly there is need for Migration database.

Being a huge country with 1.3 billion population and having massive migration within and outside country, India urgently need migration database. To create a meaningful database, there is a need for sustained dialogue to highlight the issues that are generated out of the migration. As the migration issues are dynamic and interrelated, one need to understand the complexities which are obviously not possible by any single stakeholders.

In this context, the initiative taken by Global Research Forum on Diaspora and Transnationalism (GRFDT) is note worthy. They have been continuously engaging the scholars in this issue through debate and discussion.

Prof. S. Irudaya Rajan

Centre for Development Studies,

Thiruvananthapuram-695 011, Kerala, India



Dr. M. Mahalingam
Conference Coordinator



Dr. Rajneesh K Gupta
Conference Co-coordinator

Migration of people from one place to another is as old as human civilization. Throughout history people have been crossing political boundaries- voluntarily or forced. Voluntary migration often occurs in search of new opportunities while forced migration is usually linked with prevailing difficulties in the motherland of migrant groups. 'Universal Declaration of Human Rights' adopted by United Nations General Assembly on 10 December 1948, recognizes 'right to move' as a fundamental Human Right. The Declaration states in Article 13 that, 'Everyone has the right to freedom of movement and residence within the borders of each state' and 'everyone has the right to leave any country, including his own, and to return to his country'.

In modern history major gesticulates of migration are closely related to the colonialism when large number of people were forced to migrate as slaves or indentured labours. With the advent of modern means of transportation and communication international migration has been rising continuously. International Migration Report-2002 notes that today international migration is at an all-time high and about 175 million people are residing outside their country of birth. They constitute almost 3 per cent of the world population. These migrant groups carry with them a socio-cultural baggage which among other things consists of a predefined social 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 in their host-land. More important, the migrants are not inevitably irrevocably cut off completely from the land of their breed. With its intricate web of demographic, social, economic and political determinants and consequences, this 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. Ongoing wave of globalization is further propelling international as well as internal migration. It has brought about a new paradigm where socio-cultural, political, and economic landscapes get exposed to unexpected dynamics of challenges and change. It thus becomes a matter of both challenge and opportunity for the home and host countries.

On the one hand, the economic changes over the past decades that include close integration, opening of trade, ideas and information, have resulted in benefitting the industrially developed economies. On the other hand, for the developing economies, the challenges remain though of different level and kind. However, the changed circumstances globally also bring along opportunities for these states to help them overcome the challenges. The increased movement of people has resulted in the global development of new ideas, intercultural linkages, democratisation of global space etc. In this scenario, migrant

communities have emerged as an important player in the transnational sphere for both the home and host countries. There is an increasing trend among scholars to study socio-cultural aspects of migrant communities under the fabric of 'Study of Diaspora' or 'Diasporic Study'. Originally associated with the dispersals of Jews, Diaspora has become an accepted term for the study of any migrant communities with a distinct cultural identity in their host-land. These diasporic communities are always grappling with their inherent nature of 'dual as well as multiple identities'. The real or imagined homelands have always been cultural reference point for the global diasporas. The recent advancement in the information and communication technologies has been reinforcing and reaffirming their cultural affinity and transnational practices with their real or putative homelands at unforeseen levels. Apart from their links with the real or imagined homelands, there are growing links with their cohorts in the various parts of the globe as well. The transnational practices of global diasporas are divergent in content and form, governed by differences in class, gender, race, sexuality and a host of other distinctions. Given their enhanced cultural capital and social capital, diasporas are perceived as strategic assets and catalysts for economic growth and development of their country of origin. Diaspora capital broadly includes investments, economic and social remittances, moral and material support for political ideological, projects and so on.

Diaspora Engagement

The actual process of engaging diaspora in the development process remains a challenge for the home countries. Policies result from a complex interplay of local and global conditions, including the role of lobby groups, socio-economic and political conditions of the country, level of institutional development, technological progress. This engagement process is also mediated by the social and cultural identities of the diaspora that are not just diverse but also contested. The challenge faced by the developing countries in this regard is very different from that of the industrially advanced states.

Policy Challenges

In recent years, the policies related to human and financial capital have been 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 viewed as instruments of human, financial and social development of both the host and the home state. Many developing countries in the recent past have been playing a significant role in channelizing the resources through various institutional mechanisms by engaging both the government and non-governmental institutions. Developing countries have managed to channelise financial resources from their diaspora quite effectively. India has emerged as the largest recipient 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 in this regard and is effectively transferred across borders with the use of ICT, creating opportunities in several sectors such as higher education, training, research and development, etc. There are evidences of successful diasporic knowledge transfer in areas such as IT and Healthcare. For instance, the success of Bangalore IT boom and corporate healthcare may be attributed to the contribution of the high skilled Indian diaspora in the US.

The multidirectional engagement between diaspora and homeland is more intensive with the help of virtual platforms. There are multiple dynamics involved in shaping the contour of the diaspora and engaging them with region, nations and transnational spheres. Conflicts and engagement in the development are simultaneous with many diasporas. However, there is a need to engage positively with all dynamics rather than ignoring the force that is so important in the globalised world.

GRFDT Initiatives

In order to understand the emerging perceptions and to enrich the on-going research, GRFDT has decided to organize an international conference on “Global Migration: Rethinking Skills, Knowledge and Culture”. The conference intends to provide comparative perspectives in diaspora engagement by bringing together scholars from diverse fields such as academic, civil society and policy from different countries. We have received an overwhelming response from the various parts of the world to the given call. We have finally selected about hundred abstracts on the basis of proposed themes of the conference.

Conference Participants

The participants of the conference belong to different parts of the world. Besides Indian participants this conference has representation of about 30 countries viz. Argentina, Australia, Bangladesh, Canada, China, France, Hungary, Italy, Japan, Kyrgyzstan, Malaysia, Mexico, Morocco, Nepal, Oman, Pakistan, Russia, South Africa, Spain, Sri Lanka, Sudan, Surinaam, Thailand, The Netherlands, Trinidad & Tobago, Turkey, Uganda, UK and USA. The composition of the participants from diverse countries will surely provide comparative perspectives with country specific experiences. This country specific experience in dealing with migrant and diaspora communities can provide useful insights and dynamic input into policy formulation.

Structure of the Conference

The conference has been structured into several sessions on the basis of different themes- Identity and Citizenship in the Emerging World; Rethinking Skills, Knowledge and Technology; Remittances, Investment and Entrepreneurship; Diplomacy and Diaspora Policy; Indian Diaspora: Contested Discourses; Diaspora Movement; Literature; Gender, Migration and Diaspora; Culture; Exile, Crisis and Challenges; New Challenges and Crisis: Revisiting Migrants and Refugee; Migration and Development; Labour Migration; Diaspora and International Politics; and, Contestation and Conflicts.

We have a plenary session entitled “New World of Migration: Economic, Political and Cultural Challenges”. The panelists are drawn from the various fields in order to stimulate the discussion. The conference has many things to offer for the various stakeholders given its volume and diverse research papers. Further, this intellectual exercise would definitely set the tone for future research as well as for enriching our perspectives pertaining to migration, Skills, Knowledge and Culture. On behalf the GRFDT team, we would like to welcome you for this international conference to engage in dialogue on the various facets of migration, diaspora and development. Let us have an insightful discussion!

Way forward

The conference will intensify our effort for interdisciplinary and intersectoral engagement with researchers, policy experts and grassroots workers in a very wide range of areas. Migration movements and diasporas are shaping of the global demographic, political and economic scenario. Our effort is to understand the new dynamics and provide academic and policy input to deal with the change.



Dr. M Mahalingam
(Conference Coordinator)



Dr. Rajneesh K Gupta
(Conference Co-coordinator)

Parallel Session-1 (11:00 AM to 01:00 PM)

Lecture Hall-1.

Identity and Citizenship in the Emerging World

The Enigma of Identity and Home

Prof. Vijay Agnew

York University, Toronto, Canada

Abstract

This paper explores the dilemma of identity and the meaning that 'home' has for immigrants. Identity is transitional, contingent and influenced by the social context in which immigrants find themselves. Who am I and what am I are questions that tantalize immigrants and determine their sense of community and social belonging. Some scholars recommend hybridity that allows an individual to withstand the pressures of choosing between values and identities while allowing them a sense of belonging to the countries to which they have emigrated. Others like Salman Rushdie decry the need to choose suggesting instead that it is enriching and empowering to live freely without imprisoning oneself in labels.

A multicultural society like Canada idealizes multiple belongings and 'homes.' Official multiculturalism policy enhances the rights of individuals to choose how to define themselves and their communities. However, such idealization runs counter to feelings of racism, sexism, and classism that may be prevalent in the larger society. This creates emotional ambivalence in the individual and social tension in communities. In such a context it can be asked how is identity formulated and citizenship (that is both legal and social) determined?

This paper attempts to answer this question by exploring the theme of home. It juxtaposes the home 'here' in India with the home 'there' in Canada to illustrate how memory connects us with our past selves and defines our present being. Though homes are made of brick and mortar yet they can also be part of our imagination and longing to belong and be 'at home.' Those who have left their places of birth, to make homes in other parts of the world, find that the past continues to resonate in their voices, hovers over their silences, and explains how they came to be who they are and inhabit what they call their home.

Ethnic Enterprise and Commodifying Ethnicity: Entrepreneurship, Generational Change and Indian-Owned SMEs in Malaysia

Edmund Terence Gomez

Faculty of Economics and Administration, University Malaya, Kuala Lumpur, Malaysia.

Abstract

This study grapples with two key puzzles: first, what happens when companies established as ethnic-based enterprises, including by migrants, are passed on to the second and third generation? Second, will this new generation of business owners continue to draw upon, or commodify, their ethnic identity to increase sales or create a niche for themselves in the economy? The empirical focus of this study is Malaysia, the country with one of the largest ethnic Indian populations outside of India. To provide insights into these questions, this study pays particular attention to how an ethnic enterprise functions, in terms of types of goods and services produced and its targeted market, after a new generation of owners with more class resources emerges. The evidence from this study will provide insights into the applicability of the concept of ethnic enterprise following a generational transition.

Diasporas lobbying the host government: Mexican Diaspora as a third actor of the bilateral relationship between Mexico and U. S.

Dr. José de Jesús López Almejo

Professor of International Relations at the Autonomous University of Baja California, Campus Tijuana Mexico

Abstract

Lobbying is a cultural practice of the U.S. political and business classes and civil society. Rooted in the first amendment right of petition, it is an effective tool for bringing pressure by domestic or foreign interest groups to influence government decisions by hiring professional firms or through grassroots mobilization. It is only logical that Mexican-origin organizations have had to learn to do it over the years. A Diaspora is a concept difficult to define. Most of the academic works in the field of International Relations argue that a Diaspora is a set of individuals that are living out of the borders of their nation of origin as a result of dispersion. Aside from being dispersed in more than two different geographical points, they keep a close link with the motherland (country of origin) acting as a third actor in the relationship between both countries: the one that is hosting the Diaspora and the country of origin. Diasporas' cores are made up of well-organized elites of a group who mobilizes the community. According to this logic, only a minority of the whole group is permanently active and is not always visible. The majority are passive members who second the core group in mobilizations. Although not permanently organized, they are receptive to the coordination by Diaspora elites. Most people in a Diaspora are silent members of the group. Ordinary people are not up to date on political, social, or cultural issues, but their number and weight in the economy make them the target of the Diaspora elites. The Mexican case has these characteristics. I define Mexican Diaspora in the United States as the group of people made up of Mexican immigrants and their descendants born there, known as Mexican-Americans. The latter, together with a segment of immigrants, children, or young people who have become naturalized U.S. citizens, consider themselves Latinos or Hispanics, and play that role to achieve greater acceptance in political life. The organizations that consider themselves representatives of the interests of the U.S. Latino population, like the Mexican American Legal Defense and Education Fund (MALDEF), the National Council of La Raza (NCLR), or the League of United Latin American Citizens (LULAC), are part of this group. I also identify as part of the Diaspora the coalition of networks of Mexican migrants and the councils, federations, and clubs of Mexican born U.S. residents. Under historical, complex and very difficult conditions, Mexican-Americans and Mexican migrants have learned to influence the U. S. political system, first of all, 1) to increase their power as a community through the vote in elections as part of the Latino community in U.S. due to their size; 2) to help Mexico, directly, through remittances; 3) to help Mexican government, indirectly, to influence some U. S. political decisions in specific cases that could affect Mexico. The current dominant paradigm related to this issue is firstly, that Mexican Diaspora is not well organized, though it is segmented; secondly, that it does not have a permanent structure for coordination; and third, that most of its members are not politicized. To respond to these points and argue that they do not necessarily represent the current reality, I will argue that Mexican Diaspora living in U.S. have developed strategies that became it a very important factor to be considered in the relationship between Mexico and U. S. The analysis of those different strategies used by the Mexican Diaspora to influence the U. S. decisions toward Mexico is the main issue of concern of this study.

The Shifting Paradigm of Migration: An Approach to the Study of Diaspora

Dr. Smita Jha

Associate Professor, Department of Humanities and Social Sciences Indian Institute of Technology, Roorkee

Abstract

Though the term 'Diaspora' is quite old yet even in the present century it is used very frequently to denote the migration of people from one place to other. Undoubtedly, the present study prefers the term 'diaspora' to Indian context. In 20th century there is a deepening of the theme of East-West encounter, resulting in a sustained and incisive treatment of the psychic state of alienation, rootlessness, or loss of identity. As for tech-

nique, there is a shift during this period from not-so-complex narratives to monologues, first-person narratives, variations in tenses and other innovative devices. There is, of course, no single origin or guiding center, no concerted discursive conspiracy to abandon the restrictive meaning of "diaspora" and to expand its reach imperially. And yet the new meanings of diaspora have often been mingled with a larger project of rearticulating the nation-state and the concepts of national identity, more of identity as such. At this point the very significant question is to hit the validity of Diasporic study writing and its popularity. With a new approach to the meaning of 'diaspora' and on the validity of diasporic studies the proposed study may identify a few systematic points to define the methodology to explore diasporic phenomena. In this connection the earliest and the most systematic efforts to analyze the concept of diaspora came out in 1991 by the argument of William Safran. According to his debate the concept of 'diaspora' is linked to those communities that share some characteristics which mention the fact that the original community has spread from a homeland to two or more countries and that they are bound from their disparate geographical locations by a common vision, memory or myth about their homelands. The proposed study attempts to consider the various facets of diaspora, the transnational character of diaspora, the symbolic and material importance and its cultural impact with a sense of marginalization in the country of settlement experienced by members of a diasporic community.

Frontier Heritage Migrants Finding Home in Globalising India

Dr. Melissa Tandiwe Myambo

Fulbright-Nehru Scholar, Centre for the Study of Developing Societies, Delhi, India Research Associate, Centre for Indian Studies in Africa, Wits University, Johannesburg, South Africa

Abstract

This paper draws on interview data from an ongoing research project on middle-class professionals who have moved to contemporary India from Canada, the United States, the European Union and the United Kingdom. I call these people frontier migrants because frontier migration is defined as the move from a more "developed" economy to one that is still "developing." Frontier migrants from "First World" countries consist of all races/ethnicities but a significant proportion of those who are moving to India are frontier heritage migrants – those of Indian descent born and/or raised in the West.

Like South Africa and China, India is receiving increasingly visible numbers of frontier heritage migrants who are now moving to India which they define as their ancestral ethnic homeland even though they were not raised in the subcontinent.

Why are frontier heritage migrants moving to post-liberalization India? More importantly, where do they work and live and how do they navigate issues of identity, language and creating a feeling of belonging in their new homes? Does India's rapidly globalizing urban landscape with its "global" cultural time zones like the mall and Starbucks cafes help them in settling down? How do they perceive the labour market and the global economy?

In the first phase of this research, frontier heritage migrants "returning" to Africa and Asia demonstrated a highly-developed comparative framework, analyzing economic opportunity in relationship to race and ethnicity and comparing the sending and receiving countries. In other words, they are making their migration choices in relationship to what they perceive is the global ethnic economy.

Drawing on preliminary data analysis from interviews conducted with frontier heritage migrants in Delhi and Mumbai in 2016, I attempt to explore some of these issues.

Joy, Happiness, And Wellbeing: Integrating Cross-Cultural Research On African Diaspora Missiology in The USA

Yaw Attah Edu-Bekoe

Rev. Dr. Yaw Attah Edu-Bekoe Trinity Theological Seminary Legon

Abstract

God, the Ultimate Reality—in His grace and wisdom—is connecting different ethnicities in a phenomenal way. 21st century diaspora studies recognize the reality that many people-groups are scattered and "are traversed globally"[1] through migration. The Akan people-group of Ghana is no exception. Prophetically, this may be God's ultimate wisdom of shifting the center of gravity of World Christianity back to Euro-America.

Contemporarily, the natural relationship between traditional and diaspora mission then, is not either/or but that of both/and; that is, not "mutually exclusive." [1] Some African scholars posit that "Africans are notoriously religious." [1] There is a very thin line between the sacred and the mundane in African societies; what constitutes secular and sacral are connected without any dichotomy.

Akan peoples-group as Africans are "adamantly religious." [1] Akans would migrate with their "religion like their skin" [1] or their passports and visas. Three social institutions which the Ghanaian diaspora develops in their host nations are the family, ethnic associations (EAs), and church planting. First, how are these social institutions offering joy, happiness, and well-being? Second, how does the strong/dynamic quest for money—the dollar power—affect the retention or otherwise of the Akan traditional and moral values in all generations? Third, how would the USA Ghanaian congregations, for instance, offer joy, happiness and wellness as the "healing balm of Gilead" in terms of the Akan cognitive values in mission operations.

Regarding cross-cultural perspectives: 1) Are certain biases tend to systematically yield poor migration decisions, either moving when one should not move or staying in place when one should move (of the millions of Africans dispersed in the USA)? 2) Are cross-cultural concepts like joy, happiness and well-being and related concepts like satisfaction, self-realization, meaning, or sacrifice found in all cultures, especially Africans in the USA diaspora? 3) Some cultures emphasize psychological states like enjoyment or happiness less than others. Do USA Akans value such things at all, or prioritize them only under certain conditions? Do we find differences vis-a-vis Western linear concepts or among different religions? 4) How do cultural and religious identities influence well-being and interventions for promoting it among diaspora Akans regarding socio-religious perspectives? Might religious perspectives on well-being be enhanced by bringing different spiritual traditions into conversation? Examples are Christian and African Traditional Religions (ATR) traditions. 5) How do people (Akans) think about God and good life? What do people care about and how do they think about good life? What concepts do people employ in thinking about good lives?

For African diaspora joy, happiness, and well-being in the USA research, the essential questions include: Why would the Akanpeoples-group be scattered in the USA and what concepts do they employ in thinking about good lives? What drives ordinary Akans' judgments of well-being, joy, and happiness? What do Akans value both for well-being and for other reasons in the USA diaspora? With regard to values and priorities, how do we distinguish Akan peoples' values—what they ultimately care about like, joy, happiness or love—from other concerns (for example, practical priorities like money)? Can we distinguish the values that Akan individuals ta

The marking of a racialized body in the Post 9/11 era: Unpacking the discourse of terrorism and racial profiling in Canada and The United States

Gurkiran Kaur

University of Toronto

Abstract

The tragedy of September 11, 2001, has not only changed the lives of Americans and Canadians, but also those of visibly racialized individuals around the world (Onwujiwe, 2005). From international and domestic policies to 'random' checks at the airports, racialized individuals have become more oppressed and marginalized due to the discourse of terrorism as the colour of one's skin becomes the defining factor of a 'terrorist.' This paper challenges the notions of nationalism, belonging, and the discourse of 'terrorist' in the post-9/11 world. Specifically reviewing the debate of 'war against terrorism' which has led to the to the segregation of racialized individuals and groups, and as a result, there is an increase in racial profiling and surveillance in public spaces. This paper reviews the

work of Said's concept of Orientalism, and Foucault's ideas of bio-power, which work to challenge the ideology of the 'normal' body and concepts of dual-identity. Furthermore, this paper will look at concepts of fluid identity and the paradox of belonging through the framework of performativity as it intersects with social interactions of those belonging to minority populations. This paper is structured through a framework of anti-racist and anti-colonial theory discussing ways of challenging oppression in both practice and theoretical concepts. Major themes explored in this paper include: The War on Terror; The Racialized Body and concepts of Othering; Whiteness and Racial Profiling; Nationalism; Citizenship and The Diasporic Identity; Anti-Opressive Practice Framework

Lecture Hall-2.

Rethinking Skills, Knowledge and Entrepreneurship

Diaspora Business: A structured Response to modern migration

S. Ram Vemuri

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Abstract

Global migration needs to be examined using an interdisciplinary lens as it simultaneously involves different disciplines. This does not mean that we need to totally discard the disciplinary approaches. It simply means one must build on several excellent disciplinary works.

This proposal is to provide an interdisciplinary focus on migration and diaspora entrepreneurship which must not only consider aspects of history of migration, entrepreneurship research and diaspora movements but also emphasise links between them.

My presentation will deal with these links and focus on examining the formation of Diaspora Business (DB). It attempts to provide a historical context to human mobility and migration research and examine implications of the effects of migrants on business formations.

This presentation will build on Vemuri (2016) that presented a link between mobility and diaspora and provided a discussion how such an examination can foster a deeper understanding of business formation. It will be based on a firm belief people's migration and business activities are intricately related.

This presentation is organised in four parts.

In the first part of the presentation I briefly examine some of the theoretical explanations accorded to human migrations over centuries. I believe even a cursory examination of this nature of inquiry is important to provide a contextual framework for considering business formations.

In the second part of the presentation I formulate three related hypotheses. They are:

Hypothesis 1:

There are two interrelated aspects of migration – social identity and satisficing needs - that are by and large responsible for the rise of internationalization of business activities.

Hypothesis 2:

Contemporary business formations of diasporans are a special set of International business architecture. Some of the main reasons for the rise and differentiation of these business formations are: (a) the unprecedented voluntary global people movements and (b) the manner in which these movements are accompanied by the formation of "special constellation of being embedded in multiple cultures and societies of different countries" (Drori et al., 2019).

Hypothesis 3:

The diversified nature of migration along with the multiple embeddedness also influences skins of diaspora business formations. In so doing migrants nature and existence contributes to evolutionary processes in influencing organisational forms and structures.

The third part of the presentation relates to the impacts of economic 'revolutions' (agricultural, industrial, technological, information, and the like) on diaspora business formations.

In the fourth and final part of my presentation, I advocate a view that we are witnessing in the contemporary global environmental resultant net effect of these revolutions by creating new forms of organisational skins referred to as Diaspora Businesses. I therefore conclude that DB is indeed nothing but a structured response to the various pressures and aspects of modern migrations.

Technology adoption by the State and the Indian Diaspora for safe migration and support services

Author Name

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Abstract

The Emigration Act, 1983 is the basis of legal international migration from India. During the initial two decades of its implementation, Ministry of Labor and Employment was the implementation agency and would grant "Emigration Clearance" to Indian workers migrating to "notified countries" and falling under the defined vulnerable category under the Emigration Act, 1983. In the year 2004 a separate Ministry was created by the union government: "Ministry of Overseas Indian Affairs" and the sovereign function of granting emigration clearance became the responsibility of this new Ministry. Its core functions revolved around granting emigration clearance, looking at the welfare of emigrants and addressing their grievances. From early 2000's when Ministry was formed, India has come a long way on diaspora issues. In the year 2014, a very ambitious and transformative e-governance project: e-Migrate was implemented by the Ministry of Overseas Indian Affairs at a cost of INR100 crore which has completely transformed the emigration clearance process. Now it is a completely technology based, quick, transparent and responsible system. A very important component of this system is the completely online, paperless process of emigration clearance starting from applying for clearance, intermediate approvals, validations and final grant of emigration clearance. The system also handles grievance redressal mechanism through the use of technology. Grievances can be lodged using internet and also through a mobile app. In the current paper the author would elucidate how technology is proving to be a boon for the Indian diaspora for various purposes. Author would also present a comparative study of the emigration ecosystem pre and post implementation of e-Migrate project. Interestingly, in April 2016 the Ministry of Overseas Indian Affairs has been merged with the Ministry of External Affairs as most of its functions are closely related to the later Ministry and are implemented through Indian diplomats in Indian embassies abroad.

Technology Transfer in Emerging World

Dr. Ramachandrareddy Gadi

PhD, University of Hyderabad

Abstract

In late 1950's when for the first time IBM, took a serious interest in technology, until then people had some vague knowledge on technology, no one thought the remaining part of that century will create history, for the time changed so fast, that the technology unfolded many mysteries, which we are not able to think and explore in the past, and now not able to live without it, though it has reminded as western proprietary, many people were part of this bohemia, and finally when it took off, it transformed many people lives today there is no such area which it has not touched from home entertainment to medicine to space science, initial technology has come with premium so, it largely was confined to section of people, overall seminal use of technology has touched every section of people.

To make that technologies useful, a network is required which has been

taken care by the likes LAN's and WAN's and other intermediaries, the connectivity and when internet pitched in the change is colossal, the initial cost are very high and beyond the reach of the common man, with technology transfer taking fast, more and more alternative are available for consumer which has further reduced, the costs and with technology transfer, the fort which is confined to advanced countries might have reminded that way, if the virtues of technology transfer is not addressed, we have to admonish the fact that the technology transfers, has added values by bridging unbalanced economics to even kneel and in this paper, I will discuss and elaborate on this topic.

Emigration, Knowledge Economy and Policies towards Engagement of knowledge workers: A Case Study of Rajasthanis in USA

Jeetendra D. Soni

UGC Teacher Research Fellow CSR/D/SSS, Jawaharlal Nehru University, New Delhi.

Abstract

In last few decades, mobility of knowledge workers has increased many folds as a result of information, communication and transportation revolution in this era of globalisation. The new generation 'ambitious knowledge workers are grabbing the opportunities at long distances. This process is having multifaceted impacts and implications on both places of origin and destination. India is also experiencing the impacts of such migration processes. Here, this is explained in the light of dominant, alternative and emerging paradigms.

The main objective of this paper is to evaluate the linkage between international migration and its outcomes with special reference to the emigration of Rajasthanis to USA and also to investigate the potential areas and suitable modes as well in which Rajasthani diaspora can and are willing to contribute in terms of their knowledge sharing and transfer.

For this study, a survey of Rajasthani knowledge workers has been conducted in the USA for tracing out the causes of migration, possible linkages for catalyzing such migration and outcomes for the home country at various levels. 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 have been given for designing a realistic policy framework for increasing the participation of these knowledge careers with their homeland with their homeland. This can give a real start up to the process of brain circulation at the places of origin.

Logics of return migration and the consequences of development-disparity

Dr. Pushkar Jha

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Abstract

The phenomenon of return migration has been associated with a range of factors. Recent studies have focussed on articulating such factors by discussing antecedents, consequences, and success conditions of return migration with equal rigour. Over time, it seems that there is a convergence from the traditional silo-ed out set of perspectives to more a relational and interconnected view that can be affiliated with structural functionalism. The convergence is visible in the shared space between, agency, institutional, social network and cultural dimensions that shape rationales for and consequences of return migration. This paper is an attempt to understand the contemporary nature of antecedents and consequences of return migration, and what mediates the link or relationship between these, primarily from the perspective of return migrants. Following a critical examination of research trajectories, I examine data from a sample of forty-two return migrants from Europe and North America to India. Initial findings indicate that 'developmental disparities' mediate the relationship between: expectations as in rationales for migration, and the realised experiences in aftermath of return migration. This relational connect provides for a deeper understanding of how logics for return migration link with consequences. The paper contributes to theory by arguing

for a convergence to interdependency and positing structural functionalism as the enveloping paradigm to explain return migration. The factor of development disparity is marked out as mediating the link between expectations and outcomes of return migration decisions in this context.

Return migration of IT Professionals to Bengaluru

Suparna Majumdar Kar

Department of Sociology, Christ University, Bengaluru

Abstract

Bengaluru, the capital city of the southern Indian state of Karnataka, is one of the fastest growing cities in the country. Part of this growth can be attributed to migration and one of the sectors that attracts migrants to the city is the IT Sector. The prominence of the IT sector in the city has earned it the title of the 'Silicon Valley of India'. As a result, this city has drawn a pool of highly talented professionals to itself. This paper looks at the patterns of return and circular migration of IT professionals back to India in general and to Bengaluru in particular. This movement becomes significant as the migration patterns of the IT professionals, along with those working in areas like Medicine, Biotechnology, Research and Development have contributed to the global shift from the 'Brain Drain' of the 1960s to the more recent 'Brain Gain'.

There are many forces that influence the decision to migrate back to the country of origin. This paper examines the forces that have been influential in the return decision of IT professionals who had migrated to and lived in their host countries for at least one year. There is a special focus on trying to understand the influence of the family structure and the stage in the life cycle of the family of the returning IT professionals on their migration decisions. This also influences the decisions to migrate further. This paper also studies the influence exerted by the presence of children, their age and educational desires in the migration decision of these professionals in an increasingly fluid and transnational world.

Indian Immigrants in the European Union: "Europe of Knowledge" and Immigration Legislations

Dr. Sasmita Mohanty

Independent Researcher

Abstract

The structural transformation in the world order in the past few decades opening up of market capitalism has led to rapid transformation in regional boundaries and blocs. Migration has been a constant phenomenon in the light of this liberal capitalism where occupational geographical mobility is norm. Though Indian Migrants into Europe have a colonial history, the more recent migrations are hastened by labour shortages in the highly industrialized countries in Europe and also perceived higher economic and social benefits. European states are currently struggling with not only issues of asylum seekers but also allegations of racial discrimination against immigrants. This paper deals with the issues and challenges faced by immigrants of Indian origin. The European Union has different levels of immigration policies adopted by member states differently. In the light of recent episodes on Brexit, The European Union's Immigration policies have surfaced again. This paper seeks to show how different EU nations, through legislations have dealt with immigrations and what impact have they had on Indian migrants in the EU. Post Lisbon agenda the EU is striving to be a leader in the new global knowledge economy. In this endeavour it needs migrants from India to bridge the gap in the knowledge workers. It is believed that it is impossible for the EU to tackle issues relating to 'Europe of Knowledge' until it brings common laws relating to anti-discrimination, nationality and immigration.

Role of ICT in facilitation of International Migration: A Case Study of Indian Migrants in Gandhinagar

Neha Singh and Anshuman Rana

Central University of Gujarat, Gandhinagar, India

Abstract

This paper explores the use of Information Communication Technology (ICT) among the migrants of Gandhinagar City. Through In-depth

interviews we have tried to dig out how ICT has facilitated International Migration Process. With the emergence of revolutionary communication technologies and expansion of global labour market in the era of Globalization, International Migration has seen enormous positive changes in present decade. People through utilizing their skills, knowledge and talent with the help of Information Communication Technology (ICT) tools, have extended their areas from domestic to global level. Today the ICT tools like Mobile, Internet, and social media have helped people in attaining Social empowerment by giving them the power to connect to disperse network of information. ICT is helping migrants develop solid transnational linkages by speeding human mobility without restrictions. We can see a convergence in the International migration and new media, as it is transforming the experience of migration with implications on different aspects of human life such as identity, political involvement, family life and society.

Parallel Session-2. (01:45 PM to 03:30 PM)

Lecture Hall-1.

Diplomacy and Diaspora Policy

Reconstructing and renegotiating immigrant academic identities at a South African university

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Abstract

This study set out to explore how Black (Indian/African) immigrant academics construct their identities within the world of the academe. Identity construction involves different forms of community participation and identification. Utilising the research methodology of narrative inquiry, this article explores how academics came to see themselves across those communities which were of primary importance to them in the formation of their identities. Through the construction of narratives of experience, their lived and told stories emphasised the diversity of their identities that were negotiated with others within personal, historical and situational contexts. The article concludes by recognising that the study of academics' lives from their perspective, in which they actively and socially develop their identities, not only provides a lens through which they can be understood as shifting constructions of identity, but allows them to rethink who they are and have become and what influence power relations have had in promoting or negating their sense of academic self.

Home for the Holidays: The Role of Performances in Building Indian Community in the Persian Gulf

Andrea Grace Wright

Andrea Grace Wright, PhD, Assistant Professor, The College of William and Mary, Department of Anthropology, Program in Asian and Middle Eastern Studies

Abstract

An examination of Indian migration to the Gulf Cooperative Council States offers new critical approaches to understanding interactions between migrants, the nation-state, and supra-national entities. Most migrants to the Gulf understand their migration to be temporary. In addition, the host countries do not, as a rule, grant citizenship to migrants. As a result, many Indian migrants feel they are outsiders to Gulf societies, and this experience is prevalent even among Indian citizens who have spent their entire lives in the Gulf. Many of these long-term Indian migrants find meaningful cultural and social grounding in Indian voluntary associations located in the Gulf States. Often voluntary associations are composed of individuals from a single state in India and who share a common language. These associations provide some social services, host events, and coordinate celebrations of religious and national holidays. These activities orient participants towards their "home" or native place. In addition, events work to represent the community to others living in the Gulf. Central elements of these events are cultural performances by members of the community. These performances are carefully coordinated in order to reinforce the community through the strengthening of the economic and social ties. In this paper, I use ethnographic and archival material

collected in the United Arab Emirates and India in order to examine how these voluntary associations and the performances that they host structure interactions between Indian citizens, the Indian government, and the UAE government. I argue that these performances are spaces and times in which identity, community, and citizenship are formulated and re-presented.

The softpower in India's superpower dream? Diaspora and homeland nationalism in post-liberalisation India

Dr Priyasha Kaul.

Assistant Professor of Sociology, School of Liberal Studies, Ambedkar University, Delhi

Abstract

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. This paper highlights 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.

The Role of Indian Diaspora and Its Soft Power in the United States of America and Its Effects on India-US Relations

Shayesta Nishat Ahmed

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Abstract

The paper attempts to explore how the Indian diaspora in the United States of America has emerged and shaped itself in the post-1965 Kennedy-Johnson immigration legislation. It seeks to look in to the role of soft-power of the third largest immigrant group, and its effects in the country which they are playing in the political and economic scenario in both the countries. The paper seeks to look in to the history of the Indian diaspora in the country which forms one of the most important political lobbies. Moreover, this population also comprised the 'twice-migrant' Indians who fled from there during the Idi Amin regime, in the seventies. The \$55 billion annual remittance sent to India aside, the Overseas Citizens of India Card scheme are all attempts by the Indian political sphere at being more inclusive towards the much valued community. However, in the event of the Pokhran-II testing of Indian nuclear device, the relationship among the two countries turned to sour, finally to be revived to as much as collaborating to come together on the 2008 India-US nuclear deal.

The paper is divided into four broad sections where in the first section, comprising the primary background discusses the definition of the term diaspora and the successive stages of immigration of Indians in to the country. The second section looks into the pre-1947 trends and especially the post-1965 trend in Indian immigration and the diaspora, in particular the academically qualified professional class that settled in there in the post-1965 Kennedy-Johnson immigration legislation era. The third section looks into the various cases of soft-power that the Indian diaspora draws in the socio-political and economic sphere among the two countries. The final section then evaluates how in the post-1998 Indian

nuclear tests period the efforts of the both the Indian diaspora lobby and the Indian government went in to reviving the mutual relationship between the two countries in to finally coming so close together to formulate the 2008 India-US Nuclear Agreement and the future implications for the relationship among the two countries in particular and the area of South Asia in general.

Citizenship, Political and Economic Participation in Developing Countries: Uganda's Experience

Atwine Ambrose Bahiigi

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Abstract

Citizenship continues to be critical in defining the relationship between the state, the people and the resources. The dynamics in access to, control over and ownership of the resources in the global setting call for the twist and revision of laws concerning citizenship to cater for the challenges that come along. Migrations are inevitable and pose pressure to host countries but also attract benefits to the same host countries. Most countries party to the international human rights instruments have the humanitarian obligation to manage involuntary migrations and protect the rights of the involuntary immigrants.

However, these instruments seem to be used, misused and abused by the immigrants and when later on discovered may pose a challenge of the impossibility of 'aborting a pregnancy when a baby is born'. Thus, the procedure those immigrants undergo impact on their future citizenship in as far as their partaking of the resources, participating in development and other economic and political engagements. For instance, the present president of Rwanda, His Excellence Paul Kagame was a Uganda National Resistance Army (NRA) soldier before he went back to Kigali Rwanda as the president while His Excellency Barack Obama traces his origins from Kenya. In 1971 president Idi Amin of Uganda gave all Indians who were not Ugandans only 90 (ninety) days to leave Uganda arguing that they were 'milking cows which they didn't feed.' These and other experiences trigger our thinking and analysis how immigrants are valued in host countries and how their immigration status may be a blessing to the holder or the state. This analysis of the legal, political and economic environments embraced by regimes is critical to appreciating the state-immigrant nexus.

In this state-immigrant relationship gender is another perspective that need to be taken care of if a proper analysis is to be made. How men and women are treated when citizenship is a question seems to be an interesting perspective. Therefore, questions of how do men and women acquire citizenship? What factors are considered of men and in women in affording them citizenship? What challenges do women face as immigrants in their host countries visa-a vis their male counterparts? How are immigrants' rights protected within the global legal and political framework? How does the economic regime address the challenges of immigrants?

Therefore, by sharing our Uganda's experience of access to, control over and ownership of resources and the participation of immigrants having citizenship, political and economic factors determining their locus.

Looking beyond Boundaries: Impact of Political transition on Nepali Youth

Pragya Gautam

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Abstract

Youth have emerged as one of the major stakeholders in the political process of the country and their role in political activities is remarkable, even so contrary to the fact that large sections of the youth population show a disjuncture towards politics. The reasons for this attitude, which they have developed is due to conflict, political instability and transition in the system of governance. Over the past few decades the country has seen change in the governance system and a shift from unitary to federal structure of governance. The drafting of the new constitution has also

brought about new opportunities and conflict. In light of the above factors, inter and intra-country migration has become a rampant phenomenon in Nepal mostly during and after the conflict period. People and mainly the youth migrated for the following reasons, to escape being victimized by the Maoist and the Army and to get better livelihood, education and opportunities. There was migration from the villages to cities for safety and some migrated to other countries as refugees. Foreign education and employment is also becoming a trend in the country and has led to the flourishing business of consultancies.

Nepalese youth are migrating to other countries for labour, as the economy of the country does not create enough jobs. Further, even the jobs which are available in Nepal, is not approachable or attractive to the youth and it is not related as per the qualification of this young generation. Migration is not something new and it takes place in all societies where population would move from places of lesser opportunity to places of more opportunities.

The paper looks into the impact of politics on economy and education which in-turn has given a rise to migration. It argues that the condition in the home country forces youth to migrate for better opportunity, but in the host countries there continue to face difficulties due to harsh working conditions. Methodologically, the paper uses a mixed approach with both quantitative and qualitative analysis. Migration trends are looked into by analyzing Nepal Living Standard survey (2010/2011). Content analysis of news reports provides a basis of looking at impact of politics on economy and education as well as work conditions of migrants.

The Italian Diaspora and the double standards of political engagement. Permanent migration vs temporary migration

Ms Chiara De Lazzari

PhD Candidate Department of Education and Social Sciences Swinburne University of Technology, Melbourne, Australia.

Abstract

The debate on the political engagement of Italian migrants has mostly focused on the electoral participation of permanent migrants. The inclusion of the Italian transnational community in the electoral process was finalised in 2001 with the implementation of the expatriate voting policy and the creation of the foreign constituency. Since 2001 Italian citizens who reside permanently abroad can elect their own representatives to parliament to represent the interests of the transnational community. However, over the last years, the issue of the political inclusion of Italian migrants living temporarily abroad has emerged due to a new emigration wave that has been affecting the country. The expatriate voting policy does not regulate the participation of Italian citizens temporarily abroad and the exclusion of this group of citizens in the electoral process has caused controversy in relation to the disparity between the two categories of migrants. While Italian citizens permanently abroad could vote and elect their own representatives, Italians temporarily overseas could not vote in the elections unless they returned home. With the recent reform of the Italy electoral law which came into effect in 2015, the inclusion of Italians temporarily abroad has been finally regulated but has not yet been tested. This paper investigates the Italian approach to the political inclusion of the transnational community from the policy makers' perspective. The aim of the paper is to understand the rationale used by Italian policy makers to determine the legitimacy of the political engagement of long-term migrants compared to temporary migrants. This paper will also discuss the recent changes made in regards to the electoral policy comparing the different approaches adopted for the two groups of migrants.

Diaspora as Soft Power: A Case Study of Indian Diaspora in the US

Kamni Kumari

Research Scholar, pursuing Doctoral degree in Centre for Studies and Research in Diaspora, Central University of Gujarat, Sector -29, Gandhinagar - 382030, Gujarat State, India.

Abstract

Gone are the days, when power defined in terms of military or tangible sources only i.e. hard power. Now the concept of power defined not as hard power but also as soft power. Soft power has emerged as an im-

portant factor in the globalising world for a country to seek higher status and influence. The present paper titled, "Diaspora as Soft Power: A Case Study of Indian Diaspora in the US" is an attempt to study and analyse soft power as a foreign policy tool, and how Indian Diaspora as a soft power has played a role in the promotion of bilateral relationship between India and the US. India always prefers to go for peace and love. Although, these traits of India's foreign policy, were earlier considered as "feminine". Now when there is a war like situation in every part of the world, perhaps every country in the world would be admiring or some may be thinking of adopting the so-called "feminine" qualities of India.

India has some international aspirations, which can fulfill, through its cordial relationship with the US, and this relationship can become better through soft power and diaspora. The Indian Diasporic community, which is the most successful diasporic community in the US, is helping India in fulfilling its strategic objectives with the US. This success of Indian Diaspora is a kind of attraction for other countries, which further help seeking public opinion in India's favour and help in remolding its image. Therefore, it is of great interest to study the soft power concept and its significance in the current scenario. It also emphasizes on the point that Indian Diaspora in the US is not only a source of soft power, but also an agent of soft power of India and thereby making India's Image in the US.

Lecture Hall-2

Indian Diaspora: Contested Discourses

The Indian Migration-Development Nexus: Punjabi and Kerala Diasporas, Transnationalism and Caste Domination

Professor Steve Taylor

Professor of Sociology, Northumbria University, UK

Abstract

The relationship between overseas migration and regional development is emerging as a key area of both research and policymaking in India. Intense and increasing scrutiny and legislation is being applied to Indian transnationalism. Drawing upon longitudinal research within the UK and India between 2004 and 2015, this paper discusses the migration-development nexus within Punjab and Kerala. It is contended that transnationalism is shaped by, and shapes, the social structure of both regions. We particularly focus upon the relationship between contemporary transnationalism and caste, a relationship which has been hitherto neglected. The paper argues that multifaceted Punjabi and Kerala transnationalism, including the flows of resources, remittances, investments and philanthropy from diasporas to India, is shifting the dynamic caste relations of both regions, but is also fundamentally sustaining and deepening established patterns of caste domination and inequality. This can inhibit, rather than promote, regional development, given that a development process should be inclusive of the entire regional population, not distribute benefits only to those who are already privileged.

Glocalisation in the Indian Diaspora

Ruben Gowricharn

Professor of Hindustani diaspora studies Free University (Amsterdam) The Netherlands

Abstract

Scholarship on diaspora assumed settled ethnic communities, mostly in Western societies, that refer to an imagined or real home country. In spite of some difficulty with the concept, for a global diaspora community to prosper some cultural homogeneity between the settled community is presupposed. However, scholarship also has emphasized that the ethnic communities have become hybrid in the process of settlement and integration. The increasing divergence between member communities of the diaspora raises the question how the diverging hybrid communities remain connected. As far as I know, the question has not been raised in the scholarly literature. This paper argues that in spite of their diverging hybridity, diaspora communities remained connected by markets. By distributing cultural commodities - notably in the field of esthetics, fashion, and invented traditions - these markets reduce the cultural disparities between diaspora communities and increases the similarities. While this glocalisation process largely depends on the capacity to obtain these

commodity, the acquisition and their fitting in daily life is eased by internet. Although the process comprises almost all Indian diaspora communities, the argument of the paper is illuminated with the experience of the Dutch Hindostani's in the Netherlands, descendants of British Indian indentured labourers shipped to Suriname.

Sexuality and Gender dimension of Indian Diaspora in Caribbean

Kalyani

Research Scholar at J.N.U

Abstract

Sexuality has always been a subject of hierarchically placing ones identity by constructing a superior masculinity vis-à-vis a frail, docile and submissive feminine counterpart. Representation of sexuality and gender identity within Indian Diaspora was no exception to it. The identity of 'Jajhaji' women was more of a reworking within the Indian identity and Western Creole identity with which they constantly seem to struggle. However, the very fact that women within diasporic culture were wage earners and that they displayed a sense of solidarity or 'sisterhood' by virtue of their fewer number and historical location (since majority of them were deserted women, practicing prostitutes and Brahmin widows) understanding gender within Indian Diaspora stands far more complex than understanding it merely as a 'dialectics of sex'. Poetry sung by these women thus often becomes a tool to capture their solitude and their struggle to construct their own spaces in a far destined and alienated land. Being an indentured laborer was new space where they were thrown open without any relationship baggage brought about a newer dimension with which they would associate themselves like motherhood, reworking of myths and even education towards the later half century.

Gender identity among Indian Diaspora also needs to be located within the larger discourse of wave of feminism in Caribbean as feminism that emerged within these spaces were unique and quintessentially focused on women's identity and issues for the reason engagement of feminism with Diaspora enabled feminism transcend ethnic or racial lines.

The aim of my paper would be to locate the gender dimension among Indian Diaspora within the moment of history and also to understand its uniqueness in terms of how it influenced the larger discourse of feminism.

Mon Diaspora and the Relationships with their Homeland: Case study of Mon People in Nakhon Sawan Thailand*

Sirijitti Panngoen

Philosophy division, Faculty of Humanities and Social Sciences, Nakhon Sawan Rajabhat University 60000

Abstract

This article aims to explain the relations of Mon diaspora at Baan Kaeng, Nakhon Sawan Province, Thailand with their homeland. It argues that such relationships are diverse and reflect the complexity of notion of "Bifocality" explaining that homeland is the place of spiritual and cultural roots while host countries are more associated with economic and livelihoods. Mon diaspora has been living in Baan Kaeng since AD.1948. The ethnic suppression policies in Myanmar are the major cause of transnational mobility of these people, although, in the later periods, some of them left their homeland to go to Thailand for trading and eventually resettled at the village. Currently, Mon people in the village include four generations who were from Myanmar and heirs of those from Myanmar, however these people associate with their homeland differently. Some relate to their homeland as the place of spiritual and identity of Mon origin. For others, their connections to homeland have to do more with economic than cultural and spiritual dimensions. Such diverse relationships related to not solely generation differences and causes of migration, but also individual's experience, economic opportunity, legal status, social status in Thailand as well as religious belief. On another score, the diversity of relationships has also associated with their homeland and host country contexts.

Diaspora and Diplomacy: The Study of Indian Diaspora in

the United States

Urbi Das

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Dibrugarh University.

Abstract

Globalization of the present century has created a global village connecting people of various regions, socio-economic, political and cultural backgrounds. Today International relations is about interconnectedness among populations of different countries. In the recent years where government is becoming more people-centric, one of crucial agents of diplomacy are the people residing in the country. This has made Diaspora an important agent of diplomacy. Again, globalization has enhanced the role of public in foreign affairs and Diaspora plays an important role in promoting good relations between nations. Diasporas communities also rallies for different policies that can bring about significant breakthrough in relations between nations.

The paper delves into the role of Diaspora in diplomacy by studying the role of Indian Diaspora in the United States. The Indian Diaspora is considered as one of the most influential ethnic communities in the U.S. and is the result of the culmination of different phases of Indian migration to the United States. The Indian Diaspora plays a crucial role in promoting and enhancing positive and friendly relations between India and the United States. It often lobbies for positive changes in foreign policy.

The paper evaluates the role Diaspora in the diplomatic relations between countries with special reference to India and USA. It traces the root of Indian Diaspora in the US and how it has evolved as one of the most significant elements of foreign policy. It also studies the influence of Diaspora in foreign policy making. Finally, the paper analyzes the role of Diaspora in soft power diplomacy with special reference to Indo-US relations.

Stand-Up comedy as an indicator of changing cultural aspirations of South Asian Diaspora in North America

Mainak Putatunda.

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West Bengal.

Abstract

The first generations of the South Asian overseas migrants to cities of the white West showed a proclivity towards maintaining home-grown notions of purity and pollution along casteist and religious lines, while trying hard to blend in the new cultural scenario. As these communities drifted from their homeland across time and traditional barriers started to break, relatively large frames of shared ancestral identity began to emerge in place of small village or kinship based identities. Bollywood and Cricket have been much-discussed vehicles of connecting the Diaspora with its ancestral land, but with a distinct Pan-Indian appeal. Such cultural affiliations tend to become superfluous for the subsequent generations, resulting in a reification of the cultural image of their ancestral land. Post 1990's NRI oriented Hindi films, barring a few exceptions, cater to this mental projection. In this context, it is interesting to see how some stand up comedians of South Asian origin, are creating quite a stir among the Diaspora communities in North America by being frank critics of the cultural and social practices of their 'mother country', besides tearing into the hypocrisies of their own diasporic communities. Video sharing and streaming sites such as YouTube and Netflix have transformed them from local pub favorites to international stars who tour the world regaling Diaspora communities. The present article is an attempt to analyze whether they represent a new generation of South Asian and especially Indian Diaspora, who, in the post 9-11 world, are much less charmed by ideal projections of a distant homeland or are more pressed to find new expressions as inexorable part of their host country's cultural scene. The article also attempts to understand whether globalization and cultural homogenization, accompanied by instant online connectivity and easier and cheaper international air travels have rendered the quintessential 'longing' for homeland obsolete, thereby transforming the traditional understanding of Diaspora.

Quest for 'Home' In The Poetry of Meena Alexander and Su-

jata Bhatt

Aditi Jana

Research Scholar at Vidyasagar University, Department of English

Abstract

In this era of rapid globalization, due to the crossing of diverse geographical and cultural borders, the trans-cultural migrants become a sort of psychological refugees. Being trapped in the confluence of pluri-cultures, they try to forge a sense of stability- a sense of identity. According to Guillermo Gomez Pena "...The experience of disjunction ...of rupture, is a quintessential contemporary experience." (Fusco 154,156). Meena Alexander and Sujata Bhatt are the major transcultural, transnational diasporic poets. Their identity is marked by multiplicity, a sense of rootlessness and alienation. Nostalgia for the much coveted homeland is woven in their works. Their poetry inscribes a homing desire while simultaneously negates discourses of fixed origin. Flundernik theorises 'diaspora' as "people who identify themselves as part of a diaspora are creating an imaginary—a landscape of dream and fantasy that answers to their desires." Meena Alexander's "Quickly Changing River" is a quest for home. It is luminous with all the weathers and warmth of childhood days in her homeland. In this collection she journeys down the memory lane to find her roots and establish her identity. I want to examine how she tries to harmonize her fragmented experiences in a colourful collage. Her poems reflect an acute tension between her past and present. She articulates: "I am she come from where I crave again to be". Sijata Bhatt, the cultural migrant takes recourse to Indian myths, deities, legends to make a space of her own. She maps her homeland on mindscape in "The One Who Goes Away Home":

But I never left home

I carried it away

with me – here in my darkness

in myself... (31-34)

I propose to show how these two cultural sojourners reclaim and reconstruct their imaginary homelands through the poetic medium.

Tracing the Descent: Migrant or Exile in a Partitioned Country, Reading Ismat Chughtai's *Lifting the Veil* and H.M. Naqvi's *Home Boy*

Mariam John

ASSISTANT PROFESSOR ST. CYRIL'S COLLEGE, ADOOR Pathanamthitta, Kerala.

Abstract

Nationality always designates a person's culture, identity and an idea of belonging to a collective mass. Being a Pakistani in today's tumultuous scene of doubt is harassing; but it is a double edged sword to reveal oneself as a Pakistani Muslim. As a nation state divided on the basis of religion Pakistan has never succeeded in bringing about a positive stance in world leaders, rather it has been stigmatized as a country of violence, captivity and terrorism. This paper intends to delve into the peripheries of the mind and soul of being a Pakistani. The author has taken into account two novels of prime importance at their own respective levels of publication. Ismat Chughtai, an Urdu fiction writer of the twentieth century challenged the notions of female sexuality in her works. Her selected writings *Lifting the Veil* (edited by M. Asaduddin, 2001) has crossed all boundaries of male vision and gaze of a conservative muslim woman. Home boy by Naqvi on the other hand is set in the backdrop of 9/11 and distorts the vision of a global gaze over a Pakistani muslim male. Both these may feel less comparable but the author's impulsion is to purport the underlying myth of being a Pakistani; for Ismat it is just after the bloody partition and for Naqvi it is the twin tower attack. The distorted images of self, country and culture are bridged to its place through these two novels.

Secretariat of Sudanese Working Abroad (SSWA) efforts to Serve Diaspora

Ambassador.HagMagid Mohamed ElSuwar & Mr. Elsadig M

Ambassador.HagMagid Mohamed ElSuwar, Secretary General of the Secretariat of Sudanese Working Abroad- Ministry of the Cabinet- Republic of the Sudan. Mr. Elsadig Mohamed Ahmed Ishag, Director of the National Fund for Repatriation Support- Secretariat of Sudanese Working Abroad- Ministry of the Cabinet- Republic of the Sudan.

Abstract

Secretariat of Sudanese Working Abroad (SSWA) is the government main department concerned about Sudanese expatriate abroad and immigration issues in country, in addition to services provided for diaspora in one place when they visit Sudan, SSWA has a mechanism to protect the Sudanese abroad to provide legal protection, also it has been created The National Fund to support repatriation whom coming back to the homeland for the purpose of providing services for the returnees and their families and their children and help them to reintegrate into society and lead their lives normally after a period of absence from home.

SSWA has been using the program for knowledge transfer across the Sudanese abroad with the purpose of transferring migrant experiences acquired in the period of alienation until the benefit of home, and currently preparing for the Sudanese competencies outside to hold at the end of this year.

The contribution of the diaspora in the development of their home countries is one of the goals of SSWA to achieve in partnership with the African Union, which recently adopted a programme supports diaspora in development, in addition to a number of other programs that can attract expatriates on overseas and stimulate remittances to their homeland in support of the national economy.

Migration and Border Politics in the South of United States and Spain.**María Isolda Perelló Carrascosa**

Investigation group on migration and development from the Valencian university (inMIDE Spain).

Abstract

A blockage situation has been created by militarization accompanied by severe internal security measures and borders in the migration corridors of the United States of America with Mexico and of Spain with Morocco as a migration policy tool for the control of irregular migration in the context of global recession, that, instead of restraining the migratory pressure, its obligating the migrants and refugees to take more dangerous routes, increasing their vulnerability and risk of death, converting them furthermore in victims of a system that criminalizes them simply for their condition of non-citizens, with the consequent breach of their human rights.

This communication, sets out to demonstrate the results of the research carried out about the land on the north border of Mexico with the United States of America and in the south border of Spain with Morocco, during the months of October to December of 2012 and of July to September of 2014 respectively, within a project framework of a Doctoral thesis in the area of international migration. Its purpose is to examine and to know better the migratory dynamics caused and to establish a comparative approach between the border management model of the United States and of Spain with their southern neighbors.

So, from a historical point of view the migration policy implemented by both countries will be examined, to determinate what has been the impact of the internal and external control measures, meanwhile this vulnerability situation which migrants without documents face and people seeking asylum is present, and they are discovered or subjected to arrest and expulsion.

Parallel Session-3 (03:45 PM to 05:15 PM)**Lecture Hall-1****Migration and Diaspora Literature- 1****Beyond Diaspora and Towards Bansa Malaysia: Postcoloniality and Malaysian Literature in English****Sharmani Patricia Gabriel**

Professor Department of English Faculty of Arts and Social Sciences University of Malaya Kuala Lumpur 50603 MALAYSIA

Abstract

The lack of critical attention and scholarly engagement in Malaysia with new cultural practices and identity transformations on the ground has meant that much of the discursive constructions around national culture and identity are informed by outdated ontologies of race, which in turn derive their salience from old understandings and conceptions of diaspora. Unlike Singapore and other Southeast Asian nations, Malaysia, officially at least, is no longer an immigrant-receiving country; it ceased accepting immigrants in large numbers from the 1930s. However, in right-wing and populist discourse, the foreign other— the “squatters”, “immigrants” and “new arrivals” —in Malaysia comprise the nation’s main minority ethnic communities, most of whom are generational descendants of the nineteenth and early twentieth-century diasporas engendered by colonial labour policies who regard Malaysia as their cultural homeland. The trope of diaspora, along with its critical vocabulary of “original” homeland and “return” to the putative centre, merely serves to reinforce the racial and national marginality of these communities. A close analysis of Malaysian literature in English can offer vital insights for unpacking the salience and purchase of diaspora and its familiar interpretative frameworks. It will also allow for nuanced interrogation of some of the dominant tropes of diaspora theory that have been given articulation by hegemonic forces, particularly by state actors. In this sense, Malaysian literature in English, in contrast to cultural productions in other Malaysian languages, performs a critical transgression. The task of the postcolonial critic is to recognize the historical impact and importance of the old diasporas generated by colonialism as well as to capture the complexity of the new (multi)cultural politics of race and national and cultural identity construction that these historical diasporas have created.

Amitav Ghosh’s Sea of Poppies: A Transnational Diaspora from Roots to Routes**Dr. Anita Sharma**

Associate Professor Govt. College Theog Shimla (H.P)

Abstract

Amitav Ghosh’s epic novel *Sea of Poppies* is one of the best narratives of migration where a transnational Diaspora mobilizes a collective identity of people dissolving their essential ethos and milieu. He is one of the most prominent names in Indian English Writing today. His impressive oeuvre from *The Circle of Reason* to the latest novel *River of Smoke* has ensured him a permanent place in the hall of literary fame. The immigrants during early nineteenth century sets forth in seeking new routes towards their assumed bright future, leaving behind their historical roots. The story depicts trauma and helplessness of people in the wake of colonial upheaval when people were forcibly compelled to turn over their fields to opium production in north India. That was the time of enormous social, political and economic disruption and displacement in large parts of India. Historically the novel is set just prior to the opium wars revolving around the illegal trade taken up by British authorities between India and China. Ghosh depicts an era of agricultural scandal: burgeoning western demand for profitable but inedible crops which is causing starvation in the subaltern world till date. The novel reveals the damage done by British devastation which has given birth to the culture of grimitiyas and has reeked upon the Indian Socio-economic conditions at large.

Diasporic Sensibility in Agha Shahid Ali’s The Veiled Suite: the anguish of Displacement**Dr. Pallavi Srivastava**

Dept. of English, Shyama Prasad Mukherjee Govt. Degree College, A Constituent College of University of Allahabad 182/8H/10, Shivkuti, Allahabad, Pin. 211004.

Abstract

Displacement, whether forced or self-imposed, is tormented one. Yet, a peculiar but a potent point is that writers in their displaced existence

generally tend to excel in their work, as if changed atmosphere acts as a stimulant for them. There are many poets, who from their nullity found the capacity to create newness. So it seemed for Dante, and so too it seemed for the Kashmiri-American Poet Agha Shahid Ali, as his collection of poems, *The Veiled Suite*, demonstrates. The newness that Agha Shahid Ali created emerged from the chaos of Kashmir, the disputed territory straddling India and Pakistan. He preferred the title immigrant, and, in his poems, exile. *The Veiled Suite*, published in 2009, encompasses the thirty years and six volumes of poems Ali completed in the US, poems that obsessively explore the anguish of displacement through memory, history, symbolism, and a unique blend of European and Urdu poetic traditions. For Ali, exile, loss, and the related yearning for home remained the primary concern. In these poems, a veil is the curtain between life and death, between this world and what is hoped for in the next. Moreover, the veil represents the gauze through which Ali views the past and through which he yearns for his lost homeland. Ali admits the difference between what he yearns for and what actually exists. His diasporic sensibility for a lost homeland provides the thematic skeleton for his entire oeuvre. Lastly, and perhaps most importantly, by combining European form with content that typically refers to his Kashmiri and Indian background, Ali's poetry itself becomes a metaphor for the cultural amalgamation of the immigrant. There is a perfect amalgamation of European and Islamic prosodic devices including quotations and allusions from both cultures. *The Veiled Suite*, published in 2009, is a record of his emotionally felt experiences of thirty years and six volumes of poems Ali spent in the U.S. These poems explore the anguish of displacement through the means of memory, history, symbolism and a unique blend of European and Urdu poetic traditions.

Decoding the Futility of Borders: Some Observations on Amitav Ghosh's *The Circle of Reason*

Rajdeep Guha

Content Editor, CL Educate Private Limited, New Delhi

Abstract

Amitav Ghosh has always been a champion of perception. He believes that perception of 'home' can be exercised through imagination and articulation which further enable his characters to cross borders of all kinds — political, cultural, racial, communal, linguistic and temporal. My paper examines Amitav Ghosh's worldview as reflected in *The Circle of Reason* and which revolves around the perennial search for a meaningful existence for characters who have been displaced by the forces of globalisation. I explore the lives of the different characters, their motives and aspirations.

Furthermore, I believe that 'home' has been defined from various perspectives in the novel. To cite an instance, Ghosh draws the character of Zindi who runs a prostitution house in Al-Ghazira. For a character like Zindi, who was exiled from her own diasporic Indian community and thrown out from her husband's place for not being able to bear a child, the business of prostitution creates a substitute family for her. Zindi bargains for an existence, through migration and subsequently, survives in a surrogate home where she manages migrant sex workers. The perspectival difference of the other migrant characters also demands attention. I explore the conditions of possibility the characters' experience. In fact, I believe that all the major characters of *The Circle of Reason* try to constitute their own world and hence, motivate their actions through patterning of some kind. In the process, Ghosh's character's challenge borders of every conceivable kind and construct an alternative 'reality.' I conclude the paper by observing that the limitations of the bordered nation-state are clearly evident in *The Circle of Reason*. 'Home' and family transcend borders and are always undergoing a process of reconstruction.

Diaspora/Immigrant: Mapping the Concepts of 'Refugee', 'Asylee' and 'Citizen' In Contemporary Literature

Srinita Bhattacharjee

PhD. Research Scholar, Centre for the Study of the Indian Diaspora, University of Hyderabad,

Abstract

Diaspora studies examine the dispersions of populations and cultures

across various geographical places and spaces. In this paper, my aim is mainly veered at a critical inquiry into the lives and representations of the subaltern/undocumented/illegal immigrants in the 'White' West, as it figures in the fiction of the writers namely Marina Budhos (*Tell Us We're Home* and *Ask Me No Questions*) and Benjamin Zephaniah (*Refugee Boy*). In the aforementioned narratives, the immigrant characters are caught in an illusion of belonging. They are the 'non-legal-citizens' with a shadowy existence. They are physically visible but simultaneously invisible in 'papers'. They are denied all those social and political rights and securities that are otherwise enjoyed by the Diaspora in the host-nation.

Therefore, the 'paper' becomes an important metaphor in acknowledging the identity of a diasporic individual, in the absence of which the individual no longer remains a diaspora. The identity is at once depreciated to that of an illegal immigrant or an 'alien'. These narratives poignantly document the disjunction between what the migrants had expected to find in the developed nations and their actual experiences. They realise that their dreams of belonging is a mirage and the hope of being recognised as a citizen of the host country is completely shattered when they are constantly reminded of their peripheral positions.

Diasporic theories are not only about celebrating hybridity but it should also bring in a renewed critical perspective on such experiences that cuts across cultures and are predicated upon class, race, age, gender and sexuality. This work seeks to highlight the often-silenced narratives of the destitute immigrants in a transnational situation and thereby necessitate a sustained attention to the performance of undocumented immigrants which only seeks to underline the limitations of Diaspora as a concept.

From Immigrant to Transnational: Tracing Transnational Empathy in Jhumpa Lahiri

Ms. Athira Prakash

Assistant Professor Department of English SVR NSS College Vazhoor

Abstract

The burgeoning presence of Indian Diaspora across the world has triggered a new consideration of the cultural theories of nation, identity and international affairs. Depicting the process of negotiating the borders, both physical borders of states and countries and the metaphorical borders, between genders generations and cultures, Jhumpa Lahiri, an American writer of Indian origin, raises the question of identity of the Indian immigrants in the US. An attempt is made to map the journey of Indian Diaspora from the status of the immigrants to that of the transnational citizens of the world. Analysis and assessment of Lahiri's characters, who mostly belong to the main stream of the third world and the margin of the first world, necessitates the revisiting to theories of post colonial, cultural studies and identity. She endeavours to dive deep in to the distorted psyche of both the first and the second generation migrants who are straddled between roof and root. The scope of this study lies in its treatment of transnational empathy which is going to be eminently useful in the contemporary international affairs and politics of the globalised world of terrorism and trauma. The paper unravels the process of construction of transnational identity of the diaspora and points out the requisites of what is called transnational maturity from which transnational empathy emerge.

फ़िलिप में डायस्पोरिक सनिमा वशिष्ठ संदर्भ "घर परदेश" फ़िल्म

सकषम द्विविदी

महात्मा गाँधी इंटरनेशनल हॉदी यूनिवर्सिटी. वर्धा, महाराष्ट्र

प्रवासन एक ऐसी प्रक्रिया है जो कमिनुष्य की उत्पत्ति के साथ से ही जारी है। संयुक्त राष्ट्र संघ की रिपोर्ट बताती है कि सन 2005 में विश्व की कुल आबादी की 3 प्रतिशत जनसंख्या प्रवासियों की है। प्रवासन के फलस्वरूप जसि समुदाय का निर्माण हुआ उसे डायस्पोरा कहा गया।

अर्जुन अप्पादुराई के अनुसार प्रवासित लोग अपने क्रिया-कलापों और स्मृतियों को लिखित माध्यम, श्रव्य माध्यम तथा दृश्य-श्रव्य माध्यम में संरक्षित रखने का प्रयास करते हैं। इसको उन्होंने 'मीडिया स्केप' के रूप में दर्शाया।

वीडियो के माध्यम से स्मृति संरक्षण, संस्कृति संरक्षण और उसकी अभिव्यक्ति ही डायस्पोरा तथा फ़िल्म के बीच की कड़ी बनती है। विभिन्न फ़िल्मों में प्रवासियों के जीवन को अभिव्यक्त किया गया है। मीरा नायर, ईश अमतीज, वमिल रेड्डी आदि ने प्रवासियों की समस्या पर आधारित फ़िल्मों का निर्माण कर सफलता भी प्राप्त की।

फजि में वमिल रेड्डी प्रवासी फलिमो के नरिदेशक के रूप में जाने जाते हैं। इनके द्वारा नरिदेशित अधुना सपना, घर परदेश और हाइवे दू सुवा प्रमुख हैं। घर परदेश फलिम प्रवासी भारतीयों और वंशैष रूप से उन भारत वंशियों की 'पहचान समस्या', तृतीय पीढ़ी में उत्पन्न 'कल्पित स्वभूमि' की भावना व जनरेशन गैप के कारण प्रवासी परिवार में उत्पन्न द्वन्द्व को दर्शाती है जो की भारत से फजि तथा फजि से आस्ट्रेलिया प्रवासित हो गए हैं। 72 मिनट 55 सेकेण्ड समयावधि की यह फलिम मुख्य करिदार रवि तथा प्रिया के इरद गरिद घुमती है।

प्रस्तुत शोध पत्र में लेखक फजि में प्रवासी सनिमा के स्वरूप व प्रवृत्तियों का परचय देते हुए विडियो कंटेंट एनालिसिस प्रवधिकी प्रयोग कर भारत वंशियों की 'पहचान समस्या', तृतीय पीढ़ी में उत्पन्न 'कल्पित स्वभूमि' की भावना व जनरेशन गैप के कारण प्रवासी परिवार में उत्पन्न द्वन्द्व का परीक्षण कर नषिकर्ष प्राप्त कर रहा है।

Lecture Hall-2

Gender, Migration and Diaspora I

Migrant domestic workers in Turkey: Specific problems with private employment agencies.

Dr. Zehra Mavis YILDIRIM*, Res. Ass. Ceyhan GULER** and Dr. Zehra Berna AYDIN***

*Uludag University, Department of Labour Economics & Industrial Relations.

**Uludag University, Department of Labour Economics & Industrial Relations.

*** Uludag University, Department of Econometrics.

Abstract

According to the ILO report on Global Estimates on Migrant Workers, 2015, there are 67.1 million estimated domestic workers globally and 11.5 million of them are migrant domestic workers. The sector is highly female dominated with around 73.4 percent of all migrant domestic workers. According to Turkish Statistical Institute, there is around 121.000 domestic workers in Turkey. However, having a high rate of informal economy in the country this figure is considered to be quite higher than it is. Migrant domestic workers are under-counted but it is known that there is quite high number of migrant domestic workers from world wide, especially from old Soviet Bloc, in the country. Migrant domestic workers in Turkey mostly work for the private employment agencies and this research to identify what are the specific problems migrant domestic workers are facing while working for those employment agencies. What is known, migrant domestic workers can endure long working hours, low or unpaid wages, sometimes no annual leave rights, poor or unsafeshelter, as well as being subject to discrimination, bullying etc. However, there is no specific research, to authors knowledge, that explores the problems caused by private employment agencies to migrant domestic workers. This research aims to fill this gap.

Diasporic Feminism: Diasporic Indian women from carriers of culture to agency

Dr. Shareena Banu C.P.

Assistant Professor, Department of Sociology, Jamia Millia Islamia

Abstract

The study raises certain feminist questions with regard to the intersectionality between diaspora and women. Has emigration really transformed the social status and social wellbeing of diaspora women? There is dearth of material on the female migrants of Indian origin in diaspora studies. The alienation of women in diaspora is the indirect manifestation of the subalternization of female immigrants. Women in diaspora could not have produced a metanarrative of themselves as they move in different directions of patriarchy. Alongside they speak multitude of languages of feminism. For instance, some immigrants are also inspired to write cookery books. This is as important as the films directed by directors like Mira Nair who is part of Indian diaspora. The predominant notion of Indian diaspora as structured on a male centred perspective is challenged by women in many ways. However, women continue to represent the permanency of culture, which is again a patriarchal conception of women.

Three forms of agencies of women are main in the diaspora studies. They are unstructured agency, semi structured agency and fully structured agency. 'Unstructured agency' is a completely free and cosmopol-

tan diaspora woman who is neither influenced by the culture of homeland and nor completely carried away by the host culture. As a 'Semi-Structured agency' she negotiates between modern and traditional values and reproduces the existing heterosexual discourses. 'Fully structured agency,' are those type of women who are completely socialized into Indian culture.

दिव्या माथुर की कहानियों में स्त्री मुक्तिका आह्वान

सुअम्बदा कुमारी

महात्मा गांधी अंतरराष्ट्रीय हृदि विश्वविद्यालय, वरधा

मानव एक समूह के रूप में ऐच्छिक सम्पूर्ण विश्व एक छोटा गाँव बन गया है। प्रवासन के इस दौर में दुनिया की बीच की दूरी तो कम होती जा रही है और अनेच्छिक कारणों से स्थानांतरित होता रहा है। प्रवासन का यह रूप व्यापारी, सैनिक, धर्म प्रचारक, से होते हुए विद्वान, खोजकर्ता के रूप में दिखाई देता है। भूमंडलीकरण के इस युग में लेकिन व्यक्तित्व दूरियाँ बढ़ती जा रही हैं। आज के भारतीय अपने विकासमान व्यक्तित्व के साथ एक नए भविष्य की आकांक्षा के लिए विदेशों में बसते जा रहे हैं। अपनी समाज की धरती से भिन्न नए प्रकार की सुख सुविधाओं के बीच अस्मिता का सवाल समय समय पर उन्हें उद्वेलित भी करता रहा है जिसकी अभिव्यक्ति वे साहित्य के माध्यम से कर रहे हैं। प्रवासी भारतीय पुरुषों के साथ साथ महिलाओं ने भी अपनी पीड़ा, दर्द, शोषण, सुख-दुःख को अपनी रचनाओं के माध्यम से उकेरा है। भारत से दूर रहकर अपने मिठे और कटू अनुभवों को महिला लेखिकायें कहानियों के माध्यम से समग्र रूप में अभिव्यक्त कर रही हैं। उषा प्रयिंवदा, सोमावीरा, अरचना पैन्थूली, उषाराजे सक्सेना, दिव्या माथुर, सुषम वेदी, इला प्रसाद, उषा वर्मा, डॉ। पुष्पति, सुधा ओम डीगरा, आदि इस विधा के प्रमुख रचनाकार हैं। भारत हो या विदेश, स्त्री संघर्ष दोनों जगह है लेकिन वो विभिन्न रूपों में दिखाई देता है। भारत की अपेक्षा मेजबान देशों में स्त्री अधिक स्वतंत्र और आत्मनिर्भर है लेकिन पतिसत्तात्मक समाज की जकड़न और उससे मुक्त होकर अपने अस्तित्व को संदिग्ध करने की चुनौती वहाँ भी मौजूद है। बाजारवाद ने स्त्री वमिरश को संकरमति कर दिया है। स्त्रियाँ कई रूपों में दिखी देती हैं। नये पुराने संस्कारों के बीच झूलती ये स्त्रियाँ आज द्वंद्व की शिकार तो हैं ही, साथ ही वह अपराधबोध से भी ग्रस्त हैं। लेखिका दिव्या माथुर ने स्त्री स्थिति को देखते हुए अपनी कहानियों द्वारा स्त्री समस्या को सम्पूर्णता से व्याख्यायित करने की कोशिश की है। आधुनिक कहानीकार कमलेश्वर दिव्या माथुर की कहानियों के बारे में कहते हैं—दिव्या जी की कहानियों में एक तरफ औरत की परजीवित यथास्थिति का यथार्थ है तो दूसरी तरफ संस्कार जनित संवेदाना [मध्यवर्ग की औरत की नयित की ये कहानियाँ अधिकांशतः उसको तरिसकृत और प्रताडित व्यक्तित्व की कहानियाँ हैं।" दिव्या माथुर के स्त्री कई रूपों में आती हैं। वह शोषण, अत्याचार, अपमान को सहती तो है लेकिन जैसे ही उसे अपनी पराधीनता का एहसास होता है वह डंके के चोट पर मुक्तिका आह्वान करती है। वह किसी की परवाह नहीं करती। पतिघर और नौकरी के बीच पसि रही 'संजीवन' कहानी की सीमा अंततः उत्पीड़न की सीमाएं तोड़ अलग घर में चली आती है। जिसको आना होगा वह अपने आप आ जायेगा। [उसने जान लिया है कि उसे अपना उद्धार स्वयं करना होगा। परिवर्तन तथा पंगा कहानियों में भी स्त्री सशक्त रूप में दिखाई देती है। रमणिका गुप्ता ऐसे पीढ़ी की लेखिकाओं को मुक्त पीढ़ी कहती है। रुद्विदी परम्पराओं पर सवाल उठाती यह पीढ़ी, ट्रांसजेडर, लेस्बियन, और लवि इन रतिशनशिप संबंधों को भी मुखर रूप में समर्थन कर रही हैं। सामाजिक दबाव, संस्कारिक द्वंद्व, स्त्री होने के सच, मुक्त होने की चाह, नस्लवाद, पतिसत्तात्मकता का स्वरूप आदि समस्याओं को भी दिव्या माथुर ने अपनी रचनाओं के आधार बनाया है। प्रस्तुत आलेख द्वारा हृदि साहित्य के परिप्रेक्ष्य में दिव्या माथुर की कहानियों के माध्यम से स्त्री जीवन को समग्र रूप में समझने की आगे कोशिश की जाएगी।

Nursing Profession: A Promising Route to International Migration

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Abstract

Migration of healthcare professionals is not a new phenomenon. The history of nurses travelling to colonies has been replaced by migration of nurses from colonial countries to developed regions of the world. Indian nurses by their enhanced knowledge, skill and professional conduct transformed themselves into Global nurses. These global Indian nurses are moving to different parts of the developed regions not only to overcome their shortages but also to provide them with skilled, professionally qualified and well trained human resources. Indian nurses are opting to move overseas not only due to lack of opportunities at home but also due to their desire to live overseas. Punjab, one of the top most states in the country with regard to emigration (particularly led by men), is more recently emerging as an important state witnessing substantial emigration of prospective female nurses. It is in this context that the demand for nursing education, with a resultant dramatic proliferation of nursing institutes in the state, worked as a promising route to emigrate to developed countries including Canada, United Kingdom, Australia, New Zealand and United States of America. The present paper seeks to examine the extent to which internationalization of nursing education in Punjab has taken place so as to make it comparable with high standards of health professionals maintained by the developed countries where the need for

such nurses is large and immediate. This may also help in understanding how nursing students are allured by lucrative foreign-based nursing career. Both qualitative and quantitative sets of data have been collected through surveys, interviews and focus groups. The present paper may thus throw light on how migratory options provided by nursing profession are deeply intertwined with aspirations to settle abroad.

Impact of dislocation on the life of a woman with reference to Monica Ali's Brick Lane

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Abstract

Migration is a conflictual step taken on the part of the migratory for this forthcoming step decides not only their future but the future of their forthcoming generations, thereby giving birth to the identity cohesion which arouses due to the role coming stages. Some shake, some perish some rise some fall but those who rise from those ashes are the ultimate winners. Migration though a difficult step on account of both, is more difficult on the part of a woman who is an inseparable entity of that phallogocentric tradition. In fact, it is the same self admiring, self stimulating, self congratulatory phallogocentricism which has been running across the ages. They are always a defaeter be it at their home or in a foreign country. A woman is a flood which would never outburst, as they would never ever be able to come out of those heaths where the witches are kept alive.

A migratee's condition is no worse than that of a moth that is surrounded by a shell of fate, religious hypocrisy, racial discrimination and a male dominated society. Since already being a victim of economic and social transaction which later on functions as a sole apparatus in keeping with collective interest, the protagonist of Monica Ali's Brick Lane serves as the mouthpiece of the author, one can even say that there is a hidden accuracy ready in women, the source or the locust for the other. For the opportunity or the space which the women writer has got can serve as a springboard throughout the precursory movement of a transformation of social and culture structures which she is initiating to bring about in the life of her protagonists as well.

Migration and Cultural Challenges through Gender Lenses: Punjabi Transnationalism in Doaba Region (Punjab)

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Abstract

In the contemporary world the process of globalization, migration and transnationalism have increased rapidly which creates challenges for the existence of traditional society. Migration of family members continuously brings changes in the home land countries; significant changes at family front. Family members in the migrant society are continuous in the process of cultural change and transnationalism. After male migration, women stayed behind and become responsible for all household chores. Migration of their counterparts helps them to live in a socio-cultural context completely transformed by migration, also inhabits a transnational social field. For this, data has been collected through open-ended interview schedule, case studies, and participant observation from Doaba region of Punjab. Interviews were done with women, who are living without their husbands/ male member of the family and continuous in process of change. It was found; there was a shift from conservative societies in to more open societies in the Doaba region of Punjab. Women feel themselves more autonomous, free and self –independent with respect to family decision. After their husband migration women become active in the household sphere and also bring challenges to traditional family roles.

Historical View of the Religious Diasporas in The Middle East. A Study of Women in Transition

Navneet Samuel and Rida Afreen

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Abstract

As a region of multiple civilizations, the Middle East has been surrounded by many languages, cultures, ethnicities and religions. From the ancient times to the modern era, the Middle East has witnessed a continuous commotion and unrest. The last century is a very crucial to understand the present condition of this society. The crises and wars which this region is facing has very deep historical roots which still continues to grow. The social and political unrests of this region has led to the numerous amount of human and environmental loss. The people of this region somehow faced this terrible unsocial norms of the society by being victims of wars, unemployment, insecurity and uneducation. This unrest and instability has led the people to migrate from their places in order to look for a better life. But these Migrations and Diasporas are not new to the people of the Middle East. This paper will examine the historical back-grounds to the causes of continues unrest and migration from this region. The social, economical and political changes that led to the spark in the crises. Furthermore, it will also explore the religious and ethical beliefs of the people of the region which played an important factor in creating some never ending conflicts in the name of religion. The paper will give credit to the Middle East in playing a pivotal role by which human learning of monotheism, literature, architecture, military etc took place. The study will try to elucidate what impact the Middle Eastern society made on other regions and how other cultures and societies made changes in the region. To say about gendered roles, the region witnessed changes throughout history in classifying male and female roles, mostly by the social practices of their conquerors and migrants. The flow of migrants from this region is also to be understood in two ways, namely the indigenous people migrated because of their societal unrest and crises to get better shelter and livelihood, Secondly in need to acquire more riches and spread their culture and hegemony. This paper will ask questions on why only this region has faced such enormous migrations of citizens around the world and vice versa? And how history gives testimony to the continuous unrest and turmoil in the region? The role of men and women becomes more important in analyzing the social conditioning of the region. Thus, it will also focus on the issues of women who being a weaker vessel played crucial roles in these Diasporas by carrying with them their traditional legacies.

Day-2: 27.11.2016

Parallel Session-4 (9:00 AM to 10:45 AM)

Lecture Hall-1

Gender, Migration and Diaspora-I

Centring Gendered Narratives of the Indian Diaspora

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Abstract

Coupled with the assumption that diaspora etymologically associates geographical movement with male agency, this study examines the multiple ways in which gender has hitherto remained marginal to narratives of diaspora. Studies on the Indian diaspora have often shown that women have not traditionally been active agents, and that the decision of moving is often a male one. This privileges the male narrative at the expense of numerous, undocumented narratives of women who have travelled, forcibly or otherwise, to different parts of the world over the course of the last three centuries. This study investigates existing scholarship on gender and diaspora, focussing on the lacunae of studies on socially disadvantaged women outside the first world. Tracing the rise in diaspora studies over the last three decades, it underlines the way in which diaspora has been determined by class, often rendering invisible a number of women who add to the national economy by working in the Middle East, only briefly focussing on them as victims of exploitation, as suggested by the mainstream media. Diaspora scholarship has largely excluded the lives of those outside the borders of established feminist studies which often

privilege narratives of victimhood and exploitation. This study calls for the incorporation of women's migration to be incorporated into the framework of diaspora studies, centring the various layers of the migrant experience and moving beyond the binaries of gendered spaces.

Globalized Gendered Based Diaspora of Postmodern Iranian Novels: Case Study of Sahar Delijani's Children of the Jacaranda Tree

Prof. Kian Pishkar

Islamic Azad University Jieroff Branch I.R. Iran

Dr. Shamenaz Bano

Guest Faculty, Department of English, Ewing Christian College, Allahabad, India.

Iranian postmodern and post-revolutionary gendered based literature have their own features and among them we have some great diaspora works which have been written abroad. Sahar Delijani (born, 1983) is an Iranian author. Her debut novel, *Children of the Jacaranda Tree*, has been published in more than 75 countries and translated into 28 languages. The novel deals with a globalized gendered based tone which express postmodern features of life in this period. Symbolic and allegorical features of the novel have been mixed with this lady's delicacy of a language which impresses the readers and presents the social effects of the limitations and freedoms from a postmodern and diaspora view which shocks the readers with its beauty of narratology. The importance of this novel based on the three main literary features of the novel: post-revolutionary situation of Islamic Republic of Iran, a feminist style of narratology, and a globalized diaspora view which now is universally familiar.

The Literary Trajectory of Mahabharata's Draupadi across Globalisation and Migration

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Abstract

The ancient epic narrative Mahabharata is one of India's great stories, embedded into Indian identity. The epic maintains its status as a culturally foundational text which, apart from philosophical and spiritual values, educational and religious instruction, contains and disseminates ideals of ethical obligation, social norms and gender roles. Draupadi, one of the most important female characters stands at the centre of the epic.

In this paper I trace the retelling of Draupadi's story through the era of Indian globalisation and migration. The paper exhibits how Draupadi travels through the writings of globalised Indian and diaspora authors. Thus, the journey of Draupadi is traced through the writings of Indian writers Mahashweta Devi, Pratibha Ray representing global India and in the creation of Indian diaspora writers ChitraDivakaruni, and Krishna Udayashankar.

The paper portrays how Draupadi, initially a helpless, victimised woman transforms into a symbol of celebration of womanhood in stories retold. Through her migratory journey from ancient epic to Indian Diaspora, Draupadi becomes much more than her five cowardly husbands and the brutal death of her five sons. Her identity is reconstructed either to retell morality or to subvert the patriarch norms. Now, Draupadi represents an expansive locate on which Indian women can reinterpret their own role and simultaneously epitomizes the shortcomings of being represented. As Draupadi travels, through retelling, from ancient India to modern global India and then across borders, she becomes a woman who establishes her role, reaffirms her gender and reinvents the myth by adaptation and assertion. Her negotiations represent reconfigurations in terms of diaspora and Indian womanhood as based on icons and gendered tropes. While travelling between continents and in-between identities Draupadi steps down from a higher pedestal to become human as well as to become the voice of affirmation and independence, claiming political and personal autonomy.

“Subjugated Agency”: Critiquing Duality in the Discourse of Femininity in the Borderlands

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Border does not merely signify a dividing line that separates two geopolitical locales known as nations. Border is not only a straight line, an area covered with barbed wire fences but also it consists of bodies. Bordered bodies are the habitats of borderlands. The porosity of the border, the ongoing ritual of violence, incessant debate about legality and illegality continue to reshape the lives of bordered bodies. Bordered bodies not only demarcate physical positionality of the habitats of borderlands but also it is symptomatic of their bordered consciousness. Borderlands are essentially gendered. The notions of masculinity and femininity are essentially biased here.

Borderland is characterized by transformation of gender subjectivities. The paper aims to focus on the contradictory notion of femininity in US-Mexico border with close reference to Juarez femicide and its literary representation in Alicia Gaspar de Alba's novel *Desert Blood: The Juarez Murders* (2005). Utilizing Juarez femicide and its literary representation in Alicia Gaspar de Alba's novel the paper will discuss the bordered notion of femininity where the female enjoys some sense of agency for their husbands' migration from Mexico to North, they become the head of their family, the sole caregiver and manager of their own household. But, this sense of agency is continuously curtailed by the ongoing ritual of violence in Juarez which has gained notoriety for femicide since 1993 and the failure of the nation to prevent the femicide is an apt pointer to the vulnerability of women in borderlands. The contradiction arises out of the fact that during their husbands' absence the women have gained liberty in the patriarchal Latino society. They joined in factories becoming an appropriate rival of their male counterparts. The changing power structure in borderlands has caused the violent femicide. In *Desert Blood*, the protagonist Ivon Villa and Cecilia, the biological mother of Ivon's baby, both represent this contradiction. The liberation and entrapment both go hand in hand in bordered notion of femininity. This ambiguity perhaps properly defines the borderland where life offers very polarized notion of reality that is very different from the mainland. This ambiguity in the notion of femininity is an offshoot of magic realism existing in the US-Mexico border.

Hybridity and Gender in Transnational Migration: A Study of Gurinder Chadha's Bhaji on the Beach

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Abstract

We currently live in a transnational world where someone or other is a migrant and leading a life of hybrid identity. Transmigrants suffer from identity issues, especially women transmigrants. Being the immigrants and 'other' at destination place, to consider themselves a part of the society, transmigrants have to transform themselves into the culture of the host country. As women are considered the bearers of traditions and culture, they are supposed to carry on the traditions and culture of their homelands, as well as to maintain the social status in the host land and to be a part of that society they have to transform themselves as per the demand of time and situation.

At this contemporary stage, this paper attempts to give voice to the artist from the South Asian Diaspora in UK, Gurinder Chadha, the female filmmaker who depicts the dual and hybrid identities of gender in transnational communities through the study of the film *Bhaji on the Beach*. The film is an attempt to question the role of gender in transnational communities. The film tries to define the space for gender in transnational communities. All the characters of this film lead hybrid or dual identities. Most of them have constructed traditional identities in the boundaries of home and in their transnational community, but in the outer world or in their unconscious self, they are something different or dream to be something different from their constructed 'desi' identities.

The aim of the paper is to look at how transmigrant women's experiences are able to become representations in films, through characters that experience such kind of dispersal and fragmentation. The major objective

of the present paper is to examine how and why gender relations are negotiated in transnational migrants and how gender organises them.

South Asian Diaspora in Spain and its representation in Spanish Cinema

Swagata Basu

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Abstract

Spain, traditionally a migrant sending country, has received a great number of immigrants since early 2000s. Migrants from India, Pakistan and Bangladesh have formed a small but important South Asian Diaspora in Spain that is often perceived as a homogenous group by the Spanish people. Although the number of migrants in this group is comparatively less than the African, Latin American or East European counterpart, their visibility is much higher in Spanish media (film, television and newspapers). This paper will first argue that the pre-existing interest among the Spanish people in Indian cultural aspects such as Yoga, Hinduism, Bollywood etc govern their interaction with the South Asian Diaspora. The paper will highlight the instances which prove that the migrants from South Asia are perceived as a common group by the Spanish people. Then the paper will focus on the representation of the South Asian Diaspora in films. Through the analysis of films, the paper will argue that the interaction between the migrants and the autochthonous plays out in either a framework of multiculturalism or eurocentrism. The failure or success of the interaction and/or the possibility of integration depends on this: whether the Other is accepted with its differences (multiculturalism) or expected to adopt the culture of the host society (eurocentrism).

Questioning Global Muslim Diaspora: Tahmina Anam's The Good Muslim

Ahmed Saad Aziz

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Abstract

In the contemporary scenario, Muslim society is facing islamophobia and racism as a counter reaction of terrorism globally especially in Western countries. This is due to the fact that some terror groups which are carrying out various terror activities in the name of religion and defaming people of their community worldwide. After the incident of 9/11 in America, which was regulated by handful of Muslims; many innocent American Muslims had to pay the price of the misdeeds which they have never committed. This became the subject of many novelists including Tahmina Anam, who is Bangladeshi born writer but residing in London. In her second novel The Good Muslim, she tries to explore deeply into the history of her newly born nation Bangladesh. In it she tries to understand how the societies in her part of the world have been formed and how they reflect global transformations and beliefs.

The Good Muslim is set in post-independence era of Bangladesh; aftermath of 1971 war when the nation was newly born. At that time, the society in Bangladesh was highly radical though in the current scenario also it is facing the same threat as we see many progressive voices being killed by the extremists. The reflection of this kind of society was due to the religious idealism relating with historical roots. The protagonist of the novel is Maya, who is a Doctor is returning home from abroad. She and her brother, Sohail are highly affected by it as they are born in Islamic environment and the pre-independent revolutionary era of 1971 when their country was facing war. Anam has tried to raise the question of Islamic or secular identity as to aks, "Who would be a Good Muslim?"

तेजेंद्र शर्मा की कहानियों में स्त्री-पुरुष सम्बन्ध

रीटा रानी

महात्मा गांधी अंतरराष्ट्रीय हिंदी विष्वविद्यालय, वर्धा

प्रवासी हिन्दी साहित्य हिंदी साहित्य की एक धारा है। इसकी दो धाराएँ हैं पहली धारा उन प्रवासी भारतवासियों की है जो जन्म से दूसरे देशों में रह रहे हैं पर भारतभूमि, भाषा, संस्कृति से जुड़े हैं और लेखन कार्य कर रहे हैं। दूसरी धारा के प्रवासी साहित्य में बेहतर जीवन और शिक्षा आदि के लिए दूसरे देशों में जा बसे भारतीय हैं जो अपने हिंदी प्रेम व संवेदनाओं तथा विचारों की अभिव्यक्ति के लिए हिंदी

साहित्य को समृद्ध करते रहे।

प्रवासी भारतीय संवेदना एवं चेतना का व्यापक परिदृश्य प्रवासी साहित्य में मिलता है। 'प्रवासी' शब्द हिंदी पाठक के मन में एक जिज्ञासा उत्पन्न करता है कि प्रवासी कृति पढ़कर जाना जाये कि प्रवासी देशों में भारतीय कैसा जीवन जी रहे हैं, उनका जीवन संघर्ष क्या है तथा परदेश में स्वदेश की कोई सत्ता या अनुभूति है या नहीं?

प्रवासी साहित्य की संवेदना, जीवन दृष्टि, परिवेश और सरोकार सभी नए हैं, उनमें स्वदेश-परदेश का द्वंद है, जो हिंदी पाठकों के लिए नया है।

प्रवासी साहित्य के हिंदी कहानीकारों में तेजेंद्र शर्मा एक सुपरिचित नाम है। उनकी कहानियाँ विदेशों में बसे भारतीयों के उस परिवेश में ढलने के संघर्ष और देश तथा परिवार की यादों के साथ जीने की कथमकथ से जुड़ी हैं। अर्थ आधारित जीवन में रिक्तों का खोखलापन, ईसानी सोच पर हावी बाजारवाद सबको वे बेहतरीन रचनात्मक ढंग से कहानियों में उकेरते हैं। उनके कहानी संग्रह- 'कालासागर', 'द्विबरीटाइट', 'देह की कीमत' आदि हैं। विदेशी परिवेश में भारतीय जीवन मूल्यों के साथ जीवन जीना चुनौतीपूर्ण कार्य है।

विदेश में रहने और हवाई जहाज की नौकरी से उन्हें नित नए हालातों और चरित्रों को देखने समझने का मौका मिला। अपने संवेदनशील व्यक्तित्व से उन्होंने सामान्य से अलग घटनाओं को रेखांकित किया और अपनी प्रिय विधा कहानी में बयौं किया। उनकी कहानियों में स्त्री-पुरुष संबंधों को बेहद बारीकी से प्रस्तुत किया गया है। इन संबंधों पर आर्थिक और सामाजिक हालात किस तरह हावी हो जाते हैं। इसका चित्रण उन्होंने अपनी कहानियों में काफी कलात्मक ढंग से अपनी कहानियों में किया है।

'हाथ से फिसलती जमीन', 'देह की कीमत' कहानियों में रिक्तों की भावनात्मक गर्माहट की जगह पैसों का आर्थिक भारीपन हावी हो जाता है। 'प्येतप्याम', 'कोश्टक' जैसी कहानियों में स्त्री-पुरुष सम्बन्ध केवल काम वासना पूर्ति तक सीमित है। तेजेंद्र शर्मा जी की कहानी लेखन की पैली भी प्रभावशाली है। उनकी कहानियों की भाषा बेहद सरल और सहज है पर उनमें कथा साहित्य की गंभीरता अव्यक्त बरी हुई है।

प्रवासी साहित्य में स्त्री समस्या

वर्शा चौधरी

महात्मा गांधी अंतरराष्ट्रीय हिंदी विष्वविद्यालय

मनुष्य का किसी एक भौगोलिक क्षेत्र से दूसरे भौगोलिक क्षेत्र में सापेक्षतः स्थायी या अस्थायी गमन की प्रक्रिया जिससे सामान्य निवास बदल जाता है, प्रवास कहलाता है। मुख्यतः प्रवास अपनी मूलभूत आवश्यकताओं की पूर्ति के लिए किया जाता है। प्रवास की घटना मानव के बढ़ते विकास चरण के साथ जुड़ी है। आज प्रवास का मकसद वैसा नहीं है, जैसा 19 वीं सदी के आखिरी दिनों से लेकर आजादी के कुछ बरसों बाद तक रहा है। पहले का प्रवासन अभाव और मजबूरियों के कारण किया जाता था और आज प्रवास अपनी इच्छा से तथा आर्थिक आवश्यकताओं की पूर्ति के लिए किया जाता है।

भारतीय मूल के लोग समस्त विश्व में फँसे हुए हैं। उन्होंने विदेशों को अपनी कर्मभूमि बनाया है। विदेशों में रहते हुए अपनी अस्मिता को जीवित रखने के लिए उन्होंने सृजनात्मक लेखन किया है। भारतीय मूल के विदेशों में रहने वालों के सृजनात्मक लेखन को प्रवासी साहित्य कहा जाता है और जिन्होंने 'हिंदी' को केंद्र में रख कर साहित्य रचना की है, वे प्रवासी हिंदी साहित्यकार हैं। प्रवासी हिंदी साहित्य के अंतर्गत कविताएँ, उपन्यास, कहानियाँ, नाटक, एकांकी, महाकाव्य, खंडकाव्य, अनूदित साहित्य, यात्रा वर्णन, आत्मकथा आदि का सृजन हुआ है। इन साहित्यकारों ने अपनी रचनाओं द्वारा नीति, मूल्य, मिथक, इतिहास, सभ्यता के माध्यम से 'भारतीयता' को सुरक्षित रखा है।

प्रवासी साहित्यकारों में महिला साहित्यकारों की भागीदारी पुरुष साहित्यकारों से अधिक है। भारत में महिला लेखन अभी चौखट पार कर रहा है, किन्तु प्रवास में महिला लेखन भूमंडल में टहल रहा है। प्रवासी कथ. 13ओं में नारी के तीन रूप उभर कर सामने आये हैं। पहला, पाश्चात्य परिवेश में इस प्रकार ढल जाना कि नारी का विकृत रूप पाठकों के सामने आ जाता है। दूसरा, प्रवासी नारी भारतीय एवं पाश्चात्य परिवेश में सामंजस्य बनाकर आगे बढ़ने का प्रयास करती है। तीसरा, स्त्री या तो निराशाजन्य स्थिति में अवसादग्रस्त हो गयी है या विद्रोहिणी बन गयी है।

प्रवासी साहित्य में सुशम बेदी, सुदर्शन प्रिदर्शिनी, सुधा ओम डींगर, दीपिका जोषी, अनीता शर्मा, सुचिता भट्ट, जकिया जुबेरी, दिव्या माथुर, पैलजा सक्सेना आदि प्रमुख महिला साहित्यकार हैं, जिनके साहित्य में स्त्री समस्याएं उभरकर सामने आती हैं। परिवेश भिन्न होने के कारण चाहे समस्या बदल जाती है, परन्तु समस्याओं के मूल में वही कारण रहते हैं।

प्रस्तुत लेख में प्रवासी साहित्य में स्त्री समस्याओं को उदघाटित किया जाएगा।

Lecture Hall-2

New Challenges and Crisis: Revisiting Migrants and Refugee-I

From Sacred to Profane: The Many Dimensions of the 2016 Elections of the Tibetan Diaspora

Dr. Joanna Coelho

Joanna Coelho Assistant Professor Department of Sociology, Goa University

Abstract

The democratisation of the Tibetan political and social system has been

the most important achievement of the Tibetan community in exile. It was bestowed on the Tibetan community as a gift by the Dalai Lama. In 1960, he saw democracy as a tool that could bring about parity, liberty, individual freedom and human welfare. Practically, democracy also facilitated the unity of the heterogeneous Tibetan populace and allowed them to preserve the culture of their exiled homeland. Democracy was meant to be an important mechanism which would guide Tibet's freedom struggle.

Being in exile has added a unique dimension to the practice of Tibetan democracy. It has facilitated the practice of direct democracy. This in turn has strengthened struggle of the Tibetan diaspora to free Tibet from Chinese occupation. At the same time, for an inherently hierarchical community that places the Dalai Lama on a plane higher than that of other mortals, internalising democracy remains a challenge.

Given this context, in this paper I analyse the uniqueness of democracy practiced by Tibetans in the diaspora. My specific focus will be the 2016 elections of the Central Tibetan Administration (CTA). My analysis centres around the transitions that have taken place in the practice of Tibetan democracy. Transplanting Durkheim's distinction of sacred and profane from the sphere of religion to the realm of diaspora politics, I attempt to argue how democracy practiced by the Tibetan diaspora in India, in addition to being a gift from above with noble objectives, also has moved on to incorporating many mundane worldly dimensions that are characteristic of any other democracy. My findings are based on personal observation of the 2016 election of the CTA as well as interviews with various categories of people.

Revisiting the Definition of the 'Partition Refugee'

Dr Pallavi Chakravarty Ghosal

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Abstract

The Partition of the Indian subcontinent forced largescale displacement across the borders in the western and eastern sides of India. A lot of the focus in partition studies has been on the violence in Punjab, or on the difficult process of resettlement and rehabilitation of the 'refugees' in India and Pakistan.

This paper seeks to redefine the category of the 'Partition Refugee'. Official records call these migrants as 'displaced persons', 'migrants', 'refugee'. This is when these displaced persons were welcome into the Indian state, however, many from East Pakistan, were often categorised as 'illegal migrant' at times when migration to the Indian side was seen as not necessary and by extension 'illegal'.

Refugees, on the other hand saw themselves as the rightful first citizens who had sacrificed their all for bringing independence to the country. Hence, the trope of sacrifice, trope of patriotism, sense of betrayal were themes which encouraged these refugees to define their lot in totally different ways.

The paper not only looks at the redefinition of the term 'Partition refugee' rather to aid a closer analysis of the term I look at the ways in which the refugees actually came into India. Thus I will also look at how a whole vast sea of humanity poured into the other side of the border in search of safety and a new home. For this I will look at the different categories of the refugees that poured into the Indian side from Punjab and Bengal. The larger aim of the paper is to show that the universal category of refugee was not altogether a homogenous category in post-partition India and that even at this time of general gloom and despair, there can be delineated neatly a class of 'privileged migrants' and one which was not so privileged. This led to a differential pattern in refugee rehabilitation, not only from region to region (West and East Pakistan), but also for different categories of migrants as well (the privileged and the flotsam-jetsam of life).

Hence, it is this differential pattern of migration of the 'partition refugee' that this paper seeks to analyse, and also attempts to bring to light the various definitions adopted by the Government of India as well as the 'refugee' themselves.

Cities within a City: A Collage of Communal Diaspora in Delhi

Ms. Niyanta Muku

Urban Designer & Architect, World Monuments Fund, India

Mr. Debayan Chatterjee

Urban Designer & Architect, BDP India

Abstract

"Are you your city?" Not the usual question one might ask. But in more ways than one, we are all part of our city, and like a cog in the wheel, each one of us contributes to its identity. The urban environment that makes up cities reflects the complex nature of human interaction as individuals and communities.

Origin of cities can be traced back as a coming together of political, economic and social forces; which transforms it into a land of opportunities. This transformation attracts migrants and refugees to cities, for a better quality of life. With time, migrants and refugees belonging to the same ethnicity tend to conglomerate and form their own communities, in addition to the existing communities of aboriginals. These communities interact with each other and individually become a 'City within a City'.

With the influence of globalisation post the liberalization of Indian economy in early 90's, the Indian cities too are being remodelled 'as world class' cities to function as nodes of global finance in the global South. To achieve this a homogenized planning vision is being floated at the behest of global capital, ushering in a new mapping of the urban by intense gentrification of the urban space and recasting of the urban form and governance. Due to which, the 'Urban' influx in cities after independence, leads to migration from rural areas, migration from forced eviction, migration of refugees to urban areas. And one such case of the city which is witness to migration of people for various reasons is the capital city of India – Delhi.

As a consequence, the overall character represents a gradual fragmentation of territories, increasing socio-spatial inequality and a simultaneous emergence of new/modern activities in specific locales implying an aggravation of 'spaces of difference'. This paper will establish a holistic understanding of how Delhi grew from a singular identity to a co-existence of multiple identities, of how regulations and policies need to address the complex layers and heterogeneity of Delhi to re-emphasise the phenomenon of 'Cities within A City'.

Bangladeshi Immigrants in Assam: Construction of a forced 'Other'

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Abstract

While the experience of the Bangladeshi (Muslim) populace in Assam has been on a constant downturn post the Assam Accord of 1985, the political trajectory behind it has been often neglected and relegated to its core economic constituents. The state, through the exercise of the Weberian logic of monopoly over the use of power, has actively sought to perpetuate the continued friction between the two sets of people- a deeply fractured notion of an Assamese identity, juxtaposed against the evil other of a predominantly Muslim other. In such a scenario, no debates on ideas of multiculturalism or open versus closed borders can seek to offer a full-fledged explanation of the realities on the ground, with the lived experiences of a forced diaspora far outweighing the politics of identification and exclusion of a constructed alien community.

The absence of any double minority phenomenon can be best analyzed through the lens of the state, from above. Faced with the unenviable task of tackling the issues of Left Wing Extremism in the country, the Indian state has sought to bring together these issues under the common rubric of tackling internal security challenges. With the entrenchment of state power in the hands of the Assamese elites, the need to address the problem has gained traction after the 100th Constitutional Amendment of 2015. However, with the acceleration of a divergence between the two communities going beyond the economy to a religious sphere, the future seems uncertain given the political play as the backdrop.

Abstracts

This paper would thus endeavour to tread the fine line in distinguishing between the assertion of an indigenous and unique identity of an Asamese nationalism, versus the process of constructing a specific segment of a (religious) community as the other, all in line with the political power deciphered from the vantage point of a top-down approach.

Challenges to Combat Human Trafficking in India and Its Neighbouring Countries

Saransh Chaturvedi

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Abstract

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 b

प्रवासी कथा साहित्य में मूल्यों की टकराहट (वर्षीय संदर्भ : सुषम बेदी का कथा साहित्य)

वर्षीय संदर्भ

महात्मा गांधी अंतरराष्ट्रीय हिंदी विश्वविद्यालय

अपनी जन्मभूमि से दूर दूसरे स्थान पर रहना प्रवास कहलाता है। प्रवासी व्यक्तियों को लोग हैं जो अपना देश जन्मस्थान छोड़कर बेगाने देश में अनिश्चित समय के लिए जाते हैं और वही बसने का फैसला कर लेते हैं। प्रवासी की स्थिति अनिश्चित होती है लक्ष्य प्राप्त के पश्चात् वह पुनः अपनी धरती पर लौट भी सकता है। दूसरे शब्दों में कहे तो बेगाने देश में रोजगार की तलाश या अर्थिक आर्थिक साधनों को प्राप्त करने की इच्छा में अस्थायी तौर पर रहने वाले व्यक्तियों को 'प्रवासी' कहा जाता है। भारतीयों ने बीसवीं सदी के आरंभ में रोजगार और आर्थिक साधनों को प्राप्त करने की इच्छा से प्रवास को अपनाया और यूरोपीय, अमेरिकी महाद्वीपों में प्रवेश किया। प्रवास के बहुत से विविध आयाम रहे हैं जैसे रोजी-रोटी, सुरक्षा, नवीन अवसरों की तलाश, उच्च आर्थिक साधनों की प्राप्ति, परिवार और संतान के उज्ज्वल भविष्य के लिए व्यक्त अपने देश को छोड़कर दूसरे देश में प्रवास करता है।

प्रवासी चाहे किसी भी देश में रहते हो लेकिन मातृभूमि से दूर रहने की त्रासदी वे सभी अवश्य भोगते हैं। अपने सांस्कृतिक, नैतिक, पारंपरिक मूल्यों आदि को कायम रखने के लिए कठिन परिश्रम करना पड़ता है। प्रवासियों के समक्ष अजनबी संस्कृति में रहते हुए अपने मूल्यों और सांस्कृतिक कषरण को रोकने की एक गंभीर समस्या होती है। भाषा की समस्या, पहनावे की समस्या, नस्लवाद, सांस्कृतिक भिन्नता आदि की समस्या से प्रवासियों को रूबरू होना पड़ता है। इन प्रवासी व्यक्तियों में से कुछ ऐसे होते हैं जो उस परिवेश के यथार्थ को अपनी रचना के माध्यम से समाज के समक्ष प्रस्तुत करते हैं। सुषम बेदी जी एक ऐसी ही सशक्त हस्ताक्षर हैं जो अमेरिका के न्यूयार्क शहर में रहती हैं। सन् 1985 से 2009 तक कोलंबिया यूनिवर्सिटी में हिंदी और उर्दू प्रोग्राम की डायरेक्टर रही। वर्तमान में कोलंबिया यूनिवर्सिटी और न्यूयार्क यूनिवर्सिटी में वजिटिंग प्रोफेसर हैं। अब तक इनके बारह उपन्यास, कहानी संग्रह और काव्य संग्रह प्रकाशित हो चुके हैं। जिनमें 'हवन', 'कतरा बर कतरा', 'लौटना' आदि प्रसिद्ध हैं। बेदी जी के साहित्य में प्रवासी जीवन के नस्लीय भेदभाव, आर्थिक, सामाजिक, सांस्कृतिक, मनोवैज्ञानिक, आदि स्तरों पर होते परिवर्तनों को रेखांकित किया गया है। प्रवास करते भारतीयों तथा उनकी संस्कृति, सभ्यता, रस्मों-रिवाज, पहनावा, खान-पान आदि को कैसे घृणा की दृष्टि से देखा जाता है, उनके साथ कैसे भेदभाव किया जाता है, इन सभी समस्याओं पर सुषम बेदी जी का साहित्य ध्यान आकृष्ट करता है। इसके साथ ही साथ प्रवास के दौरान होने वाले सांस्कृतिक टकरावों के फलस्वरूप जीवन के मानवीय मूल्य किस प्रकार परिवर्तित होते हैं इस ओर भी बेदी जी का साहित्य ध्यान आकृष्ट करता है।

मॉरिषस में प्रवासी भारतीयों का हिंदी साहित्य में योगदान

प्रकाश चंद्र बैरवा

महात्मा गांधी अंतरराष्ट्रीय हिंदी विश्वविद्यालय

मॉरिषस हिन्द महासागर में मेडागास्कर से पूर्व में लगभग 800 कि.मी. दूर स्थित एक द्वीपीय देश है।

इसकी राजधानी उत्तर-पश्चिम समुद्र-तट पर स्थित पोर्टलुई नामक शहर है। हिन्द महासागर का लघु-द्वीप मॉरिषस लगभग चार सौ वर्षों से आबाद है। मॉरिषस नामक इस छोटे से द्वीप का पता सबसे पहले अरब नाविकों को सोलहवीं शताब्दी में यात्राओं के दौरान लगा था।

1715 ई. में जब फ्रांसीसी मॉरिषस पहुँचे तो उन्होंने कृषि कार्य के लिए मेडागास्कर से दास बुलवाएँ। परन्तु ये कृषि कार्य के लिए ठीक नहीं थे जिस कारण भारत से दासों को बुलवाया गया, जो कारगर सिद्ध हुए। 1810 ई. में मॉरिषस पर ब्रिटिश शासकों ने कब्जा कर लिया तथा यहाँ उन्होंने व्यापार के नए रास्ते खोले। मॉरिषस में जो दास प्रथा आरंभ से ही चल रही थी उसे 1834 ई. में बंद कर दिया गया। दास प्रथा पूर्णतया खत्म होने के बाद साम्राज्यवादी शक्तियों के सामने मजदूरों की कमी आने लगी। इसी समस्या के कारण अनुबंधित मजदूर प्रथा का जन्म हुआ। मजदूरों की पूर्ति के लिए भारत से एप्रिमेंट के तहत मजदूरों को मॉरिषस भेजा गया। जिन्हें बाद में गिरमिटिया मजदूर कहा गया। अनुबंधित होते हुए भी इन मजदूरों की स्थिति वहीं थी जो दास प्रथा के दौरान किसी मजदूर की हुआ कराती थी। जो मजदूर इस अनुबंधित मजदूर प्रथा से मॉरिषस पहुँचे वो हमेशा के लिए वहीं के होकर रह गये। ये लोग मॉरिषस में बस अवश्य गए किन्तु इन्होंने अपनी संस्कृति और सभ्यता को कभी नहीं भुलाया। अतः मॉरिषस में आज हम स्पष्ट रूप से भारतीय संस्कृति और सभ्यता को देख सकते हैं।

मॉरिषस में जो भारतीय गिरमिटिया मजदुर गए उन्होंने हमेशा अपनी भाषा और संस्कृति को संजोये रखा। वर्तमान में इन्हीं गिरमिटिया मजदूरों की भावी पीढ़ी भी हिंदी भाषा और भारतीय संस्कृति को उसी रूप में संजोये रखने में सफल रही है। मॉरिषसीय हिंदी बहुभाषा भाषी व विविध संस्कृतियों के समागम के कारण विष्व साहित्य की नवीन प्रवृत्तियों एवं परिवर्तनों की गूँज उसके लेखन में प्रतिबिम्बित होती है। प्रो. वासुदेव विश्वपुदयाल, सोमदत्त बखोरी, अभिमन्यु अनंत, दीपचंद्र बिहारी, रामदेव धुंरधर व प्रह्लाद रामधरण आदि की रचनाओं में इसके स्पष्ट संकेत मिलते हैं। अतः मॉरिषसीय हिंदी साहित्य विष्व हिंदी को पूर्णता प्रदान करता है।

प्रस्तुत लेख में मॉरिषस में प्रवासी भारतीयों द्वारा लिखे गए हिंदी साहित्य पर चर्चा करते हुए हिंदी साहित्य में उसका क्या योगदान रहा है, उसे स्पष्ट करने का प्रयास किया जाएगा।

Parallel Session-5 (11:00 AM to 01:00 PM)

Lecture Hall-1

Migration and Development

Empowered or Engulfed: A Study on the Impact of Migration on the Gulf Wives of Kerala

Dr. Divya Balan

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Abstract

Much has been researched and documented on the political economy of Gulf Migration and the impact of remittances upon the sending societies. However, less seriously explored are the impact of migration upon the family members of the emigrants who are left behind. This study intends to look upon the socio-economic and psychological experiences of the 'Gulf Wives' of Kerala, the southernmost state of India. Gulf wives are a term used to describe married women in Kerala households whose husbands work/live in Gulf countries. Kerala Migration Survey 2011 conducted by the Centre for Development Studies shows that emigration to the Gulf region from Kerala stood at 2.28 million in 2011 and there were an estimated 1.1 million Gulf Wives in the state, running the family and bringing up the children with or without the help of their extended family. The majority of the existing studies on the area maintain that male migration widens women's agency in decision making and managing the family and finances in the absence of a paterfamilias/male head of a family and thereby empower them substantially. However, this study problematizes this finding and attempts to identify the 'weaknesses' the Gulf Wives experience socially and psychologically. This study is an exploration of what life is like as a Gulf Wife of Kerala. It is as well an attempt to identify the reasons that makes the wives stay behind and spend long years separated from their husbands working in Gulf countries. The study intends to map the social pressure upon the Gulf wives, the loneliness they suffer, effects of adolescent child birth, pressure of child rearing, sexual moroseness and the resultant psychological trauma despite whatever economic/social empowerment they have attained. This study underlines that the experiences of Gulf Wives are subjective and variations can be identified regionally, communally as well as social class. 'Gulf Syndrome', as it is called, is multidimensional and hence it has to be studied from an integrated approach which is the methodology of this study.

Redrawing the contours of Diaspora representations: with special implication to Gulf migrants from Kerala

Nimmi I

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Abstract

Besides the growing popularity of Diaspora Studies, understanding the literary and cultural contributions made by certain contemporary diaspora populations who claim past histories of migration remains limited. Diaspora covers a vast array of the population who migrate to different parts of the world. The term 'Diaspora' carry various dimensions beginning from the classical Diaspora of the Jews and their dispersal after the Babylonian captivity, to the contemporary diasporas consisting of African Diaspora, Asian Diaspora, Indian Diaspora, and so on. Histories prove that paradigmatic shifts produce diasporas of one or the other kind. But diasporas define themselves according to their power equations. Diaspora Studies have undergone a fascinating, complex evolution in the last two decades. There was an intervention from various fields of study into Diaspora Studies, including- administration, policy making, social work and the media. The launching of the journal *Diaspora: A Journal of Transnational Studies* in 1991 has also brought into academic debate the inclusion of different immigrant and ethnic communities into the rubric of 'diasporic communities' (Safran et al.). Representations of some diasporas become problematic because of factors like acceptance in the host land, duration of their stay in the host land, the evolution of that group, etc. Reading literatures produced on the life of migrants in the Gulf countries from third world nations helps us to understand their representation in the social, political and cultural life out there. These diasporas contribute in reframing the lines of diaspora creativity within Indian literature and thus establishing a renewed representation in the diaspora community. There is a tendency to privilege Indian diasporas in the West in Indian literature and academia. Thus this paper tries to study the need to transcend this discursive politics of the term 'diaspora' within the Indian context by recognizing and representing diasporas having more realistic experiences then and now. This can be done by enabling studies on migrant narratives that remains unexplored in the regional literature from within India, of people who migrate to the Gulf countries from Kerala.

Socio-Cultural and Religious impact of Remittances in Gujarat from Gujarati Diaspora: An Analysis of few villages in Kutch, Anand and Mehsana Districts

Salu D' Souza

Research Fellow, Centre for Diaspora Studies Central University of Gujarat Sector – 29, Gandhinagar – 382030 Gujarat State, India.

Abstract

The history of international migration has its own saga. Each country could chronicle the international migration of people. India has a unique history of international migration. If we look into the total number of Indian diaspora, which has its presence world over one can assume the struggle that they had in the initial stages to settle in the foreign countries.

Gujarati diaspora that we see as of today tells us from various literature and travelogue the story of becoming one with the host country. Gujarati people in the diaspora have laboured and risen to the present position only through the dint of merit. The prosperity that they had enjoyed as a fruit of their hard labour in the host countries extended to their homeland by sending regular remittances. If we travel across Gujarat, we find the structures, edifices and other tangible material bearing the names of members of Gujarati diaspora. This reiterates the willingness and the genuine philanthropic that the diaspora members had towards their homeland.

Many villages in Gujarat have seen partially maintenance of the village ponds, lakes, streets, parks, playgrounds, cow-shelters, primary schools, RO plants and other places by the villagers with the assistance from the diaspora members. Social activities and cultural tradition are managed and observed due to the generous donations made by the diaspora members. Swaminarayan temples and other deities in cities and villages of Gujarat have received open donation and 'Gupt Dhan'. This is visible in the villages that I visited for my fieldwork in the districts of Kutch, Anand

and Mehsana. My research paper tries to prove with factual evidences that regular remittances from G

Remittances and Economic Growth: Empirical Evidence from Kyrgyzstan

Nurlan Atabaev, Gulnaz Atabaeva and Nargiza Alymku

Nurlan Atabaev, Gulnaz Atabaeva, Nargiza Alymkulova International Ataturk Alatau University

Abstract

In many developing countries, remittance payments from migrant workers have become an increasingly important source of foreign income. Empirical studies that implemented for various countries reveal workers' remittances may have positive, negative or neutral effect on economic growth. This paper investigates the causal link between remittances and economic growth in Kyrgyzstan, by employing the Granger causality test under a VAR framework (Granger 1988). Using time series data over a 20-year period, we found that growth in remittances does lead to economic growth but economic growth does not cause remittance in Kyrgyzstan. The paper also investigates the impact of remittances on key macroeconomic variables such as GDP, consumption, government spending, investment, imports and exports in Kyrgyzstan, by using data belong to 1994-2013 period. The time series regression findings indicate that impact of remittances on consumption, imports and GDP are all positive while that on investment is negative.

"घरेलू समूहों के विकास में अंतरराष्ट्रीय प्रवासन एवं आर्थिक-सामाजिक की भूमिका"

परजना सुरेशराव राजू

महात्मा गाँधी अंतरराष्ट्रीय हिंदी विश्वविद्यालय, वर्धा, महाराष्ट्र

दुनिया भर में प्रवासन और पलायन का इतिहास बहुत पुराना है। जनसंख्या के प्रवासन के पीछे महत्वपूर्ण तथ्य यह है कि प्रवासन विविध सामाजिक एवं आर्थिक और राजनीतिक कारणों से होता है। अब तक प्रवासन को विविध चरणों में देखा गया है, ऐतिहासिक चरण में संधि घाटी सभ्यता, बौद्ध काल और मौर्योत्तर काल में भी प्रवासन को देखा गया है। उसके पश्चात् औपनिवेशिक काल में बड़ी संख्या में भी प्रवासन हुआ था। इसके अंतर्गत सद्धि दोष प्रवासन, अनुबंधित श्रमिक प्रवासन, कंगनी मैसूरी इत्यादिके अंतर्गत प्रवासन को देखा जा सकता है। आज आधुनिक काल में भारत से बड़ी संख्या में प्रवासन वकिसति देशों की तरफ हो रहा है। उसके साथ-साथ आज 90 प्रतिशत से अधिक कामगार खाड़ी देशों में और दक्षिण पूर्व एशिया में रोजगार के लिए प्रवासति हुए हैं।

वशिव बैंक से प्राप्त आंकड़ों के अनुसार सन् 1990 में 155.5 मिलियन जनसंख्या अंतरराष्ट्रीय स्तर पर प्रवासति हुई थी, जो की वशिव की कुल जनसंख्या का 2.9 प्रतिशत था। दस वर्षों के पश्चात् वशिव स्तर पर होने वाले अंतरराष्ट्रीय प्रवासन में वृद्धि देखी गयी। सन् 2000 में अंतरराष्ट्रीय प्रवासति व्यक्तियों की संख्या बढ़कर 178.5 मिलियन हो गयी, उसके पश्चात् सन् 2010 में इसमें और भी वृद्धि हुई है, 2010 में यह संख्या 213.9 मिलियन हो गयी। इससे यह ज्ञात होता है कि सन् 1990 से लेकर सन् 2010 तक वशिवस्तर पर प्रवासन बढ़ा है। जैसे-जैसे प्रवासन में वृद्धि हुई है वैसे-वैसे सामाजिक, आर्थिक एवं सांस्कृतिक में भी वृद्धि हुई है जो राष्ट्र के विकास में उपयुक्त सद्धि हुई है। व्यक्त प्रवासन के पश्चात् अपने मूल राष्ट्र में केवल आर्थिक ही प्रवाहीत नहीं करते बल्कि उसके साथ ही नए विचार, व्यवहार, जीवनशैली को भी अपनाते हैं और यह सब अपने दोस्त, नातेदार एवं अपने गंतव्य राष्ट्र में हस्तांतरित करते हैं। आम तौर पर प्रवासन अधिकतर आर्थिक कारणों से एवं रोजगार के उद्देश्य से होते हैं। अंतरराष्ट्रीय प्रवासन आर्थिक-सामाजिक में वृद्धि कर गरीबी घटाकर विकास में महत्वपूर्ण भूमिका निभाता है। क्योंकि किसी भी राष्ट्र का विकास उस राष्ट्र की सामाजिक और आर्थिक उत्प्रवाह के कारण होता है। इसीमें बेजोड़ वैश्विक सुशासन निर्माण करने की संकल्पना नहिति है।

प्रस्तुत शोध कार्य भारत के महाराष्ट्र से नागपुर, चंद्रपुर, जलगाँव, मुंबई एवं वर्धा इन जिलों से सनोबोल नमूना पद्धति से नमूनों को एकत्रित करके यह शोध कथिया गया जिसमें महाराष्ट्र से हो रहे अंतरराष्ट्रीय प्रवासन की सामाजिक आर्थिक पृष्ठभूमि क्या थी? प्रवासन रोजगार के कारण हुआ, शक्ति के कारण से, या अधिक आर्थिक प्राप्ति के कारण? इनमें रिक्रूटमेंट एजेंसी की भूमिका किस प्रकार की थी? प्रवासन के विकास और परिवार से जुड़ाव इत्यादि बढिओ पर शोध कथिया गया।

प्रस्तुत पत्र में अंतरराष्ट्रीय प्रवासन, सामाजिक-आर्थिक तथा उनका घरेलू समूहों पर किस प्रकार और कतिना प्रभाव पडा है। विकास में इनकी भूमिका, मौजूदा तरीके, अंतरराष्ट्रीय समझ और प्राप्त नषिकर्ष और विकास में उसकी भूमिका को प्रस्तुत कथिया है।

Emigration, Remittances and Its Impact on Indian Economy Sudhaveni Naresh

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Abstract

Migration is not a new phenomenon but globalization has reinforced it. Earlier, it was perceived as a burden rather than as an agent of economic development. Recently, migration is growing interested in scholars because it emerged as an important subject in the international scenario. Emigration has been viewed as the main source of remittances as emigrants send their earnings back to origin country, and India is the best example of it. India is the highest remittance-receiving country in the world with USD 72.2 billion in 2015. Over 25 million Indian diasporas is spread across the world and India has been a source of emigrants for many countries for a long period. They are contributing to both the economies in origin and destination. Indian emigrants are playing a significant role in the economic growth and development of the country by transferring remittances and knowledge. Here, some questions remain unanswered such as what are the main factors which cause people to emigrate? How do international migration and remittances impact of on economic development in India?

In this context, the present paper is to explore the recent trends in Indian emigration and also identify the main reason for the emigration. It also establishes a relation between the pattern of remittance and its impact on socio-economic development in the context of India. The primary survey would be conducted to know the socio-economic conditions of the emigrants after and before emigration. The study proposes to use both quantitative and qualitative research methods for analysis.

Investing in one's homeland: means to negotiate one's identity and belongingness?

Swati Mantri

PhD Candidate Indian Institute of Technology Delhi, New Delhi.

Abstract

Drawing on fieldwork data on the Marwari community of Kolkata city, where Marwari associations – both cultural and religious – have active links with the diaspora community in the United States, the paper shows the ways in which such active links between the homeland and host society is maintained by the community, for instance, by 'importing' priests and cultural artists from Kolkata for the temples in America. Understanding United States as the leading migrant destination and India- the largest recipient of remittances in the world (World Bank Report, 2016), the paper reflects on the pride the Marwari community of Kolkata experiences in the monetary contributions by non-resident Marwari Indians from the United States for economic, social and industrial development in India. 'Hometown as the centre of a network around which personnel, capital, and honour circulate' (Nakatani, 2013), necessitates understanding the significance of one's connection with, and the meaning of homeland for the diasporic Marwari community. The paper therefore questions what constitutes home for the younger generation of Marwaris in contrast to that of the older generation, after being settled for generations outside their native country? Establishment of several temples devoted to native gods of Marwari in the United States, in the recent past, suggest the ways in which these institutions constitute crucial sites for renewing and reinforcing ethnic identities, religious practices, and transmitting one's own culture, values and tradition to the new generations away from homeland. A strong presence of Marwari associations and institutions in the United States signifies the attachment to one's identity especially in a diasporic context. Literature on immigrant communities suggest that an immigrant community chose to identify itself by the community affiliation as the first identifying marker than their being Indian or American. By responding to above questions, the paper would therefore unravel the multiple layers that constructs the diasporic identity of Marwari community in the USA.

Lecture Hall-2

Revisiting Migrants and Refugee-II

Undocumented Migrants, Xenophobia and Violence – The Shameful Legacy of Post-Apartheid South Africa

Prof. Brij Maharaj

University of KwaZulu-Natal

Abstract

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.

Loss and Exile: Refugees' Experiences in Susan Abulhawa's Mornings in Jenin

Dr. Payel Pal

Assistant Professor in English Amity School of Liberal Arts Amity University, Gurgaon Manesar, Haryana

Abstract

Susan Abulhawa's debut novel *Mornings in Jenin* (2006) intricately captures the traumatic vicissitudes of the Palestinian refugees against the historical backdrop of the incessant Israel-Palestine political conflict. Delineating the pathetic turmoil of a Palestinian family across four generations, this novel lays bare nuancedly the brutal histories of the Jewish occupation of the land of Palestine. This paper seeks to study how in portraying the horrific devastations of Israeli forces that led to the uprooting of thousands of Palestinian families since 1948, Abulhawa insightfully uncovers the harrowing experiences of displacement, dispossession and exile that have haunted and paralyzed the Palestinian lives down the decades. Through Amal, the female protagonist, Abulhawa focusses the profound longing for home, belongingness and stability that perpetually distress the refugees. Keeping in view the critical observations made by contemporary writers and thinkers such as Salman Rushdie, V.S. Naipaul and Stuart Hall, this paper will analyze how Abulhawa not only brings to foreground the Palestinian people's problems of homelessness and deprivation but more significantly depicts their interminable desire to return to a homeland of their own, either physically or psychologically. Ironically, Abulhawa portrays that this mourning for the homeland becomes more poignant for the later generations with the loss of territorial/geographical entity of Palestine. Pertinently, this paper will elucidate how Abulhawa's novel can thus be regarded as a crucial intervention in the contemporary diaspora studies, serving as a compulsive reminder to the global community to humanely address and alleviate the predicament of Palestinian people who survive rootless and estranged in different corners of the world.

"Academic immigration" and the identity of the Islamic Republic of Iran

Dr. Tohid Moharrami,

Faculty members at the Institute of Art Culture and Communication Iran. Tehran

Abstract

One of the ways to develop and expand the scope of authority and influence of the country's strategic depth of cultural and social practices in international engagement. The student exchange and education and training among these is the youth of other countries.

But adopting this policy is not without problems. In fact, immigration patterns, different societies have different consequences. In some forms migration, internal resistance is reduced and fragile identity.

And in some models enhanced external cultural and social interactions with increased immigration provided the host community. Between the elite and attract talented youth in the targeted admission to study other communities are in a special position. Past years, the issue of interaction opportunities with overseas construction experts of various scientific point of view the important issues such as social sciences, strategic management and political science.

This method is an applied research development, and aims to study the impact of immigration and national identity in the Iranian immigrant community and the host community that is studied. At Imam Khomeini International University in Qazvin and Mustafa has been studied in Qom.

Accordingly, in this article we have tried interaction "academic immigration" and identity in cultural and social factors in the Islamic Republic with the results of studies done for scholars explain. An overview of the results; Strategies to protect and promote Iranian-Islamic identity in touch with "academic immigration" Islamic Republic have components of culture, social identity being the center of attention is still including factors such as guardianship leadership, authority, The existence of Islam and Shi'ism maintain and develop the core values, appropriate administrative organization and the increasing influence of Islam and Shi'ism in the world and other elements of "Iranian-Islamic identity" be considered.

Conflict Induced Displacement and State Response in the BTAD Areas of Assam

Stutima Basistha and Moushumi Dutta Pathak

Stutima Basistha, Gauhati University, Moushumi Dutta Pathak Arya Vidyapith College

Abstract

The aim of the study is to understand the problems faced by the IDP's inside the camp and the intervention of the state in solving such problems and to find out whether the state has been able to give long term solutions.

Internally Displaced People are "persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in order to avoid the effects of armed conflict situations of generalised violence, violations of human rights or natural or human made disasters, and who have not crossed an internationally recognized state border according to guiding principles on internal displacement of IDMC (Internal Displacement Monitoring Centre). Involuntary departure and the fact that the individual remains within his/her country are the two defining elements of an IDP. The first element distinguishes IDPs from individuals who left their homes out of choice and could have otherwise safely remained where they lived. The second element explains why IDPs are not refugees. Refugees, by definition, are outside their country of nationality or habitual residence. In other respects, however, both categories of displaced persons often face similar risks and deprivations.

Worldwide there are 25 million internally displaced people. Violence causes millions of people to flee their home every year. The resulting displacement crises not only create logistical and humanitarian nightmares, this crisis also threatens international security and risks the lives of displaced people, aid-workers, and peacekeepers.

As already mentioned above that there are around 25 million IDP's all over the world, I will have to narrow down my study to a particular area to have an overall understanding of the problems and challenges faced by the IDP's. Thus, I chose to conduct my case study in Assam.

North-east India has been experiencing severe internal displacement since it entered into the post-colonial phase over the past five decades. It also received a steady flow of refugees from neighboring East Pakistan/ Bangladesh, Tibet and Myanmar, fleeing political, social, economic, ideo-

logical and environmental persecution. In recent years, however, another problem that has been engaging the attention of social scientists and policy analysts is that of internal displacement.

Society in Assam has historically been multi-racial, multi-religious, multi-ethnic, multi-caste, multi-class and multi-lingual in composition wherein the Assamese people have constituted the majority national group. Sociologically speaking, Assam's society has been extraordinarily plural in its composition and highly uneven in structure. Here Assam is conceptualized as a periphery within a larger periphery (India) in the global context. Its peripheral location and its resultant under-development and distorted political response to underdevelopment have made the society in Assam perpetually vulnerable to various kinds of violence, conflict and displacement.

Assam is again a big area to study about the IDP's. Thus, to make my study a successful one I decided to take up Kokrajhar district of Assam as my field area where a recent ethnic violence took place between two indigenous communities, the bodos and the muslims, and to witness t

The Role of NGOs in combating Human Trafficking and supporting trafficked persons

Vijay K. Swain

Mayurbhanj, Odisha

Abstract

SPAR India is a NGO work against trafficking in human beings, with currently in border areas of West Bengal. Despite the fact that there is little reliable data on trafficking in human beings, it is evident that thousands of persons are being trafficked within, to and from border areas every year. Trafficked women, men and children are exploited and forced to work or offer certain services under exploitative and often slavery-like conditions. Another trend in the last few years is an increase in the number of men identified and referred as trafficked persons. Whilst the majority of trafficking cases identified in and from the border areas are still for the purpose of sexual exploitation, increasingly cases are identified for other purposes than sexual exploitation.

The rural people belong to the below poverty line and the people living in border areas are prone to Human Trafficking. The causes behind Human Trafficking into personal cause, social or institutional causes (ex. dowry) and structural causes (ex. unemployment, poverty, illiteracy, parentlessness etc.) and mentioned that trafficking is due to any one of the causes or combination of two or three.

NGOs in rural areas, similar to other actors in the anti-trafficking field, are to a large extent dependent on the environment they work in. There are numerous external factors contributing to human trafficking which they cannot change or solve, including changes in the social, economical and political situation. Apart from improvement in socio-economic condition of the people, a concerted effort should be made by the CSOs, NGOs and the developmental organisations to make people aware of the various aspects of the issue and also to make them involved in curbing the problem.

Displacement of Urban Middle Class Experience from the City of Joy

Atanu Bose

Ph.D. Scholar (Registration no. 725 dated 18.12.2014), Department of Political Science with Rural Administration, Vidyasagar University, Midnapore

Abstract

Though Kolkata stated as the city of joy, but from a long past, it emerged as totally opposite. Development, industrialization, urbanization, migration, better access to modern facilities and life style etc influence people to migrate into mega cities, Kolkata is one of the example. In the mean time due to creation of military installation, airport and its expansion, industrial plants, weapon testing grounds, railways, road development, urban development projects, conservation projects etc, middle and lower middle class people of Kolkata face such forced displacement in the name of development are often helpless, suppressed by the power and

laws of nations. Like other mega cities Kolkata also face another problem at the time of rehabilitate and resettle the dislocated people at the different part of the city. Present work is concentrate to understand how the displacement procedure had been done? What kind of problem dislocated people face? Can given compensation fulfill their requirement?

Hill to Plain: Causes and Impacts of Internal Migration of Indigenous Peoples in Bangladesh

Basu Mitra Chakma

University of Chittagong, Bangladesh

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.

Parallel Session-6 (01:45 PM to 03:45 PM)

Lecture Hall-1

Diaspora and International Politics

Hinduism in South-East Asia

Dr. Sukhdeep Singh

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Abstract

India had established trade, cultural and political relations with South-east Asian kingdoms in Burma, Thailand, Indonesia, Malay Peninsula, Cambodia etc. During the height of Hinduism and Mahayana Buddhism in Southeast Asia, animism was an important alternative that appealed to ordinary people. Angkor Wat, in Cambodia, is one of hundreds of Hindu temples in Southeast Asia. Cambodia was first influenced by Hinduism during the beginning of the Kingdom of Funan. Hinduism was one of the Khmer Empire's official religions. Many of the early kingdoms in South-east Asia, starting in the first half of the first millennium, adopted and adapted the specific Hindu texts, theologies, rituals, architecture, and forms of social organization that were suitable to their times and conditions.

The present paper focuses on Hinduism spread over mainland South-east Asia. Mahabharata, Ramayana, Sanskrit, Ayurveda, Hindu values, meditation, Hindu festivals, Hindu almanac, our puranas, dance, music, sculpture and arts remain the bedrock of the culture and existence of South East and Far East Asian countries for the past two thousand years.

The whole of South East Asia as a region has evidence of Brahmic scripts being used at various times during their history, the languages full of loan words from Sanskrit and other Indian languages, and there remain Hindu minorities all over the region. As the story became embedded into the life and culture of Southeast Asia peoples, they created their own versions that reflected their own social aspirations and ideological concerns. The majority Buddhist and Hindu societies of Southeast Asia are not traditionally associated with conflict and intolerance. Yet recent years have seen a surge in international reports of religious tensions and violence by Buddhist and Hindu majorities towards Muslim minorities in the region.

This cult was finally abandoned when the countries of South-east Asia were converted to Theravada Buddhism or to Islam. But Thailand and Cambodia have continued to appoint groups of brahmins for Royal and State Ceremonies.

The emergence of long distance international displacements and restrictive migratory laws: a review of legal written expressions based on racist and national discrimination

Dr. Luciana L. Contarino Sparta

University of Buenos Aires (Argentina) Department of History Section of Asian and African Studies

Abstract

The growth of overseas and international migration movements since late 19th century gave birth to legislation that regulated and restricted the entry in Europe –the United Kingdom in the first place-, the United States and other countries whose governments or intellectual elites considered themselves as part of Western civilization, as it happened –and still happens- in some South American territories. Although the acceptance or rejection of immigrants have been related to unsteady labour demand, it is also true that they became desirable or undesirable taking into account culture and national patterns. This position implied to look down on people who proceeded from non-industrialized societies and especially on those who had their origins in colonized countries or were descendants of enslaved men and women.

Their access to potential host countries was restricted while racialized archetypes were constructed in order to marginalise or invisibilize migrants who have been allowed to settle down, but whose civil rights were denied. African and Asian people have been the favourite target of these politics that segregated people and limited their access to citizenship considering their phenotypical and culture characteristics. The purpose of this paper is to review international migratory legislation that began to be elaborated more than a century ago giving written grounds to social discrimination based on race, ethnic and national origins. Even though this legislation was mainly abrogated during last century, it contained an ideology that survived and arose claims in search of equality recognition. As a consequence, repression emerged, but also civil rights struggle that became a seed for later affirmative action laws.

International Migration: Challenges of Indian Labours in Foreign

V Harrieya

Research Scholar, CSSEAS, University of Madras

Abstracts

The International Migration is based on Globalization, Economic Crisis, Social inequality and other reasons which happened by internal Migrants of critical to the livelihoods of people, especially the poor areas tribal people, socially deprived groups people. The Migrated labours frequently challenging and involves longer working hours, poor living and working conditions, social isolation and poor access to basic amenities because of the economic and social condition of their family.

In India, most of the middle class and lower class people are migrating to Gulf and Southeast Asian countries for different category of jobs; hence they are migrating with proper and improper knowledge and links. In this concern the both groups migrating based on family intention, which means, most of the people are migrating based on family situation and social presser, even though if have been some other reasons. for an example the people went to abroad from a middle class or lower class family through some agencies without any proper support and background for some years to do jobs even though if he not satisfaction, he may return back to own country because of disappointment.

In this circumstance, the employee who return from abroad he never share with family about workload and difficulties were happened in working place, but their family and relations estimation of engaging luxury life and also enjoy themselves. The employee their money which he earned previously it will end and their psychologically will not engage to do the same job (whatever he did in abroad) in their own country because of their family relations, friends and entire society giving presser to forcing

them for job in foreign country, based on social value of ego and prestige issues, in this circumstance many low category employees are re-migrating towards foreign countries for jobs. However, it must be kept in mind that migration is livelihood necessity and it provides gainful, productive employment to millions of our youth.

Facilitated schemes for naturalization of the members of diasporas and international law

Oscar A. Lema Bouza

European University Institute

Abstract

Nationality is 'the most pervasive legal bond between a state and an individual'. Although most persons acquire nationality at birth, naturalization is also a common way to do so. In this paper I answer the question of what limits international law imposes on naturalization, particularly on the facilitated schemes applied to diasporas.

By recognizing a person as a national, a state formally acknowledges a tie which creates rights and duties for the person and the state, as well as for states vis-à-vis other states. More and more states are enacting laws to enhance their ties with their diasporas. In such a framework, states can use nationality to affirm their normative competence, directing their laws only at nationals abroad. Therefore, nationality is often used to establish a formal link with diaspora populations, and it is a crucial aspect of diaspora policies.

Although nationality was once considered 'the last bastion of national sovereignty', international law now imposes some limitations and the states do not have absolute discretion. The most well-known is the requirement of a 'genuine link' between the national and the state. In this paper I analyze how these limitations impact the regulation of naturalization for diaspora policy. In particular, I examine the legitimacy of schemes facilitating the acquisition of nationality by members of diasporas, particularly those who could have lost their genuine link with the motherland long ago, such as the Sephardic Jews in Spain and Portugal. In an era of growing monetarization of passports, and possible instrumental use of nationality, this paper's conclusions also have broader implications, as the key aspect remains the existence of a genuine link. This renders the paper relevant not only for understanding diasporas, but also for studying nationality in general, and the new interest that international law is showing in it.

Migration Processes in the Arab Middle East: History and Current Trends

Sidorova Elena

Nizhny Novgorod Lobachevski State University Institute of International Relations and World History Associate Professor

Abstract

Today, Europe is experiencing an acute crisis of migration in recent history substantially due to events in the Middle East. Despite the Arab spring of 2011, these problems reflect developed to date trends of migration policy in the Arab world. Many of them have their roots in Arab history. So, if before the collapse of Ottoman Empire, it was in the nature of internal displacement within a common social-cultural space, in 20th century began emigration to other countries, which led to the formation of the Arab Diaspora. There were significant differences between the countries of North Africa (Maghreb) and the Eastern Mediterranean with Egypt (Mashriq). Thus, in the Mashriq the modern migration is often the result of conflicts. It prompted to a significant proportion of refugees among migrants and replacement migration. In contrast to the eastern part of the Arab world in Maghreb under conditions of previous colonial period, labor migration had originally a European orientation and dominated by economic factors. Until recently in the research literature usually ignores the exception of Gulf countries that Arab countries are host societies. As research tools used qualitative and quantitative methods for the analyses of narrative sources and statistical data. The basic conclusion is that trends of migration in the Middle East are complex multidirectional phenomenon caused by the logic of previous development. Being a complex

hierarchical system, it proved to be vulnerable to social upheaval, and the prospects of its development were threatened.

Voting Rights in India to Non-Resident Indians: A Legal Perspective

Tushti Chopra

Ministry of Law and Justice, Government of India, New Delhi

Abstract

Human rights are basic, inalienable, interdependent and universally recognized rights those are sine qua non for existence and growth of any human being to be his best self. These human rights are to be enjoyed by all human beings by virtue of being human, irrespective of the place they belong. However, certain humans who immigrate (due to manifold reasons) are denied these fundamental rights including the most important democratic right to vote. Migration/immigration can never be a justification to reduce a person to a non-person. As per law, 'ordinary residence' in constituency is a pre-condition for being registered in the electoral roll. However, for Non-Resident Indians the election law was relaxed in 2010 bestowing right to vote even in cases of non-residence in India. Non-Resident Indians (NRIs) are unable to exercise their valuable right to vote mainly due to lack of resources and time to travel back to India. Such tacit denial of right to vote has been challenged before the court of law. The Government is considering alternative methods of voting for NRIs such as e-postal ballot, proxy voting etc. It is high time that the law is amended to remove legal complexities that impede the exercise of right to vote. The Researcher in the paper would come up with suggestions for ensuring effective exercise of right to vote of Non-Resident Indians.

प्रवासी साहित्य में सामाजिक - सांस्कृतिक संघर्ष (वर्ष 1990-2010: अर्चना पैन्थली के उपन्यास)

आभा मालिक

एम. फिलि. हिन्दी साहित्य, महात्मा गांधी अंतरराष्ट्रीय हिन्दी विश्वविद्यालय, वर्धा

वर्तमान काल में हिन्दी साहित्य में जहाँ एक ओर सतरी-वमिरश, दलति-वमिरश, आदवासी वमिरश, अल्पसंख्यक वमिरश आदि चर्चा हो रहे हैं, वहीं प्रवासी वमिरश भी उभर कर अपनी चमक बखिर रहा है। प्रवासी साहित्य ने वगित दो दशकों में अपनी विशिष्ट पहचान बनायी है। भारतीय मूल के वदियों में रहने वाले लेखकों के सृजनात्मक लेखन को प्रवासी साहित्य कहा जाता है। उपलब्ध आंकड़ों के अनुसार वदियों में प्रवासी भारतीयों की संख्या दो करोड़ चालीस लाख बताई जाती है। ये प्रवासी भारतीय सुख भवषिय की खोज में वदियों गए थे और फरि वहीं बस गए। इन प्रवासियों को दो वर्गों में वभाजति कथिया जा सकता है - पहले वर्ग में वे भारतीय हैं जो 19वीं सदी के प्रवारद्ध से 20वीं सदी के प्रवारद्ध तक मारशिस, गुयाना, त्रनिनाद, दक्षिण अफ्रीका, सूरीनाम, फर्जि आदि देशों में गरिमति के रूप में वदियों एजेंटों द्वारा खेतों में काम करने के लिए बहला फुसलाकर, सुख भवषिय का सपना दखिाकर वदियों ले जाए गए थे। दूसरा वर्ग उन प्रवासी भारतीयों का है जो 20वीं सदी के उत्तरार्ध में समान्यतः भारत के स्वाधीन होने के बाद वकिसति देशों में यथा अमेरिका, ब्रिटन, कनाडा, जर्मनी, पुर्तगाल, डेन्मारक, फ्रांस और खाडी आदि देशों में शकिषा अथवा बेहतर भवषिय और आर्थिक उन्नति की तलाश में गए। नए देश में इन लोगों को, स्वयं को स्थापति करने के संघर्ष के दौरान जो अनुभव प्रापत हुये, उन अनुभवों को उन्हीने लेखन के माध्यम से अभवियकत कथिया। वर्तमान में अनेक प्रवासी भारतीय, साहित्य लेखन में रत हैं और प्रतषिठति साहित्यकार के रूप में प्रसद्धि हैं। ऐसी ही एक रचनाकार है अर्चना पैन्थली जो मूलरूप से देहारादून की हैं परंतु वर्तमान में डेन्मारक में रहती हैं और पेशे से अध्यापिका हैं। अभी तक उनके तीन उपन्यास - 'परविरतन', 'वेयर डू आइ बलांग' और 'पॉल की तीरथयात्रा'। उपन्यासों के अतिरिक्त उन्हीने अनेक कहानियाँ और लेख भी लिखे हैं। अपने उपन्यासों में लेखिका ने परेम, मानवीय संवेदना, भारतीय आप्रवासियों की जीवन-शैली, संघर्ष, दुवधिएँ कठनिाईयां, सोच-वचिार, दो संस्कृतियों के बीच उनकी जुझ व आप्रवासन की समस्याओं को दर्शाया है। तरककी के इस दौर में, सभ्यता और अधुनकिता के बीच तालमेल बनाने की होड़ मची हुई है। इस दौर में परिवारों का ढांचा भी बदल गया है। बदलते हुये समय और उसके साथ नरितर परविरतनशील मानव मूल्यों को भी लेखिका ने बडी कुशलता से दर्शाया है।

Lecture Hall-2

Contestation and Conflicts

Diaspora, Cultural Transformation and Social Ecological Transitions in Coastal Goa, India

Prof. Ganesha Somayaji

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Abstract

Coastal Goa, which was ruled by the Portuguese for 450 years, started to experience globalization much before the concept globalization became the buzzword to explain the social conditions of late modernity. Way back in 1880s when the British Shipping Companies started to recruit sailors and officers on board ships, international migration started in Goa. People from coastal Goa also migrated to such British and Portuguese colonies as Kenya and Macao. Migration to the Gulf and migration to Europe through Portugal characterized the 20th and 21st century diaspora in Goa.

Colonisation, Lusitanisation, and diaspora were harbingers of economic changes and cultural transformations in coastal Goa. In fact, these three processes introduced modernity to Goa. The coastal belt of Goa comprising three old conquest talukas has nurtured a culture of diaspora which is the axial issue of this paper. In the coastal talukas of Goa going abroad or working onboard ship for livelihood has become a way of life which I conceptualise as a "culture of diaspora". Elucidating this concept through field examples is one of the theoretical objectives of this paper. On account of the diaspora a number of cultural transformations are taking place which will be identified and discussed in this paper. Ecological and social ecological transitions have raised several concerns in coastal Goa whose elucidation is another objective of this paper. The interpretations and arguments of the paper are based on my field visits.

Two States: Meo Diaspora in Pakistan

Abhay Chawla

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Abstract

Meos are Inhabitants of a region in North-west India in between the cities of Delhi, Agra and Jaipur, in a region which was called Mewat. There are multiple theories on the origin of Meos and how they came to inhabit Mewat. Even though today they follow Islam as a religion they trace their origin from Rajputs and still maintain the pal/gotra system of the Hindus. The process of conversion happened over a few centuries due to various factors.

Towards the end of the British rule as India was gaining independence and the country was being partitioned the hardening of the communal forces led to riots breaking out in the princely states of Alwar, Bharatpur and adjoining areas leading to pushing out of Muslim Meos into British Gurgaon. This communal frenzy then got a large number of them to migrate to Pakistan. It was due to the efforts of Chaudhary Mohammad Yasin Khan and Mahatama Gandhi who visited Mewat that assured the Meos and the rest decided to stay and not migrate.

The Meos who migrated were made to settle in the area adjoining Lahore and Kusur district of the modern day Pakistan. Many families were broken up with part of the extended family migrating while a part deciding to stay back in India.

This paper is a part of an ongoing study of Meos and intends to document the narrative of one such family in Mewat, Haryana which separated during partition with one part of the family migrating to Pakistan while the other staying back and who still maintain ties. The data was gathered using primary and secondary sources. While the primary included interviews with the members of the families in India and Pakistan the Secondary sources include partition literature on the Meos. The paper explores the modalities of maintaining ties across an international border with the two nation states of India and Pakistan in a constant state of strife. The paper then goes on to find the role of technology in the Meo Diaspora connect with home.

Hijabs and Beards: Cultural, Religious, Ethnic identities and conflicts in the Muslim Diaspora

Amina Hussain

Junior Research Fellow at the University of Lucknow, Uttar Pradesh,

Abstract

Post 9/11, the subsequent war on the terror and the rise of Islamophobia has led to an extreme rhetoric of cultural intolerance. The word Terrorism

has become synonymous with Islam and the western media representations of muslims and Islam as the 'other', radical, alien race incompatible with the western idea of civilization has made the Samuel Huntington's theory of the 'clash of civilization' seems real in the form of hardliners like Donald Trump with their explicit anti muslim sentiments and policies.

My paper aims to explore and interrogate such stereotypes in the wake of growing xenophobia and islamophobia, with the unthinkable Brexit (Britain exit from EU after the referendum, 2016), mainly on the premises of immigration control at the time when the globalisation and multiculturalism are extolled as the only way forward for a plural progressive society, one does wonder where does this one of the largest cultural and religious also most vilified diaspora stand in the west.

In examining muslim diaspora I will highlight the most neglected fact or let's say the most horrid western assumption that muslim diasporic community is a monolith, completely overriding their cultural, ethnic and racial variables thereby ignoring the internal differences and the growing dynamism in the community. The ban on the hijab in France, growing number of racial attacks in US and the increase in the anti muslim fiction like Ian McEwan's Saturday, Don DeLillo's Falling Man and Updike's The Terrorist negotiate the Muslim characters as fanatic 'other', reinforcing the cultural typecast. In an interesting 'writing back' analogy, we see an arresting trend of muslim diasporic writers's with the more nuanced and profound analysis of the muslim diasporic experience in the novels like The Reluctant Fundamentalist by Mohsin Hamid and many more.

The paper will also reevaluate Multiculturalism in theory and practice along with the process of immigrant's integration and assimilation. Though Muslim Diaspora in the West is a thriving community beset with its unique opportunities and challenges, the concept of migration itself is neither new nor alien to the community. The Islamic concept of hijrat (migration) or diaspora is very central to the very evolution of the early muslim communities and hence makes diaspora an ingrained experience.

Trail of Social Evils from India to Other Countries: The Darker Side of Indian Diaspora

Samina Rehman

Research Scholar (Ph. D) Department of Sociology, Jawaharlal Nehru University (JNU), New Delhi Samina Rehman

Abstract

The main objective of the paper is to examine the importance of 'caste identity' and 'gender asymmetry' among the Indian diaspora. The common perception concerning the Indian diaspora is linked to the transformation of cultural practices that do not involve the social practices that are considered detrimental to the society commonly practised in India. However, various literature reveals that from caste discrimination through forced marriages to sex-selective abortions, insistence for male child, dowry are entrenched practices among sections of the Indian diaspora pose continuing challenges. In this context, the research paper explores the reasons for the prevalence of transnational caste based discrimination and gender violence that is deeply embedded among the Indian diaspora. The paper also argues that both caste distinction and violence against women is an increasing phenomenon which is mostly attributed to the amassed diaspora communities. The paper is based on the secondary sources thus it looks into the various literatures available on the three countries- U. K, USA and Canada since these countries host large number of Indian diaspora and has laws that deal with caste prejudice and gendered practices. Caste discrimination and gender disparity permeates the entire diaspora community the issue which are taken by the government of the host countries and diaspora groups that have emerged to combat the evil practices. The paper looks into the pivotal role played by these organisations and government in transforming the social evils practiced from an individual, private matter into a public issue.

Rehabilitation of the Partition-Displaced in the Brahmaputra Valley of Assam, India: How far Social Security was extended?

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Abstract

The declaration of Independence of India in 1947 predated the demise of colonialism in this country. In the ashes of the colonial break-up emerged two successor states of India and Pakistan that was created with the Partition of British India. With one single stroke of the 'Cyril's Scalpel', the homeland of a large section of the native population became an alien territory. The territorial demarcation on religious lines strove on communalism to bring the resultant division of hearts among the different religious groups. The result of such a vivisection was visible in the large scale uprooting and movement of population across the newly constituted borders of Bengal and the Punjab. Hostile circumstances in East Bengal/ East Pakistan virtually forced the Bengali Hindus of the region to migrate to different directions of India searching for security. It was in such desperate search for security that the Brahmaputra Valley of Assam appeared as a haven for a large group of displaced Bengali Hindu migrants.

The displaced to the Brahmaputra Valley were in immediate need of food, shelter, medical aid and money; necessities that fell within the purview of the term relief. Relief involved provision of food, clothing, accommodation, sanitation, medical treatment, administration of camps etc.. But a simultaneous requirement included rehabilitation measures for the displaced. It involved long-term programme in pursuance to their permanent rehabilitation and therefore could not be divorced from various reconstruction and development schemes. 'Rehabilitation' as the dictionary defines the word is the process of re-instating or re-establishing one in the esteem of others. Rehabilitation implies the restoration of lost livelihood. Resettlement refers to physical relocation of the displaced people. Rehabilitation is thus said to involve certain measures of permanent resettlement.

My paper with the help of primary sources would focus on the relief and rehabilitation policies as chalked out by the Government of India in relation to the Partition-induced displaced Bengali Hindus to the Brahmaputra Valley but with ample field-work would seek to move into a domain of empirical reality wherein it would embark to scrutinise the initial plans and schemes laid out by the Government and were found to be exclusively in 'black and white'. The response of the State of Assam and that of the corresponding society to the rehabilitation policies that was drawn out was considered to be indifferent. Therefore, through this effort an attempt has been made to understand the dichotomy that existed between the state and the society as regards the execution and implementation of the relief and rehabilitation schemes. The inadequacy of institutional frameworks to ensure full justification of the notions of humanitarianism emphasizing on the principles of care, kindness and hospitality would be reviewed. Added to it was the ethics of responsibility to the displaced sufferers that was also required to be addressed. It was found that the Convention Relating to the Status of Refugees held in 1951 at Geneva was meant

exclusively for the European Union and did not consider those who had fled homes in the wake of decolonisation and emergence of new states in South Asia in 1947. Nor was the UNHCR established to take care of the victims of Partition in the east and west.

Political Culture and Migrant Phobia in Assam

Dr. Pallavi Deka

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Abstract

Assam, a state at margin is a gateway to the north-eastern states of India that shares international border with countries like Bangladesh, Bhutan, Myanmar, China and Nepal. By virtue of living aside such long international boundaries, north eastern region is more susceptible for human flows in and out of the geographical boundary. However, while in-migration to the area is commonly claimed, the outmigration possibility is rarely being investigated. The reasons are being quite well analysed in migration theories (Lee; Marshal). People as workers and settlers have come to this area from neighbouring countries; however, their number is quite visible in case of Bangladesh (earstwhile East Bengal and East Pakistan), Nepal and Bhutan. History is also witness to people coming over even from China and Myanmar (Burma).

Assam, among other states of north eastern India has been the highest recipient of migrants (mostly illegal) from across the borders. However, a migrant coming over from present Bangladesh and its earlier versions is the main cause of unrest in the political and social milieu of Assam. The genesis of human flow started on behest of British for cultivation of barren lands in order to boost up tax regime of the Raj. Then the issue was objected only by few; but due to large scale available resources common people of Assam did not raise much concern.

In the post-independence period, with respect to 'Bhasha Andolan' and then during and after Bangladesh war of independence, the matter became highly politicized and became the cause of widespread debate in public domain as it stroked the emotive subject of language and cultural supremacy. Thus started a sentiment of migrant-phobia in the overall socio-cultural paradigm in Assam. At present starting from few decades back, the migrant phobia has taken a turn to a more dangerous turn to Muslim migrant phobia; spinning a more ethnically politicized state to a communally politicized state.

The study aims to focus on the political exclusion faced by internal migrants within the country.

Participant's Profile

Abha Malik

Abha Malik did her B.A.(2013) and M.A.(2015) from university of lucknow, Lucknow. Currently she is doing her m.phil degree from MGAHV, Wardha on topic 'Vah Bhi Koi Des hai Maharaj' me "poorvottar ka samajik yatharth". She has been actively taken part in various national and international seminars and conferences and presented various research papers. She is qualified for Junior Research Fellowship granted by UGC (june 2015)

Abhay Kumar Chawla

Abhay Kumar Chawla is a visiting faculty in the University of Delhi. He has been teaching Journalism and Mass Communications in various colleges at the university for over a decade. Abhay has diverse experience in the corporate, development, media and the NGO sectors and has presented papers on myriad topics in many national and international conferences. An Electronics graduate from IIT Varanasi, Abhay switched from the corporate IT sector into media and subsequently academics. He managed and published a registered magazine and an online news site. He did his PhD from IGNOU on "Marginalization, Mobile Telephony and consumption of New Media: A study of Meos of Meowat, Haryana."

Aditi Jana

Aditi Jana is a Ph. D research scholar at Vidyasagar University, in the Dept. of English and working on diasporic poetry. Her areas of interest are Indian English Poetry, Postcolonial literature and Literary theory. She participates in seminars, conferences, writing articles in books and journals. She teaches in a Govt. sponsored Higher Secondary school in West Bengal. Besides this, she also teaches as a guest lecturer in a college in the regular PG section. Her articles have been published in several national and international journals.

Ahmed Saad Aziz

Ahmed Saad Aziz, has B. A. in English from Al Qadissyah University, Iraq in 2003 and M.A. in English Literature from Osmania University India in 2008. He is currently pursuing PhD in English Literature from EFLU /Hyderabad since 2013 till date. He is working on Arab Diasporic, Women Writers Issues and Concerned. He has a permanent post as an Assistant Instructor in Department of English, College of Education, Alqadissyah University.

Amanda Pinheiro de Oliveira

Amanda Pinheiro de Oliveira is a second-year PhD student in Global Studies at the University of California-Santa Barbara. She holds a Master's Degree in Latin American and Latino Studies from the University of Illinois at Chicago (2012) and a Bachelor's Degree in Social Communication and Journalism from the Universidade Estácio de Sá in Rio de Janeiro, Brazil (2008). Amanda's specialization area is Global Governance, Immigration and Global Migration Policy. Her current project investigates the dy-

namics behind the transformation of emerging countries into humanitarian superpowers, with specific focus on the consequences of this process for immigrants and refugees in Brazil and Latin America.

Amandeep Kaur

Amandeep Kaur has had a consistently brilliant academic record, a First class in B.A. Hons. in Geography and a First class in the M.A. in the Department of Geography at Panjab University, Chandigarh. She has qualified UGC-NET-JRF in 2013 and doing research in the area of migration. Besides research work she has also attended various national and international conferences. She is teaching children of 17-18-year age group at govt. model school in Punjab. She is extremely organized, reliable and well versed with the latest geo-spatial technology. She has consistently demonstrated an ability to rise to any challenge that she must face. She has the ability to critically analyze and interpret data. She can also convey her opinion effectively. Her main areas of interest are gender based migration and migration of health workers.

Amba Pande

Amba Pande is with Centre for Indo-Pacific Studies, School of International Studies, Jawaharlal Nehru University, New Delhi. She did her PhD from School of International Studies, JNU. Her research focus has been Indian Diaspora and International migration and she has published various articles in National and international journals. She has also been a visiting faculty/scholar at University of Amsterdam (the Netherlands), University of South Pacific (Fiji) Otago University (New Zealand), National University of Singapore and Australian National University.

Amina Hussain

Amina Hussain is a Junior Research Fellow in the University of Lucknow. She postgraduated from Delhi University, Sri Venkateswara College. She also worked as an Assistant Professor at Amity University, Lucknow Campus in the School of Languages. She has taken part in numerous national and international seminars and conferences. She is pursuing her PhD in the 'Diaspora, Culture and Identity' and her key areas of interest remains cultural studies, women studies and Fourth World literature.

Ana Margheritis

Ana Margheritis is Reader in International Relations at the University of Southampton and Associate Fellow at ILAS, School of Advanced Study, University of London. She previously worked at University of Florida, The Fletcher School of Law and Diplomacy at Tufts University, and Tulane University in the US, as well as Universidad Torcuato Di Tella in Argentina. She also holds visiting positions at Columbia University, University of California at San Diego, Getulio Vargas Foundation in Rio de Janeiro, ITAM in Mexico, University of Milan, CERI at Sciences Po in Paris, CEACS at Juan March Institute in Madrid, and FLACSO Ecuador. She is the author of Migration Governance across

Regions: State-Diaspora Relations in the Latin American-Southern Europe Corridor (forthcoming); Argentina's Foreign Policy. Domestic Politics and Democracy Promotion in the Americas (2010); Ajuste y reforma en Argentina, 1989-1995: La economía política de las privatizaciones (1999), and volume XI of Historia de Las Relaciones Exteriores de la República Argentina, 1943-1989 (within a series of fifteen volumes, with Carlos Escudé et al., 1998). She is the editor of the book Latin American Democracies in the New Global Economy (2003) and former Contributing Editor to the Handbook of Latin American Studies at the US Library of Congress. Her peer-reviewed articles have appeared in a wide range of journals in Europe, North and South America.

Anita Sharma

Anita Sharma has been teaching English to U.G and P.G classes since 1989 in various colleges belonging to Maharashtra and Himachal Pradesh. At present she is teaching at Govt. College, Theog, Shimla (H. P). She did her schooling from different Kendriya Vidyalayas belonging to various states in India because of her Army family background. This gave her a wide exposure and experience of different regions and cultures of diverse India. She did her post graduation from Pune University, Maharashtra with grade 'A'. She was awarded M. Phil. and PhD by H.P University, Shimla in high colors. She also did a post graduate diploma in Journalism and Mass Communication with grade 'A' from Indira Gandhi National Open University which gave her ample confidence to write articles and research papers for various journals and newspapers. Besides publishing a book on William Carlos Williams, she has published more than thirty five scholarly articles in national and international journals of repute. She has participated and presented papers in many national, international seminars and conferences too. She was awarded IUC Associate ship at Indian Institute of Advanced Studies (IIAS) Shimla from 2012 to 2014. In addition to her graduate and post graduate assignments, she has been successfully guiding research scholars pursuing for M.Phil. And PhDs. So far six M Phil and four PhD students have been successfully awarded degrees under her supervision. Her field of research includes American, Canadian, Australian, Afro-American and Indian poets and writers.

Arsala Nizami

Arsala Nizami is a Ph.D research scholar at School of Interdisciplinary and Trans-disciplinary studies (SOITS) in IGNOU, New Delhi. Her research is on Indo-Pak confidence building measures. She completed her M.A in Conflict Analysis and peacebuilding from Jamia Millia Islamia and B.A (prog) from Lady Sri Ram College. Her interest areas are peace and conflict studies, diaspora studies, gender studies etc. She has presented national and international seminars on the aforementioned themes.

Atanu Bose

Atanu Bose Doctoral Research Scholar, Department of Political Science with Rural Administration in Vidyasagar University, West Bengal, is presently working as a visiting faculty at Haldia Law College, Haldia. Mr. Bose has completed his M.A. & M.Phil from Vidyasagar University. He has Published two research articles on national and international journals. He has attended five national seminars. His main areas of interest have been Local Government and Politics, Indian Government and Politics, Urban Sociology, Urban Environment. He is connected with Indian Political Science Association and West Bengal Political Science Association, as a member.

Athira Prakash

Ms. Athira Prakash is an Assistant Professor in the Department of English, SVR NSS College Vazhoor, Mahatma Gandhi University, Kerala. She is currently pursuing her Doctoral Research on the Construction of Cultural Identity of Indian Immigrant in the USA. She has penned down several poems and short stories in Malayalam. She has presented papers in many international and national conferences and there are a good number of research articles to her credit. A notable among them is 'The Foucauldian Reading of Kamala Das' Poems. She serves as the Board of Studies Member of Calicut University. She is also interested in Theatre Studies and Social Service

Atinder Pal Kaur

Atinder Pal Kaur is currently working as a PhD Research Scholar under the Department of Sociology, Panjab University Chandigarh. She has completed her M.A in sociology from Department of Sociology, Panjab University Chandigarh. She Graduate with Sociology and Political Science Honours from Department of Social Science, Guru Nanak Dev University, Amritsar. She has already published papers in the field of Migration, Gender and development. Recently, paper presented in APPRA 2015 in Kathmandu, Nepal. She has done Project with UNFPA for six months, designation as Research Officer; she attended two workshops on Research Methodology, one with UN-FPA. She also attended a Summer Pro-gram in Tata Institute of Social Sciences in 2013, Mumbai. Her research interest includes International and Internal Migration studies, Gender and Development, Cultural and Transnational Diaspora studies

Atwine Ambrose Bahiigi

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Debayan Chatterjee graduated as an urban designer from SPA, New Delhi in 2014. Presently he is working with BDP India as an 'Urban Designer' and got extensive opportunities to work on Indian as well as international projects varying from preparing comprehensive proposals for five Indian smart cities to different institutional & mixed-use township schemes. During his academic career, he was awarded for a multiple no. of scholarship programmes as well as design competitions which includes prestigious ventures like 'Rafiq Azam Travel Bursary 2011' from Jadavpur University during B.Arch. His constant engagement to SPA research lab/ IUDI reflects his interest towards academic ventures. His intensive experience related to Indian Urbanism has encouraged him further to initiate discussions on 'Future of Indian Cities' as an activist presently by conducting institutional workshops (CEPT Summer School 2016) and presenting research papers in different international platforms (IPHS 2016 at Delft, South-Asia Conference 2016 at Madison, ISOCARP 2016 at Durban) jointly with his batch-mate & colleague Ms. Niyanta Muku.

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Ganesha Somayaji hails from the Udipi district of Karnataka State, India. He received his M.A. in Sociology from the University of Mysore in the year 1987. He received his Ph. D. degree for his thesis on the occupational mobility of the Udipi Hoteliers in Goa from the Goa University in the year 1997. From 1988 to 1999 he worked as a lecturer in Sociology in M.E.S. College of Arts and Commerce Zuarinagar, Goa and has been working as a faculty member of the Department of Sociology, Goa University since February, 1999. Presently, he is the Professor and Head of the Department of Sociology, Goa University. He is the Academic Coordinator of the Study India Programme (SIP) for the students of Nihon University, Japan in Goa University for the last eight years. Enterprise in food, migration, sociology of tribes, and sociology of language are Prof. Somayaji's current research interests.

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Gulnaz Atabaeva is a senior lecturer, supervisor and adviser in World Economy department and a PhD candidate in the department of Economic Theory at the International Ataturk Alatau University. Her specialization and field of study for the degree of PhD includes global migration, labor migration, patterns and economics of labor migration, remittances, impact of remittances on home economies, etc. She has participated in a conference of the World Bank (2014), the International Congress of Central Asian Economies (2015), the Eurasian Conference on Business and Economics (2016), the local universities, etc. She has participated in a Capacity Building Programme on Learning South-South Cooperation at a Research and Information System for Developing Countries (RIS), New Delhi-based think-tank that specializes in issues related to international economic development, trade, investment and technology under the Government of India (2015). She has published several scientific articles.

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John Mathew Chandy John

John Mathew Chandy John is an Author, activist, social worker, entrepreneur, engineer, philanthropist being currently active in organizations in Kuwait and engaged in raising funds for the needy in India. He is also engaged in teaching Malayalam to school children. Besides, he has published three Malayalam books; two on Evolution and the third a novel. Published one novel in English. Currently working on an English novel and a Malayalam novel. Published a large website with audio to teach Malayalam language. Qualified as a Chemical Engineer in 1960 with eligibility to earn CSIR scholarship. Worked in FACT in Kerala till July 1962 and migrated to Kuwait to work in state owned Petrochemical Industries. Resigned in 1981 and started an Engineering and Contracting Company in partnership with Kuwaiti citizens. Presently serving the same company as the Deputy Chairman. The company grew in to a major company employing 4000 people. Started Malayalam Industries Ltd in Kochi, Kerala in 1984, and the company is engaged in Hospitality, Engineering and Trading. Started The Medical Engineering company in Kuwait in 2014 and the company is engaged in Equipping hospitals. Started MIL Enertech Engineers in 2016 at Kochi in association with two major Engineering companies in Kuwait who are investing in India. The company is engaged in Engineering Design and Technologies.

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Kalyani

Kalyani is a Research Scholar at CSSS/SSS, JNU. She is presently enrolled in Ph.D., Sociology at Jawaharlal Nehru University. Her area of interest is media studies and gender and identity politics. She has also made paper presentation at other International Conference held at St. Stephens, Delhi University, on the topic "Digitally mediated subjectivities: Social media, technology and its social consequences" and at International Conference held at University of Calgary, Canada in 2016. She has shown her interest in diaspora studies and has opted for paper 'Migration Adaption and Change: The Overseas Indians' as part of her M.Phil course-work.

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She is a Founder Member of GRID (Group for Research on Indian Diaspora) a project under UGC's University with Potential for Excellence and has been Convenor of the Research Committee on Migration and Diaspora Studies of the Indian Sociological Society. Her book 'Boundary Walls: Caste and Women in a Tamil Community' won the Silver medal of the Asiatic Society of Mumbai. The book co-edited by her 'Zero Point Bombay: In and Around Horniman Circle' was listed by the Guardian in 2013 as among the 10 best books set in Mumbai. She has been Secretary of the Commission on Women of the International Union of Anthropological and Ethnological Sciences, Joint Secretary of the Indian Association of Women's Studies and on the Managing Committee of the Indian Sociological Society.

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Monika Bisht is a PhD Scholar at National University of Educational Planning and Administration, New Delhi, India. She is a member of Editorial team for "Roots and Routes" Newsletter of the Global Research Forum on Diaspora and Transnationalism (GRFDT), New Delhi. She has worked on a project at India Centre for Migration (ICM), Ministry of Overseas Indian Affairs (MOIA), New Delhi, India. Moreover, she has worked and participated in various conferences on diaspora, migration, Labour and Development. She has recently published an article on "Post-Independence Emigration of Indian Students and Professional to the West" in UGC(E-Pathshala). She has also publication on Tibetan Diaspora in India, Bollywood and Diaspora and Hand-book on Diaspora and Transnationalism. Simultaneously, she has also published book-reviews and article-publication in GRFDT newsletter.

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Nandini C Sen is Associate Professor of English in Bharati College, University of Delhi. She was Post Doctoral Fellow at IAS Shimla and also served at the Cluster innovation Centre at the University of Delhi. She has been the recipient of the Charles Wallace Fellowship to London in 2001 and 2009 respectively. She has also been the Asia Representative at the African Literature Conference in 2003 and 2009 respectively. Her recent Publications include Mahasweta Devi: Critical Perspectives (2012) and Africa and India in the 21st Century: Contexts, Comparisons and Cooperation (2015). She has also Co-edited the journals *The Oriental Anthropologist* (2015) and *Alternations* (2016) in collaboration with the University of Kwa Zulu Natal, South Africa.

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Navneet Samuel received his B.A. in English Literature and M.A. in English Literature, and is currently pursuing his Ph.D. from Aligarh Muslim University, on the topic, "Contemporary Arab Women Writers- Critical Assessment". His research is based on the literary history of West Asian Arab Women and that the women of the West Asian region were the pioneers of literature in recorded history. His research topic is prepared to eradicate invisibility and to provide an introduction to Arab women writers to make visible the works of great number of Arab women writers who are virtually unknown to the West. He is fluent in English, Hindi and Urdu, and has basic knowledge of Arabic as well. Navneet has presented papers in many academic conferences and seminars.

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Nazia Sayeed, is a Professional Indian classical

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Nimmi Indukumar

Nimmi Indukumar is pursuing PhD from Centre for English Studies, Jawaharlal Nehru University. She completed her MPhil from the same institution in the year 2014. She did her MPhil on the topic "Literature in the time of Oil encounter and the Gulf war: a study of the Diaspora to Gulf from Kerala with special focus on Aadujeevitham (Goat Days) and Oru Pravasiyude Ithihasam" under the supervision of Prof. Saugata Bhaduri. She completed her Masters in English and Comparative Literature from Central University of Kerala in the year 2012. During her Masters she did a dissertation titled-"Speaking Truth to Power: Reading Arundhati Roy as a Public Intellectual" under the supervision of Dr. Prasad Pannian. She has completed her graduation from St. Aloysius College, Mangalore in the year 2009.

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Niyanta Muku is a practising urban designer from Delhi. She did her post graduation in Urban Design from SPA, Delhi. Her bachelors' in Architecture was from Pune University. Apart from being university rank holder, Niyanta's bachelors' thesis on 'International craft centre' got special nomination at ZONASA 2011. Her specific interest towards community & heritage motivated her to work with organizations like INTACH Delhi and World Monuments Fund, India. As an urban scholar, presently she has started conducting institutional workshops and presenting research papers in different international platforms jointly with her colleague Mr. Debayan Chatterjee. Their workshop proposal

'Cities within a City' was officially accepted by CEPT University, Ahmedabad as a part of their 'Summer School program, 2016'. Recently, their co-authored papers on climate & community resilience got published & presented in TU Delft as a part of 'International Planning History Seminar 2016' proceedings in July, 2016. She was a visiting faculty for long project class for Trans-Cultural Design in 'The Design Village' from April to May, 2016. Her strong interest in academics & research background gets showcased through her dynamic & diverse personal blog on 'Cities and Urbanism'.

Nurlan Atabaev

Nurlan Atabaev is a PhD in economics and the dean of Economics and Administrative Sciences faculty at the International Atatürk Alatoo University. Between 2001-2005 he has worked as a financial adviser in London, UK. He has participated in a conference of the Central Bank of Turkey (2014), workshop of RETHINK Institute in Washington (2014), the International Congress of Central Asian Economies (2015), the Eurasian Conference on Business and Economics (2016), etc. Nurlan has published 23 national and 5 international publications in scientific journals and books. Other selected accomplishments include serving as the expert in the Board of National Bank of Kyrgyz Republic (2012-2013), as the member of Public Supervisory Board in the Ministry of Finance (2014-present) and he is a winner of the «Best Research Paper in Economics 2014» in Kyrgyzstan.

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Pallavi Srivastava has done her graduation and postgraduation from University of Allahabad. She has acquired D.Phil from University of Allahabad in 2005. She has done Two Years Advance Diploma [ACIM], Computer Integrated Management Course. She has taught in Shyama Prasad Mukherjee Govt. Degree College, University of Allahabad as a Visiting Faculty in the Department of English. She has taught in C.M.P. Degree College, University of Allahabad as a Faculty in English in Evening Classes. She has taught in C.M.P. Degree College, University of Allahabad as a Guest Faculty in the Department of English. She has also taught for BCA and BBA Courses. She has presented more than 20 research papers in National and International seminars and conferences. She has published more than 15 research papers in different National and International print and e-journals. She has authored a book titled: *The Poetic Achievement of A. N. Dwivedi* with ISBN NO. 978-81-225-0579-5.

Pathivada Padmavathi

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Payel Pal

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Pushkar Jha

Pushkar Jha has a PhD from Cass Business School, and has published in *Research Policy*, *Academy of Management Perspectives* and *International Journal of Project Management*, among others. In 2013, his co-authored paper in *Academy of Management Perspectives* was recognized at the highest platform in the field, winning the best published paper award at the 2013 annual meeting of the *Academy of Management*. He has also received the *Chartered Management Institute* award in 2014. His co-authored research for department of Business Innovation and Skills (BIS) and for John Lewis Partnerships, have been widely recognized as drivers behind UK national government policy. His portfolio of policy influencing research includes studies for the *International Chambers of Commerce*, *NESTA* and *EMI*. Pushkar has a keen interest in social development and poverty alleviation domains that have seen him work on initiatives of the *World Bank* and the *UNFPA* in the past.

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Rajdeep Guha

Rajdeep Guha completed his MA in English from the University of Calcutta and thereafter, taught for more than 5 years in two colleges affiliated to the University of Calcutta. During the said period, he was also a faculty member of Netaji Subhash Open University, Kolkata where he taught English literature to undergraduate students. In 2011, he joined the Department of English and Linguistics, University of Otago, New Zealand, as an MA (Thesis) student. After completing his thesis on postcolonial authors Kiran Desai and Jhumpa Lahiri, he returned to India. He has published articles in books as well as papers in print and online journals such as *Muse India* (Issue 39, *Muse India*) and *Café Dissensus* (Issue 15, *Café Dissensus*). He has also presented papers in international as well as UGC sponsored national seminars.

Rajiv Mishra

Rajiv Mishra has interest in domains encompassing sciences and social sciences. With first training as a science and technology student in general and ICTs more specifically added with his later training as a social science student provides a strong sense of inclination towards interdisciplinary research in this area. Rajiv is also currently working into the domain of STS, Internet and Big Data. Furthermore, his interest in Diaspora studies is motivated with the fact that he was part of Diaspora as a student who went to study data communications and internet engineering in UCL, London. The whole context of his background and training provides him the necessary experience to leverage it in the interdisciplinary research in diaspora and technology. Rajiv is more interested to study and research about the role of Indian Diaspora in United States technology industry (Silicon Valley, Fundamental Research, Defence Productions etc), the role of returning Indian diaspora in development of India's IT hubs and clusters and how the notion of diaspora is related to the technology

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Ram Vemuri

Ram Vemuri has spent over 30 years working on several projects in Australia, USA, Jordan, India, and Papua New Guinea creating businesses in remote and regional areas. During his work at Charles Darwin University he has been a chief investigator of 3 Australian Research Council and 2 Desert Knowledge Cooperative Research Centre as well as several NT Government and private sector projects involving applied economics. Ram has been a project leader of Interdisciplinary.net projects on a range of issues including Diaspora Business; Silence; Citizenship; Environmental Justice and Citizenship; Diaspora; Multiculturalism and Belonging; Pluralism, Inclusion and Citizenship; Strangers, Aliens and Foreigners. In 2016/17 he is the program leader of an international interdisciplinary project on freedom. Ram is recognised as an interdisciplinary researcher who contributes internationally in the area of applying economics to global, regional, national and local issues.

Ramachandreddy Gadi

Ramachandreddy Gadi did graduation in mechanical engineering from one of the premier institute in '91, followed by business administration and currently undertaking doctoral program on social entrepreneurship, worked with top notch companies like Bank of America, SAP Ag, HP India in various capacities, although fulltime PhD, it is more or less part time, as busy taking up assignments with one of the top Think- Tank, (ASCI), Hyderabad, worked some of the critical issues of the Migration and submitting paper on the Technology Transfer in Emerging World.

Ravindra K Jain

Ravindra K. Jain is the Elected Chairman of the Indian National Confederation and Academy of Anthropologists (2008–11). He was recently Visiting Professor, Universiti Kebangsaan Malaysia, Bangi, Selangor, Malaysia and the University of KwaZulu Natal, Durban, South Africa. He taught Social Anthropology and Sociology at Oxford (1966–74) and Jawaharlal Nehru University, New Delhi (1975–2002). An international authority on Indian Diaspora, Prof. Jain is on the editorial board of Global Networks and South Asian Diaspora. He has authored several books which are widely referred. His latest publication is Nation, Diaspora, Trans-Nation: Reflections from India, Routledge, 2010. In February 2011, Professor Jain was awarded the prestigious Tagore National Fellowship for Cultural Research by the Ministry of Culture, Govt. of India.

Rev. Dr. Yaw Attah Edu-Bekoe

Rev. Dr. Yaw Attah Edu-Bekoe, a Ghanaian national, working as Lecturer at Trinity Theological Seminary, (TTS) Legon, Ghana. He did his Doctor of Missiology, Western Seminary, Portland, OR, USA. Ordained Minister of the Presbyterian Church of Ghana. He is the author of Scattered Africans Keep Coming: A Case Study of Diaspora Missiology on Ghanaian Diaspora and Congregations in the USA (Institute of Diaspora Studies- USA, Western Seminary, Portland, OR, 2013). He has contributed to by Dr. Enoch Wan, Director of Doctor of Missiology Program at Western Seminary, Portland, OR.

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Rida Afreen persuaded her B.A. in English Literature and M.A. in English Literature from Aligarh Muslim University, and has completed M.Phil. on the topic, "Women and Nationalism in Palestine: The Role of Women in First and Second Intifada". She is currently pursuing her Ph.D. from Aligarh Muslim University, on the topic, "Feminism in West Asian Countries: A Comparative Study of Lebanon and Egypt.". Her research study will try to understand how Westernization has penetrated into the Middle Eastern women's liberation movement, how Middle Eastern feminists consider the notions of modernity and progress, and how Westernization has contributed to the division between secular and Islamist feminists in Egypt and Lebanon. She is fluent in English, Hindi and Urdu. Rida has presented and published papers in many academic, national conferences and seminars. She has keen interest in article and story writings. Her area of interests are feminism and feminist theories, Palestinian women's movements and struggle, Middle Eastern issues etc...

Rita Rani

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Sadananda Sahoo is a Sociologist, at present an Assistant Professor at the School of Inter-disciplinary and Trans-Disciplinary Studies (SOITS), Indira Gandhi National Open University (IGNOU), New Delhi. His PhD at Central University of Hyderabad was on the role and contribution of Diaspora in home country development especially in the Healthcare sector provided him significant insights to the dynamics of diasporic engagement. Before joining IGNOU he worked with Institute of Applied Manpower Research (IAMR), a Planning Commission think tank, Government of India. At IAMR, he completed several international projects on education, agriculture and employment. Dr. Sahoo has more than 20 publications and reviews on Diaspora and Ethnic Studies, International Migration, Public Policy and Rural Development etc. Besides, he has also co-edited a book on diaspora, development and education. He is the Founder Convener of the Global Research Forum on Diaspora and Transnationalism (GRFDT).

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Sasmita Mohanty

Sasmita Mohanty is an independent researcher on Internationalization of knowledge economy and innovation management at a national level. She is currently handling UGC project on 'R&D at Universities for National Innovation System: Industry-University-Government in a Triple Helix'. With a Ph. D from Jawaharlal Nehru University, she has had more than a decades' experience in management teaching in leading management schools in India. Her book on 'India as a Knowledge Economy' is being published with Random House publishers.

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Shamenaz Bano is a Guest Faculty in Ewing Christian College (a constituent College of Allahabad University) in Allahabad. She has taught English Literature & Language in University of Allahabad and Communication Skills, Remedial English Language in AIET, Allahabad with a teaching experience of 13 years. She is a D. Phil in English Literature from University of Allahabad, Allahabad. She has presented papers in more than 60 National & International

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Shareena Banu C. P

Dr. Shareena Banu C. P. is Assistant Professor, Department of Sociology, Jamia Millia Islamia, New Delhi. She has published a book in 2014 titled Population, Governance and Discourses: Education and Contemporary Kerala Society, Germany, Lap Lambert Academic Publishing. She has presented paper on the topic "Resettlement of Indian Transnational Labor Migrant Families: Questions of Income, Neo-liberal Subjectivity, and Oikonomia," in Symposium on Resisting Inequality/ Enabling Inclusion: An India-Canada Comparison, York University, Toronto, Canada, June 7th-11th, 2015. She has delivered lecture on 'Globalization, Diaspora and Methodological Debate,' 22 December- 2014, at the 10th Three Week Refresher Course in West Asian Studies, (Interdisciplinary) organized by UGC-Academic Staff college, Jamia Millia Islamia, New Delhi, 16th December 2015. She has been awarded PhD in 2008 from Centre for the Study of Social Systems (CSSS), School of Social Sciences (SSS), Jawaharlal Nehru University (JNU), New Delhi. Her areas of interests are Education, Migration, Governance, Pluralism.

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Shobhita Jain

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Smita Bhutani is Professor Centre of Advanced Study in Geography, Panjab University, Chandigarh, India She has had a consistently brilliant academic record, a First class in B.A. Hons. in Geography from M.D. University; First class in the M.A. and a First class First position in her M.Phil in the Department of Geography at Panjab University, Chandigarh. She has been teaching at Panjab University, Chandigarh since 1984. A member of the Association of Population Geographers of India; Indian National Cartographic Association; National Association of Geographers of India, Association of Punjab Geographers, India she continues her research in the field of Population Geography and has contributed articles to journals of National and International repute. Her other areas of interest are: Sustainability and Women; Climatology; Social Geography etc. She worked in the international research project entitled "Gender, Migration and Care: The Changing Position of India in the Global Nursing Care Chain." with Canadian Collaborator and Principal Investigator, Prof Margaret Walton Roberts. She was awarded Partnership Development Seed Grant, 2009-10 by Shastri Indo Canadian Institute (SICI) with Prof Karanjot Kaur Brar for working on "Women and Sustainable Agriculture". She visited parts of U.S.A and Canada for making oral presentations in different Conferences and for strengthening research collaborations. She has about 30 years of experience in doing research, teaching and supervising graduate students in Population Geography.

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Sreejita Dey is currently enrolled as a M.Phil Research Scholar at the Centre for Political Studies, Jawaharlal Nehru University, New Delhi. She is working on 'Transnational Migrant Women and Domestic Work in Asia' wherein she looks into the varied travails and concerns of the women who migrate as domestic workers and what are the responses of the state structures in the labour sending and receiving countries. Apart from being in academics she has worked in a diverse array of organisations in the development sector, from HIV/AIDS organisations to rural development. An aspiring feminist, she wishes to work on gender based issues especially revolving around the girl children.

Srinita Bhattacharjee

Srinita is a PhD research scholar at the Centre for the Study of the Indian Diaspora, University of Hyderabad. Her research interests pan through exploring the intricacies of the migration process and the politics of their representation. She is currently working on Irregular Migration and its various facets as delineated in contemporary world literature. She had participated and presented papers at the 'Second International Conference on Global Diaspora' organized by Nirma University, Ahmadabad in cooperation with World Association of Global Diaspora Studies (WADIS) & State University of New York at Binghamton, USA and at UGC sponsored National Seminar on 'Receding Boundaries: Transnational Spaces, Representation and Nationhood in South Asian Diaspora' at Mar Ivanios College, Kerala.

Stutima Basistha

Stutima Basistha, B.A (Sociology), M.A (Development Studies), M.A (Sociology), B.ED, is a research scholar in the Department of Sociology under Gauhati University. She has worked as a post graduate teacher in Sociology and also with NGO's committed to the cause of women. Her research interest includes: Gender Studies and Migration.

Suambada Kumari

Suambada Kumari did her B.A. (Hons.) in 2013 from Banaras Hindu University, Varanasi and M.A. (2015) in Hindi literature from University of Delhi. Right now she is doing her M.Phil. on topic "Pravasi Kahaniyon men Stri Mukti ka Sawaal" from MGAHV Wardha. She has been actively taken part in various seminars and conferences and presented research papers on various topics there. She holds few publications in the area of Hindi literature. She is qualified for Junior Research Fellowship granted by

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Sudhaveni Naresh is pursuing PhD at the Center for Russian and Central Asian Studies, in School of International Studies, in Jawaharlal Nehru University, New Delhi. His PhD research topic is "Socio-Economic and Identity Implications of Demographic Crisis in Russia, 1991-2013". I am a Senior Research Fellowship (SRF) holder and have been awarded for Doctoral Fellowship from ICSSR for 2015-16. He has completed his M. Phil and MA Politics (with specialization in International Relations) from the Jawaharlal Nehru University. His research areas of interests include: International Migration, Population Studies, International Relations and International Politics. He has six published articles and three oral presentations in International Conferences, also he attended a workshop on "Research Methodology Course for Research Scholars in Social Sciences" organized by the Council for Social Development, Hyderabad.

Sudipta Chakraborty

Sudipta Chakraborty pursuing M.Phil. from the department of English, Jadavpur University. The research area is modernist sense of spiritual aridity in the short stories of Sherwood Anderson. Presented paper in an international seminar on South Asian diaspora, author of two articles published respectively in the book Indian writing: Themes and Techniques and Appropriations: A peer reviewed journal of the Department of English Bankura Christian College. Completed international course "Bodies at the Border" in collaboration with Cornell University, USA and Jadavpur University.

Sukhdeep Singh

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Suparna Majumdar Kar teaches at the Department of Sociology, Christ University, Bengaluru. She is currently working on return migration and her doctoral work is on the return migration of Information Technology professionals to the city of Bengaluru. She did her Masters and MPhil research work in Sociology at the Delhi

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Swagata Basu has been teaching Spanish (Language, Literature, History and Culture) as Assistant Professor in School of Languages, Doon University, Dehradun for the past five years. She has completed B.A., M.A. and M.Phil. in Spanish Studies from Jawaharlal Nehru University, Delhi. Her M.Phil. dissertation was titled "Multiculturalismo en el cine español de inmigración: 1990-2010" (Multiculturalism in Spanish Immigration Cinema: 1990-2010). Her primary research interest is literary, cinematic, artistic and other cultural manifestations of Migration in the 21st century post-globalization world. At present her specific area of investigation is migrants in contemporary Spanish Society and Culture. She has done short courses at Autonomous University of Madrid and University of Salamanca. She has presented papers at several conferences and have published research papers. She has been selected for admission at the Centre for European Studies, SIS, JNU to pursue PhD on "South Asian Diaspora in Spain: Role of Culture in Integration" which she intends to start as soon as she is relieved from her university.

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Swati Mantri is a PhD candidate in Department of Humanities & Social Sciences Indian Institute of Technology Delhi, New Delhi (India). Ms. Mantri graduated from Jawaharlal Nehru University, New Delhi with a Masters in Sociology in 2012. Prior to beginning the PhD program, she worked as a research associate with UNICEF (New Delhi), National Commission for Protection of Child Rights (New Delhi) and Vikramshila Education Resource Society (Kolkata). She has presented at several national and international conferences and summer schools. Her publications include book reviews and research articles.

T. Marimuthu

Tan Sri Professor Dr. T. Marimuthu is now an Adjunct Professor at the School of Education and Cognitive Sciences, Asia e-University, Kuala Lumpur. He was formerly the Chairman of Asian Institute of Medicine, Science and Technology University in Kedah, Malaysia. Professor Marimuthu obtained his BA (Hons) in Economics from the University of Malaya and his MEd and PhD from the University of Manchester, England. He taught Sociology of Education at the Faculty of Education, University of Malaya, Kuala Lumpur from 1970 till 1990. During this period Tan Sri has served as the Deputy

Dean of the Faculty, Head of the Department of Social Foundations, member of the University Senate and Professor of Social Psychology of Education. As a Professor at the University of Malaya, he supervised twenty over Med and PhD candidates successfully. Tan Sri Prof was also very active in research and publications initiating and heading several research projects in such topics as private tuition, national integration, student development in universities, access and equity in higher education and student learning orientations. Tan Sri Marimuthu was a Fulbright Scholar at Stanford University, California and the University of Chicago, USA and has been a consultant to various international organisations such as UNESCO, UNICEF and the World Bank on educational and parliamentary matters. He is the author of several books and articles in the field of sociology of education. Tan Sri has also served as a General Education Specialist for UNESCO – UNDP sponsored Education Sector Study in the Union of Myanmar (Burma) (1990-1993); and Consultant to National Democratic Institute for International Affairs (NDI) on the establishment of the National Council of Provinces (NCOP) South Africa (October, 1996). In 1990, Tan Sri entered politics and became the Member of Parliament for Teluk Kemang in Negeri Sembilan between 1990 till 1995. During this period, he was appointed as the Deputy Minister of Agriculture, Malaysia. Tan Sri Marimuthu was then appointed to the Senate, holding office from 1996 to 2002, and serving as the Chairman of the International Relations committee of the Malaysian Parliament and as President of the Senators Club. Tan Sri Prof has been bestowed with several honors and awards for his distinguished social and political services.

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Vijay Agnew is a professor of Social Science at York University and the former director of the Center for Feminist Research. She has written extensively on immigrant women in Canada, Race and Racism, and the South Asian Diaspora. Some of her publications are: *Racialized Migrant Women in Canada*. Edited. (University of Toronto Press, 2009); *Interrogating Race and Racism*. Edited. (University of Toronto Press, 2007); *Diaspora, Memory and Identity: A Search for Home*. Edited. (University of Toronto Press, 2005); *Where I Come From* (Wilfred Laurier University Press, 2003); *In Search of a Safe Place* (University of Toronto Press, 1998) and *Resisting Discrimination* (University of Toronto Press, 1996).

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Sustainable Development and Human Migration

Perspectives, Policies, Opportunities and Challenges

24-26 November 2017

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- Development and Current crisis
- Diversity and Development
- Multiculturalism, Hybridity and Cultural Diversity
- Human Migration and Development/ Development Crisis
- Migration and Resource
- Stakeholders of Migration
- Migration Policy
- Migration Management
- Gender and Migration
- Aesthetics of human migration
- Migration and Opportunity
- Science, Technology and Migration
- Migration, Ideas and Innovation
- Refugee crisis in the contemporary times
- Diasporic existence
- Migration in Digital Age
- Citizenships
- Transculturality
- Migration and gastronomics/ Culinary scapes
- Migration and Dress/ costume
- Migrant Network
- Sustainable Practices among migrants
- Migration and Language
- Changing Life Style as a vis Migration
- World Demography
- Human migration and its impact on "Other"
- Conflicts and Migration
- Migration and Innovation
- Migration in the world of ideas
- Family History/ Family trees
- Inter-Cultural Dialogue
- Virtual Community, Social Associations, Cyber Network
- Forms of Migration

Important Dates:

Conference Paper

Date for Receiving Abstract for Conference:: 30 June 2017
Communicating to the Shortlisted Participants:: 25 July 2017
Receiving Complete Paper: 30 October 2017
Date of Conference: 24-26 November 2017

Exhibition

Date for Receiving soft copy of Art/Documentary: 15 July 2017
Communicating to the Shortlisted Participants: 30 July 2017
Receiving Complete Work by Post/Online: 30 September 2017
Date of Exhibition: 24-26 November 2017

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