



International Conference
On
Migration, Diaspora and Development

20-21 February 2016

**Venue- India International Centre Annexe
New Delhi**

Organised By

Global Research Forum on Diaspora and Transnationalism

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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 human societies by providing policy input at the national and global context.

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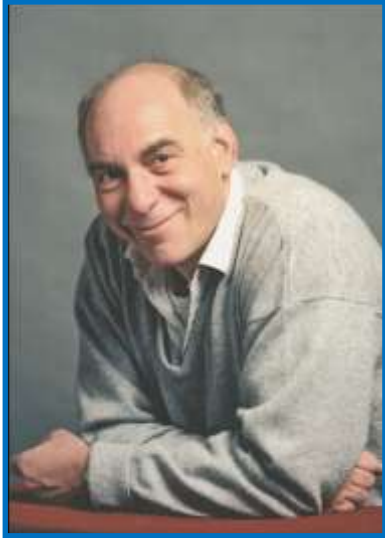
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Message from Prof. Robin Cohen



The concept of diaspora has travelled a long way from its origins in ancient Greece. It has arrived in India like an old and surprisingly familiar friend, giving shape to discussions about overseas business links, to governmental engagement with Indian heritage populations and to the tangled question of how migration and development are mutually imbricated.

Behind these policy-linked queries are those that turn on more fundamental, and disarmingly simple, questions. Who are we? Where do we come from? To whom do we owe our loyalty? What do we share with others of a common origin long separated from their homeland? These questions are very difficult to answer and I am sure will form part of the deliberations at the International Conference on Migration, Diaspora and Development.

I wish the organizers and participants in this important conference all the best and only wish I could have been there with you.

Prof. Robin Cohen .

**Emeritus Professor of Development Studies,
University of Oxford,**

and author of *Global Diasporas: an Introduction*

Message from Prof. R K Jain



It gives me great pleasure to welcome the organization and fulfilment of this timely international conference on Migration, Diaspora, and Development.

Sustainable development is the universally accepted goal in the contemporary globalized conjuncture. Few arenas of its realization could be more fruitfully tapped than the configuration of an international community created by transnational migrations and settlement. Both the ecological and geo-political environments of global diasporas prompt us in the direction of an experimental setting in which the key variables of developmental processes can be outlined and assessed. Comparison and contextualization are at the heart of all social scientific and humanistic investigations of these processes. We in India are privileged to be at the cross-roads of a developing and developed world, of a rich cultural heritage and a youthful aspirational society, and of a formidable global diaspora to make a substantial and singular contribution to the understanding of Migration, Diaspora, and Development which is the theme of this conference. This theme is also the buzz-word for cognitive and policy-oriented planning; we Indians as world-citizens stand and fall with the present and future internationally collaborative formulation of this theme and the implementation of its attendant processes. And this, in my view, is the outstanding significance of a conference such as the present one.

I sincerely wish that I could personally participate in your deliberations; an opportunity such as this would not only have stimulated my own research endeavour on global Indian diaspora of the last five decades but would have also whetted my appetite for newer formulations in this exciting and promising field of study. Circumstances, however, have prevented me from doing so; hence my hearty thanks for your kind invitation to be a keynote speaker, my congratulations to you, and best wishes for successful deliberations.

Prof. Ravindra K. Jain
Retired Professor and Dean
School of Social Sciences
Jawaharlal Nehru University, New Delhi

Message from Ambassador Gopinath Pillai



Let me first congratulate GRFDT for organising an international conference on a very relevant and important subject. I am indeed honoured to have been asked to write a message for the Souvenir to be published in conjunction with this conference entitled International Conference on Migration, Diaspora and Development. This indeed is an ambitious project as you are planning to have a hundred odd papers presented in the course of two days. Your main emphasis seems to be on issues related to migration. In today's context this would be a hot topic. European countries are faced with the problem of thousands people with very different cultures flocking to their borders seeking entry with the hope of escaping from the nightmare they were facing in their own countries. It would be good to ensure that sufficient time has been allotted to discussions on the papers presented on this topic. I have found discussions which involve the audience to be very useful to cover a wider range of views and ideas on the subjects on which papers have been presented.

The Institute of South Asian Studies at the University of Singapore has organised two conferences in 2011 and 2013 on the South Asian Diaspora. The next one will be in 2016. Our aim is to bring together members of the South Asian Diaspora residing in various countries of the world and discuss subjects which are relevant to them. Ours is not an academic conference. Our emphasis is more on the socio-economic aspects of the resident South Asian Diaspora community. We are a platform for the people from different countries in South Asia to interact in a neutral territory like Singapore without the tensions that may exist between their countries of origin. It may be worthwhile for ISAS to explore adding an academic segment in our conference by collaborating with GRFDT. I leave it to the scholars of both Organisations to consider this suggestion.

Let me end this message by wishing GRFDT all success in the forthcoming conference.

Ambassador Gopinath Pillai.
Chairman,
Institute of South Asian Studies,
National University of Singapore

Message from Dr. Alwyn Didar Singh



At FICCI, we have been keenly promoting and establishing the, **'Business Case for Migration'**. The Case centres on the mobility of talent, entrepreneurship and skills. These three elements determine the rates of savings, investment and productivity. We believe that global mobility of talent and the transnational portability of skills is a necessary condition if global Industry and trade are to grow and generate surpluses that are profitable for Industry and sustainable for the economy. However, so far, the role of Business and Industry in migration policy making has almost been negligible; our attempt is to address this gap. Glaring labour shortages and skill gaps the world over are well-documented. Industry can play a very important role in matching available skills with the demand for them. Fortunately, we are gradually moving away from the concept of **'brain drain'**, towards a more positive notion of **'brain circulation'**, representing a virtuous cycle of mobility of professionals enriching both the country of origin as well as the country of destination, strengthening business and entrepreneurial ties and drawing upon the best of both worlds to spur innovation and development. As a result, the role of the Diaspora for development is now being better understood.

Perhaps there is no better time to come together to discuss and debate; in the process enrich each other on the nexus between migration and development. The International Conference on **"Migration, Diaspora and Development"** offers a platform for scholars from several countries to come together with different inter-disciplinary and inter-sectoral perspectives. I congratulate GRFDT for this initiative. I hope it goes a long way in building a more creative, knowledge-based platform for sustainable engagement among various stakeholders. I wish this Conference all success."

Dr. Alwyn Didar Singh

Secretary General

Federation of Indian Chambers of Commerce and Industry (FICCI)

Message from Dr. Kavita A. Sharma



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Dr. Kavita A. Sharma
President

MESSAGE FOR CONFERENCE

I congratulate the GRFDT for organising the International conference on "Migration, Diaspora and Development" in New Delhi during 20-21 February, 2016. Globalisation has brought new dynamics of change. Today mobility of human being is not only inevitable but is growing in its scope, complexity and impact. Perhaps no country today can imagine development without factoring migration, be it internal or international. The UN global migration data shows there are 232 million international migrants or about 3 per cent of the world's population are living abroad worldwide by 2013. This is further growing! This staggering number and its impact need to be taken seriously not just by researchers but also policy-makers. International migration today is a challenge as well as opportunity to many countries. Therefore managing migration has become very important. Many developed countries have already set examples in this regards. There are wide range of issues that are by-product of international migration and diaspora. The issues of multicultural society, social integration, inclusion of migrants, inter-cultural education, brain drain/gain/circulation, foreign direct investment, international relation, economic and human development, student mobility, international recognition of qualifications and others are directly or indirectly influenced by human mobility and migration.

India has been one of the important sending countries and its diaspora is now spread over more than 150 countries. The socio-political, economic, and cultural forces are increasingly integrated in this globalised world, in which diaspora has a greater stake. Research on migration and diaspora will provide new perspectives and tools for policy-making, to take advantage of the new dynamics of change. In this context, this International Conference will provide better understanding of the scenario with empirical research and theoretical perspectives. GRFDT's initiative is very important in understanding international migration and formation of diasporas and its impacts at both macro and micro levels.

The conference is covering a wide range of research areas which will surely help in grasping the complex dynamics of change due to migration and diasporic movement. Certainly the engagement of scholars, through this Conference would be very productive for large number of stakeholders ranging from policy makers dealing with ever growing migrant population, remittances, foreign direct investment, development organisations working on philanthropy, education to corporate and industries dealing with international trade and commerce, and skill transfer in a more sensitive multicultural and social setting that is unfolding.


(Prof. Kavita Sharma)



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Afghanistan | Bangladesh | Bhutan | India | Maldives | Nepal | Pakistan | Sri Lanka

Message from Prof. Md Mizanur Rahman



I am pleased to know that the Global Research Forum on Diaspora and Transnationalism (GRFDT) is going to organize this event on 'Migration, Diaspora and Development', to be held in New Delhi, 20-21 February 2016. In diaspora and migration research, one of the research questions that has been raised and thoroughly investigated since the 1950s is whether international migration brings about development in the sending countries in the global South. The nexus between migration and development has been meticulously debated over the time, producing substantial research on the topic. However, researchers are still grappling to find a unanimous position to this question. This is because migration is a dynamic field, with the patterns, composition, size, and nature of international migration also changing. This transforms migration as well as diaspora into a more difficult research terrain that demands new conceptual approaches and research methods to explicate its complexities in entirety. What is interesting about the study of this nexus is that with the changes in international migration, new theoretical approaches and research methodologies have also been applied to explain the nature of relationship between migration and development. Thus, the study of nexus remains a field of continuous academic exercise. It is this dynamic attribute that probably provides the much needed rationale for this workshop.

I congratulate the GRFDT for organizing the workshops and conferences on migration and diaspora issues regularly and thus providing a platform to scholars and policy makers in South Asia and beyond. The GRFDT, which is run by a group of dedicated scholars with a clear vision for promoting migration and diaspora research in India as well as in South Asia, has been involved in the field in a sustained and persuasive manner. Your academic engagement with migration and diaspora research has embraced academics based in other countries in South Asia and inspired them to work together. I hope that the GRFDT will continue to inspire scholars and policy makers in South Asia to pursue research on migration, diaspora and development in the region and promote regional integration in the years to come.

Dr. Md Mizanur Rahman
Associate Professor
Institute of Asian Studies
Universiti Brunei Darussalam
Brunei Darussalam

Message from Dr. Piyasiri Wickramsekera



GMPA

Global Migration Policy Associates

*An international research, policy
development, advisory services and
advocacy group*

Dr. Piyasiri Wickramsekera, Vice-President

Message for GRFDT International Conference on "Migration, Diaspora and Development"

International migration continues to dominate political discourse today more than ever before. Economic factors, social networks, conflict, and climate and environmental changes are bound to intensify mobility across borders in the coming decades. The latest refugee crisis reflecting unprecedented movements to Europe from Syria and other conflict-ridden countries is just one example. The diversity of causes and consequences thus makes migration one of the most challenging issues in the world today.

Though migration is sometimes described as the human face of globalization, it is seldom treated as such in practice. In this context, the focus on the migration and development nexus in the past decade or more has contributed to the treatment of migration and mobility as a positive force for countries of origin and destination as well as for migrant workers. The 2030 Agenda for Sustainable Development indeed recognized "the positive contribution of migrants for inclusive growth and sustainable development". In this context, the International Conference on "Migration, Diaspora and Development" organized by GRFDT during 20-21 February 2016 in New Delhi, India is indeed timely and topical with its focus on a major development actor – the diaspora. Given the scope of the themes covered, the conference will certainly add value to the ongoing debates on migration and development, the multidimensional nature of diaspora strategies, their rights and obligations, entrepreneurship, multiculturalism, knowledge networks, the refugee crisis, and the role of the state, among others. The GRFDT is now well-established as a major player at regional and international level to initiate more such debates and promote the discourse with fresh ideas and perspectives.

I wish the conference all success!

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Message from Prof. K.S. Nathan



Institut Kajian Etnik (KITA)

Institute of Ethnic Studies (KITA)

MESSAGE

International migration and diasporic studies have become today important issues and areas of intellectual inquiry as well as critical inputs into public and international policies. The study of Diaspora and Transnationalism is now increasingly incorporated into political and sociological studies given the manifold dimensions and impact resulting from migration – internal, regional, transnational and global.

This national conference, therefore, is very timely, being also held in a country whose diaspora have spread into the far corners of the earth and are continuing to make significant contributions to the societies and countries in which they are settled. Even Prime Minister Narendra Modi, during his recent visit to Kuala Lumpur to attend the ASEAN and East Asia Summits (November 21-22, 2015), alluded to the strategic importance and role of the Indian Diaspora in Malaysia/Southeast Asia in building vital bridges of commerce, communication and contact between the two societies. Indeed, these interactions reflect a cumulative picture of mutual empowerment.

As Globalization increases the levels of interaction and interdependence, the concept of the “global village” acquires greater currency in international discourse and research on the role and significance of diaspora in international relations. Thus, the conference theme linking “migration diaspora and development” attempts to address critical issues in the transnational dimensions of this global phenomenon involving the multiple stakeholders especially the *State, Entrepreneurs, Family and Individual*. Such an important dialogue also helps to highlight the dynamics by which this great Indian Civilization has contributed to global development, social change as well as human and international security.

I therefore take this golden opportunity to congratulate the organizers, Global Research Forum on Diaspora and Transnationalism (GRFDT), for conceptualizing this theme and for convening a meeting of national and international scholars and experts who will be able to shed more light on an evolving issue of growing importance and significance to national, regional and global security in the years ahead.

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About the Conference



Human mobility is an age-old phenomenon, dynamic in nature, albeit with various implications. The world has witnessed various types and facets of international migration in the last few centuries. In fact, under the garb of globalization, international migration with various forms and features has been growing exponentially in response to global capital developments. Subsequently, many migrant groups have evolved as diaspora communities across the globe.

World history shows us that the migrant groups have not simply been assimilated into the ‘melting pot culture’ of host nations, rather they have negotiated and adapted to the circumstances and have always identified with the real or imagined homelands regardless of their nature of migration. Thus, diaspora 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. The involvement of Chinese diaspora after 1980’s in China’s economic growth story is laudable. The economic miracle of China is shared by the overwhelming investments from the Chinese diaspora entrepreneurs. The African Union (AU) Commission has organized the Global African Diaspora summit in the year 2012 to mobilize the African diasporas for the development of African continent.

The developing countries are receiving more remittances given its labour migrants. As per the World Bank report in 2014, the remittances to developing countries are projected to grow by 4.4 percent to US\$454 billion in the year 2015. India has emerged as the largest receiver of remittances in the world since the last four to five years. It received roughly around \$70 billion from all over the world, and about \$32.7 billion from its Gulf Indian migrants alone. Thus, diasporas are the main engine for foreign exchange reserve growth.

Moreover, global diasporas have emerged as important non-state actors for strengthening bilateral and multilateral relations in the comity of nations. Diasporas are gradually recognized as a form of soft power; in the realm of diplomacy for the home country as they retain cultural heritage of the country of origin in their adopted homes. An array of diaspora advocacy groups is very active in defense of varied interests of their homelands. The role of Jewish diaspora is a classic example in this regard. Diaspora philanthropy has complemented community development and achieving equity goals. So, diasporas are not only a harbinger of national development but also of regional and community developments.

Gleaned from the above discussion, diaspora engagement with homelands is a reality. Nevertheless, the degree of engagement with the homeland depends upon its location, economic position and geo-political situation. At the same time, involvement with the homeland is an opportunity as well as a challenge too. Given diaspora and development-nexus, many countries around the world have started leveraging or tapping their diasporas by embarking

upon various policy initiatives and the institutional measures for the economic development.

On the flip side, migrants also face numerous challenges like racial, ethnic, religious and cultural oppressions, xenophobia and so on. To cite examples, due to civil war or ethnic strife especially in the West and central Asian regions and in Myanmar, the civilians have been forced to flee from their countries. The plight of Syrian and Rohingya refugee crisis was exacerbated by the denial of their entry into some European countries in the case of Syrian refugees and to Malaysia in the case of Rohingya crisis. Media has reported about the human rights violations against Indian unskilled labourers in the Gulf regions. The purported racial attacks on the Indian students in Australia are concerning as well.

Be that as it may, diaspora phenomenon is heterogeneous, fluid and complex in nature, which needs a sustained dialogue, deliberations and reflections on its various dimensions and interlinkages. The growing literature about global diasporas shows its importance and popularity all over the world. In order to understand the emerging perceptions and to enrich the on-going research, GRFDT has decided to organize an international conference on “Migration, Diaspora and Development”. 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. The foreign participants belonging to the Countries like the U.S.A., Mexico, the U.K., Turkey, Australia, Nigeria, Bangladesh, Brunei, Philippines, Sri Lanka and so on in addition to the participants from the various parts of India.

The conference has been structured into several sessions on the basis of following themes such as revisiting migration and diaspora; migration and development; gender and migration; nation and diaspora crisis; knowledge and skills; diaspora and migration literature; diasporas and refugees in India; remittance and investment; social, cultural issues and challenges; Indian diaspora: issues and challenges and regional and national dynamics. We have poster presentations covering various aspects of migration and diaspora as well. We have a panel discussion entitled ‘Migration Policy and Inter-Sectoral Challenges: Academics, Industry and Government’. 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, diaspora and development.

On behalf the GRFDT team, I would like to welcome you for the first international conference to engage in dialogue on the various facets of migration, diaspora and development.

Let us have an insightful discussion!

Best Wishes,

Sincerely



(Dr. M.Mahalingam)

Conference Coordinator

Abstracts

Revisiting Migration and Diaspora

What do mothers want across three contexts

Prof. Gowri Parameswaran

State University of New York at New Paltz, USA

The author examined concerns that mothers had about raising children across three different settings – In mainstream suburban US, in middle-class India and in the Indian immigrant community in the USA. An analysis of the responses demonstrated cultural, social class and contextual differences in the knowledge that mothers had about child-rearing, the issues they were concerned about and the supports that they sought for their children. American mothers exhibited much greater knowledge about child rearing and the various milestones that their children had to reach but it did not contribute to ease of parenting. They had many more questions about marking children and making sure they were measuring up. Indian mothers in India were a lot less knowledgeable about milestones but they did have greater family support and relied heavily on informal knowledge. Immigrant mothers felt the most isolated and least able to raise their children leading to feelings of inadequacy. They experienced the most role conflicts and the least amount of social support.

living in Switzerland. The explanation for these attitudes is a “frozen mind-picture” that diaspora tend to have of its “homeland”. This means that most emigrants form a picture of their native region in their mind and keep do not allow this picture to evolve over time. Each time they return to their original community, they expect to see the mind-picture they formed at the time of their leaving,

thus favoring conservative practices, including in religion.

Ciao! Ciao!: Analysis of Signs of Negotiations in the Formation of Transnational Identity of Filipinos in Venice, Italy

Dr. Rowell D. Madula

Associate Professor, De La Salle University-Manila, Philippines

A number of Filipino families seek migration to another country as one of few means to achieve social mobility. In the past decades, the government’s labor export policy has pushed many Filipinos to find jobs overseas. Today, there are around 3,500 Filipinos leaving the Philippines everyday to look for a better job or a better life. This paper aimed to synthesize the researcher’s experience during his integration with a Filipino community in Venice, Italy while teaching Filipino language and culture to migrant children and youth. The focus was to identify signs that these Filipinos negotiate their identity in a foreign land. Using the concept of transnational migration, it was found-out that Filipinos in Venice, Italy negotiate to maintain and in forming their Filipino identity while living and integrating with an Italian society.

Different Shades of Diaspora: My Lived experience from East Africa

Urmila Jhaveri

Independent Scholar, Delhi

The migration of Indian diaspora to distant lands to form significant communities has been going on for more than five centuries. Fortunately, the spectacular advance of communication technology has helped us to trace this journey and simultaneously record, analyze, decode and update the past and present history of the Indian diaspora.

However, over the years due to globali-

zation and transmigrations, important issues such as, multiple migration/displacement i.e., those who have migrated and then emigrated to a third country due to economic sanctions / constraints, cultural differences and governmental policies etc cropped up. In addition In East Africa all these changes caused the emergence of a new category of second and third generation immigrants who do not have much reference to India as their homeland. It has been a difficult but fruitful journey for these communities as they have gone through a gamut of drastic changes and experiences which had a major impact on their lives.

Born in 1931 in Pemba -Zanzibar during the Omani Sultan’s rule, I am also a product of this crucial period in East Africa where I have spent some eight decades of my life, growing up during the harsh colonial apartheid system, sailing by Dhow all the way to India from Africa during World War II, getting married, raising a family and together with my husband being a part of pre and post independence struggle in Tanganyika. It all reminds me of my involvement with UWT - National Women’s Organization during its formative years. We used to visit women in the remotest part of the country where there was no nothing, homes were thatched huts, toilets a hole in the ground where slithering snakes showed up suddenly and wild animals roamed after dark. The women lead a very harsh life with a over hanging threat of divorce with just tree words, Talaq Talaq Talaq. Years thus spent, struggling together and striving relentlessly for women’s rights have linked us in powerful bond of sisterhood. That bond has been my mainstay all the time, whether I was sharing a bus ride, a meal, a song, listening to the travails of a life time, watching a young girl learn a craft and a grand mother learning to write her name along side her

grand child and most of all when holding hands with almost naked mad man or listening to witches' call .

Time does not allow me to talk more about some hair raising incidents but I would like to go back for a moment. The Second World War was raging fiercely as Hitler was on his demonic march to conquer the world. A number of ships had been torpedoed by German and Japanese submarines in the Indian Ocean and people from EA were leaving for India by dhow. My father also hired Bijli the Dhow as he also wanted to reach the safety of Jamnagar. Thus began my Sindbad the Sailor Safari by Dhow during the war in 1943 when I was just a kid. It took us one month to reach Gujarat .We sailed through rough and tough storms and silent nights watching the splendor of the sun , moon and the stars as well as sharks and shoals of whales. For fear of being bombarded we kept absolutely quiet and were not allowed to light even a candle at night . It was a fantastic journey and a sure way of learning to share, care and make friends with nature

My paper attempts to explore the environment as it existed in East Africa and is based on my observations and experiences of a life time spent in Tanzania .

Thinking the 'social' in an age of migration: A critique

Dr. Sudeep Basu

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Recent developments in anthropological and sociological theory have challenged the bounded vision of society and culture. Globalization within this paradigm is treated as a process of interconnection between states and societies. The shift articulated by scholars like Ulrich Beck represents a move away from the "nation-state container theory of society" on which most of the anthropology and sociology of early modernity was based. Theorizing of this kind has tended to underplay the social and political in reconfiguring the concept of society. The idea of a "deterritorialized nation-state" in which a people may be "anywhere in the world and still not live outside the state" contrasts with the concept of diaspora (movement, hybridity and return), which partakes of both "deterritorialization" -

"hyperspaces" and "reterritorialization" processes at any given moment in time. This paper in tracking the concept of diaspora and transnationality through disciplinary and meta-disciplinary frames, enquires into the status of the 'social' in an era of flows, transgressions and movement. In such attempts, it would suggest the need to theorize movement from the perspective of dwelling and vice versa for understanding social networks, relations, fields and contexts in ways that connect those who move with those who stay put.

The Ramayana, Emotional and Psychological Anchor of Old Diaspora, With Special Reference to Trinidad

Dr. Archana Tewari

Associate Professor, Dept. of Western History, University of Lucknow, Lucknow, India

During the British rule, the emancipation of slaves (negro) in the British colonies created a demand for labour to carry on the plantation of sugar cane. Since, India was the largest and the most populous colony of Britain and an agricultural economy, so it was natural that India was the obvious choice.

Improvised and innocent Indians steeped in their religious and social tradition were fraudulently recruited to work in these British overseas colonies. The first shipload of Indians to the was taken to Trinidad in 1845. The social stigma of having crossed the seas and the alien environment of the far-off Caribbean colonies naturally had an adverse affect on the physical and the psychological health of the Indians. The rigorous and tiring work scheduled of the sugar plantations, the feeling of being cheated, scarcity of women in the plantations etc. left the Indians indentured labour feeling emotionally and psychologically scarred. However Indians took refuge in the Ramayana----- for emotional and psychological 'balm'.

There are many versions of Ramayana, however , one composed by Goswami Tulsidas in the 16th century was most popular. The singing of hymns after a back breaking day in a group gave a feeling of security in an alien land. The events in the life of Rama like his birth, marriage became part of rituals of the indentured Indians. The theme of exile appealed to the Indians- it provided

them solace that one day they, too, would return from the alien country to their mother land. The aim of the paper is to examine the influence of the Ramayana on the lives of indentured Indians in those days when any form of counselling was unknown.

Revisiting Kafala system in the Gulf: Between migrant vulnerability and creative mutuality

Dr. Muneer Illath

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The Kafala System (sponsorship) of monitoring migrant labourers in the Middle East has been under scanner for its alleged violation of human rights and infringement of labour rules. However, notwithstanding the instances of exploitation and physical abuse of the migrant workers, being a migrant governing system outside the direct control of the state, many semi-skilled workforce and entrepreneurs have found this system more favorable and flexible. For many of the Gulf migrants I have encountered as part of the study find inherent elasticity in Kafala system as being outside the clutches of the sovereign state and for leaving abundant space for creativity and negotiation in Kafael-labour relationships. Migrant narratives and practices of Mappila Muslims of south India in the Gulf invariably reveal that these transnational proletariats are at times bounded by labour laws both at the sending and receiving countries while enormous degree of flexibility and creativity marks the day-to-day relationship between the Kafael and labourer, leaving lesser hassles for the most entrepreneurial workforce among them. As being a dynamic agent in the sponsor-labour relationships and often themselves being stake holders in the entrepreneurial pursuits, the Arab sponsors have encouraged interpersonal relationships beyond formal interaction. On the other hand, in this march towards negotiating newer avenues of neutralizing dissent the collective agency of Gulf-based entrepreneurs not only paved a new path of economic development by effectively tapping the existing possibilities of capital accumulation but also created new forms of capital. This paper is a modest attempt to revisit the Kafala system in the Gulf in general and migrant

wisdom on the elasticity and plasticity of the system over a period of time, in particular.

Inclusion of Diaspora into a Homeland: Institutions, Policies and Barriers

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Diaspora as a category has evolutionised over the past century. In a number of cases, development of diaspora has made it a powerful participant in the host nation, with its established institutions, political, religions, social and economics participation. With advancement of technology and increasing mobility of people, diaspora has been emerging from communities, which preserve their national, ethnic, religious identity more or less in a passive way in the host country, to more active participant in the homeland. More and more home states are turning toward pursuing an inclusionary approach toward its diaspora abroad.

Inclusionary policy aims at strengthening the national identity, improving economic and trade opportunities for the homeland country and are, thus, seen as a rational policy choice. Inclusion of diaspora into a homeland can also help the latter to develop and promote its nation brand abroad. However, the inclusion assumes more active participation of the diaspora in the political and economic life of the homeland. With more active participation, be it physical, virtual or even imaginary, diasporans are able to transform the nation into a transnation, which has two-sided active relationship with the homeland.

Cooperation between the diaspora and its homeland not only strengthens the unity between the two but can also (potentially) create a problem of contested leadership. History knows cases of an exclusionary stance on the diaspora-homeland issues. The main justification used for such approach is the protection of local (homeland's) interests from interference by the diaspora, especially politically. The proposed article focuses on approaches toward diaspora by using a classical case of the Armenian Diaspora, on institutions involved in the homeland-diaspora relations, and with a special focus on the barriers for inclusion, in particular, the problem of contested lead-

ership.

Rescuer Attendants of the Minorities: Antiochian Greek Orthodox Communities in Istanbul

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Today, when the Greek Orthodox communities in Turkey are mentioned, first that comes to mind is the Greek-speaking community living in Istanbul. Unlike this prevalent discourse, the minority population also comprises the Arab-speaking Greek Orthodox living in Antiochia. This supposed homogenous Orthodox community was unfortunately considered to be in the same status with the Greeks of Constantinople and this often raised troubles since their separate origin was disregarded. In this process, the Antiochian Greeks became minorities within the minorities and were exposed to contemptuous attitudes from the Greeks of Constantinople. Those who have migrated to Istanbul were not entitled to open their own schools and were unable to teach their own language, thus started to assimilate. This resulted as a tension in the Orthodox community and Antiochian Greeks were subject to derogatory manners. After coming to the big city, they were given the chance to fill up the schools, guard the churches and live in the buildings that once the Greeks of Constantinople lived, yet were forced to evacuate due to most significantly the pogrom and the Cyprus issue that has resulted in mass outmigration. Antiochian Greeks seized this opportunity of prosperity and enabled the durability of a numerically waned Greek Orthodox community in Istanbul. This situation between the Greeks of the Constantinople and the Greeks of the Antioch could be described as a joint interest. However, the newcomers were not very welcomed by the conservative local Greeks due to cultural differences and were subjected to exclusionary attitudes. This study examines the current social situation of the Antiochian Greeks within the Greek Orthodox community as a whole in Istanbul and seeks to unfold reasons of such exclusionary attitudes. Owing to lack of contemporary researches on the subject, the information is collected through face-to-face interviews with the Greek Ortho-

dox individuals from both Antioch and Constantinople origins.

Diaspora Politics: Trends from India, Lessons from Israel

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The Indian diaspora, which has only garnered the Indian State's attention since the 1990s (Sreenivasan 2015), is sized at half the Chinese diaspora (Online 2011). Yet, the importance of the Indian expat – discursive and material – has seen a meteoric rise. The escapist emigrant of yesterday is presently the heralded harbinger of hope amidst talks of 'brain-gain'. Thus, India's political chiefs are becoming increasingly wary of wooing the expatriate, with NRI-PIO cells and business summits mushrooming fast. Expectedly, besides the established worth of diaspora for lobbying and public diplomacy overseas, a major cause for the widening political embrace towards them is their potential as homeward investors. However, today, the diasporic door has begun swinging both ways.

The corporate moguls, tech gurus, Senators, and MPs of Indian origin are no longer willing to merely play remittance earners and foreign policy expendables. They are looking to expand their stakes in India by actively impinging on its politics. As shown by the expat-backed campaigns for the 2014 Lok Sabha elections, the inflow of expatriate funds and say to the corridors of India's domestic politics is now an evident phenomenon. It is not a phenomenon without precedents, albeit. Diasporic overreach into the internal politics of the homeland can have ramifications, mostly negative, for both, the homeland and the diaspora.

Through an empirical narrative, this paper shall first attempt to outline the evolution of the homeward tilt in India's diasporic influence, which often eludes the prevalent discourse on diaspora. Thereafter, by drawing from the case of the 'Israel-Diaspora divide', the narrative shall attempt to take an investigative turn, wherein the effects of diasporic disillusionment with domestic politics shall be assessed. In doing so, secondary

data from academic sources and mainstream reportage shall be banked upon.

Migration and development

Conflicts and Contemporary Migrations and Their Effects on National Development in Africa

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The New World Order which has introduced new agenda to its activities, agenda that have only been modified to suit contemporary times, have a long history of existence. These agenda include among others, issues of the environment, health, communication, terrorism, population movements and migrations, women empowerment, poverty and good governance. In the aftermath of the cold war more emphasis has been placed on them at both the national and international levels of socio-economic and political development. Of these issues, that of migrations and good governance, have become more profound as they have generated attendance problems of conflicts and poverty. This has been aggravated by the opportunities provided by the globalization of transport, communication, freedom of movement and the agitation for good governance, all of which have encouraged interconnectivities between peoples and processes. While a lot of benefits have been derived from these agenda of the new world order, the conflicts, poverty and migration it has generated, have their effects and implications for national development. It is thus, the effects of these conflicts and migration on National development in Africa that this paper intends to discuss.

Dalit Migration, Diaspora and Development: Punjab and Kerala

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The states of East Punjab and Kerala both have a long and continuing history of significant overseas emigration and inter-diasporic migration, albeit with distinct dynamics, destinations and implications. The relationship between international migration and economic growth and development within India is an emerging area of key research and policymaking within the nation. In particular, intense and increasing scrutiny and legislation is being applied to the enhanced social mobility apparently enabled by overseas migration, and to the remittances, investments and philanthropic donations transmitted "home" by Indian diasporic communities living abroad. Punjab and Kerala record some of the highest levels of overseas remittances in the world, let alone within India. In this context, the two states are often held up as exemplars of the overseas migration-regional development nexus, as models for other Indian states to follow. Drawing upon original social research conducted during 2014 and 2015 within Punjab and Kerala, this paper will examine the extent to which the relationship between overseas migration, economic growth and regional development is inclusive within these states, with particular reference to caste inequities. More specifically, our aim is to investigate the role of Dalits within the international migration-development nexus within two regions where overseas migration is increasingly heralded as one of the, if not the, main facilitators of social mobility, economic growth and regional development. We will be comparing Punjab, which has witnessed significant Scheduled Caste (SC) overseas migration, including to western societies such as the UK, and Kerala, where international Dalit emigration has been insignificant, particularly movement to the global north

Examining Welfare Practices for Migrants- case of India and the Philippines"

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International migration has become an important part of the state's development policy in some of the labour sending countries like the Philippines and Indonesia (Asis, 2004). Protecting the overseas migrants is a priority for the countries of origin. Migration leads to development both in the country of origin as well as in the country of destination. The Philippines has emerged as a major source country of workers and talents for the global labour market. The Overseas Workers Welfare Administration (OWWA) is the government agency created because of the constitutional mandate to guarantee the protection of the rights of Overseas Filipino's workers and it is attached to the Department of labour and Employment. Also, it has a best practice in terms of Philippines Overseas Employment Administration (POEA) process and comprehensive welfare and protection measures. This paper will examine and analyse the welfare measures of the Philippines and India and intends to contribute it for policy recommendations.

Migration and Development: A case study of Labour Emigration from Rajasthan to the Gulf Region

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The pace and magnitude of international migration is on its highest phase in the history of human civilisation. The revolutions in information and communication technology along with speedy advancement in transportation sector have facilitated this process. The cross border movements of people for long distances and considerably for a long duration have many dimensions attached to it. These also vary with time and space as well as at the same time for different migrant groups.

In case of labour migration from one selected part to another, there are some important issues which need to be addressed like The patterns and processes of this migration, causes for such movements, push and pull factors attached to

this, migration and development interplay, role of service providers or facilitators, implication of such migration for place of origin and destination, future prospects and many more.

Here, a case study of labour emigration from Sikar, Jhunjhunu and Churu Districts of Rajasthan (India) for the Gulf region is discussed in detailed manner. They emigrate for the Gulf Region in lure of better financial avenues. For this study, a sample survey has been conducted in Sikar, Churu and Jhunjhunu districts of Rajasthan based on purposive sampling. Data have been collected by the questionnaire and in-depth interview techniques at household level.

Here the main objective of this research is to identify that this migration is able to provide economic, social and psychological security to the emigrants and their families or not. This research is also identifying the multifaceted problems faced by the semi-skilled and unskilled workers and the role of mediators in this entire process. The empirical evidences from this study of six hundred samples uncover the migration and development relationship for semi-skilled and unskilled labour emigrants from this region. At the end of this paper suggestions are made for the betterment of this emigration process.

Labour Migration and Development: Economic Reintegration of Sri Lankan Return Migrants from the Middle East

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Migration is considered as one key element for development in many developing countries. Being a labour sending country Sri Lanka is enjoying a number of benefits due to the Middle East labour migration. But like the other labour sending countries, Sri Lanka also had failed to give much attention to the 'return migration' which is one of the main components in the migration cycle. As the number of emigration is high a large numbers of migrants are returning to the country and they are facing many difficulties to reintegrate with their place of origin. In such background this study attempts to determine the level of economic reintegration of both male and female return migrants. New Economics of Labour

Migration (NELM) theory and 3R's model (Recruitment, Remittances and Return) were applied in this study. Both quantitative and qualitative methods were used in this village based study. Thirty percent from the total returnmigrants were included for questionnaire survey under the systematic sampling process. Qualitative techniques were also utilized to supplement the above quantitative data; particularly, focus group discussions and in-depth interviews. This study identified that majority of male and female returnees are struggling to find an employment in the local job market upon their return from the Middle East. Majority of female returnees are still unemployed and amongst male returnees unemployment rate has increased from 5 to 9 percent. This situation creates new

unemployment category and if this situation continues in the future, Sri Lanka may have a large number of return migration population without job and it directly effects the country's development. Therefore, proper policies should be implemented to incorporate return migrants into the local labour market

Migration And Development: An Urban Brain Wave

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Migration and development research has conventionally been considered a study of domestic (rural-urban) and international migration trends. In today's era, it has evolved into an extensive analysis of a range of crucial development processes such as spatial migration, human capital investment, global diaspora networks, circular or temporary migration, and the transfer of technology and cultural norms. By assimilating the recent census data and amending insights from the new economics of labour migration, livelihood perspectives in development studies and trans-state perspectives in migration studies, this paper elaborates the contours of a conceptual framework that simultaneously integrates agency and structure perspectives and hence explains the heterogeneous nature of migration-development interactions. Given the diverse spatial characteristics of India it is quite natural to expect that rural-urban

migration rates will be varied across states and even within the states.

Many of the relatively poor and backward states actually show large population mobility, which is primarily in search of a livelihood, the mobility of male population is also seen to be prominent in the relatively advanced states like Maharashtra and Gujarat. The social networks, which play an important role in the context of migration are prevalent among the short distance migrants and tend to lose their significance with a rise in the distance between the place of origin and destination though there are some exceptions to this phenomenon. Besides the north-south divide in the Indian context, it is indeed a significant portent with a few exceptions of metropolitan cities. The paper analyses the district specific rates and their variability on the one hand and on the other hand examines the impact of certain factors at the place of destination on the male and female population mobility. These views are largely ideologically driven and shift the attention away from structural constraints and the vital role of states in shaping favourable conditions for positive development impacts of migration to occur.

Gender and Migration

Migration and Changing Gender Roles: Study of left behind women in Rural Punjab

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International migration is an important dimension to study integration of societies, globally; especially if studied at family level, to get a better know how of culture and society. This paper is an attempt to explore how male migration brings changes and encourage other people of the region to play new roles, experiment with new ideas in the family's decision making and adopt new organizing strategies. 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. 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. The women acted as the head of the household and are taking all family decisions. But "patriarchal norms" and male dominance still exist among Punjabi society. Migration of their husbands results in temporary increase in tasks and responsibilities of women. These new roles are generally perceived as burden hence, should not be confused with changing gender role.

In search of survival: Examining the issues of insecurity from the lives of migrant women workers in the city of Hyderabad

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Informal sector workers, being amongst the bottom most layers in the society can be labelled as vulnerable to all the risks and dangers pertaining to their survival. As Breman(1996) often quotes them as those in the 'lowest echelons' of the society living life as 'enduring hell', they are often subject to the grounds of exploitation. This whole paper tries to argue how women along with their families are migrated with insecurities to the land of uncertainty in search of survival. Despite of having land in the village or having agriculture as occupation, the crisis in the country side had made several of these workers leave their respective lands and come to the city for living. With no social capital which is present in their villages and no networks, the whole decision of migration only involves several issues and challenges. They have the challenge to adjust to the new environment and find means for their day to day survival.

In this paper, we will try and focus on the women adda coolies who work as the daily wage labourers in the urban set up of Hyderabad. They have to find work every day by waiting in an adda for the employer or middlemen to come and pick them up. The study will be carried out through primary data and analysing it in the light of present literature and

reports. The case studies of these women will be used to argue and discuss about the insecurities they face in their day to day life. So as to find work every day individually (not through a contractor) can raise a lot of questions on their coping mechanisms for their survival. She is also very much unsuccessful in demanding the wage for her own labour, if employed for a day. The quality of life they live shall be examined by focusing on their domestic and work sphere.

Indian Women Migration and Culture Preservation in Mira Nair's film The Namesake.

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Migration of Indian women to other countries can be found in the history of Indian migration, in which we will come across to the situations and conditions of women in hostland. Whether it is Colonial Period or Post Colonial Period, the condition of women was worse than our imagination, they were treated like animals. There were no space for their emotions and thus men used them only as an object of sex. Women are always supposed to perform roles set by the patriarchal society, they are always supposed to preserve the culture and take care of household things and children.

Women are mainly known for the preservation of culture and their role in preserving culture becomes essential when crossing the border and thus the paper will deal with the same aspect. The paper will show the importance of culture for migrants, how the cultural identity plays an important role in their life. And mainly it will talk about women's role in preserving culture, for which Mira Nair's famous film *The Namesake* (2006), can be called as a suitable example. In this film we will find Ashima Ganguly playing an important role in preserving culture after moving from Calcutta, India to New York City, United States.

Earlier, marriage was the only reason for Indian women to migrate to the other countries, thus their role after migrating to the hostland is shown mainly focussed in preserving culture. Culture plays a vital role in the life of migrants, thus almost every migrant would like to preserve his/her culture in order to retain

their identity in the hostland. Cultural identity includes: nationality, ethnicity, language, religion and gender. Language is the main component of cultural identity. Thus the paper will deal with these aspects through the selected film.

Gender, Migration and Fundamental Rights: A Treatise of India's Commitment to its Constitution

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A widespread phenomenon in India is internal migration involving large numbers of people migrating from their homes to other places. Statistics show that a majority of these are women who move for familial and economic reasons. Further, the feminization of migration, along with globalization, has altered the position of men living in families impacted by this. Men are not the only breadwinners in the family. They also receive remittances from female partners living outside the city, and thus may attain new family or household functions. The paper attempts to analyze the differences between civil, political, social and economic roles of men and women that are considered 'appropriate' and 'proper' in a predominantly Hindu, Indian society. The paper looks at the ways in which migration, globalization and development impact accepted societal roles and the changing trends and patterns emerging from this phenomena. Focus is not only those who migrate, but also those in whose geographical proximities this migration occurs. All this is studied in the context of Right to Freedom of Movement guaranteed by the Constitution of India, and its interplay with other fundamental rights of the Constitution. Migration in India is a challenged phenomenon not only due to the lack of socio-economic infrastructure to support the migrants, but also due to an existing hostility in the minds of the common people. The vehement fight to protect status quo in Maharashtra by Shiv Sena and the resulting philosophical considerations of sharing of space, the status of rickshaw pullers in Delhi, the labour dilemma in other parts of India, etc. are a matter of constant debate. The paper attempts to look at migration from a gender lens, to analyze the constitutional freedoms provided to these migrants.

Marrying an 'Indian': Understanding

The Indian Diaspora Though Bollywood

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The emergence of the nation-state as a political entity is considered to be a defining moment in the history of the world as it helped in creating closed boundaries. The treaty of Westphalia (1648) is generally considered to be the departing point in the history of the emergence of the nation state. The nation as an entity is exclusive in its scope in the sense that there are people who belong to it and there are others who do not. As Benedict Anderson would argue, a nation is an 'imagined political community', imagined as both inherently limited and sovereign. The nation is imagined as limited because even the largest of them has finite boundaries, beyond which lie other nations (Anderson, 1983). However, the phenomenon of migration, especially transnational migration continues to be the biggest challenge that nation-states face in terms of managing borders, identities, cultures and maintaining exclusivity. Transnational migration has led to a pluralization of allegiances and commitments and to the growing complexity of state's borders. The Westphalian state now finds that its borders are porous (Benhabib, 2007: 55).

Scholars have used a multiplicity of theories to explain migration from one country to another. Some have explained migration emanating from involuntary conditions such as civil wars, voluntary decision to seek better conditions, push and pull model to explain individual motivations to migrate because of deteriorating conditions at home and better opportunities at the point of destination and uneven global economic developments in which the core countries extract the labour surplus from developing countries (Roopnaraine, 2003: 47). The Indian nation-state has also been an active participant in the process of transnational migration since the time of independence and remains one of the largest nation-states in terms of both sending and receiving migrants till date.

In this paper, I am going to look at the Indian community of migrants who have settled in various parts of the world and try to understand the process through

which transnational migration has helped them in maintaining their relationship with the host nation as well as in their country of origin. While the host nation may be different in each case, the country of origin remains the same, that is, India. I intend to do this by taking the example of the Hindi film industry, more popularly known as Bollywood. The focus of this essay will be the migrating Indians, who are also known as the Indian diaspora.

The Indian nation state and its diaspora are inter-related in many ways and one significant way in which this relationship continues is through the practice of marriage. Marriage continues to be a significant part of the Indian national imagination and it is therefore no surprise that marriage relationships and ceremonies have been so well documented in Hindi films. It is seen as a way through which NRIs can be connected to their homeland, that is, by marrying an 'Indian'. Marriage, along with birth and death, are after all seen as the three most important rites of passage for any Indian and who one marries become important to determine one's identity and position in society.

Trafficking in Women: Addressing Violence and Challenges to Migration and Law Enforcement

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Gender-Based Violence (GBV) is a violation of human rights and a form of discrimination which reinforces inequalities between men and women. It is defined as violence that is directed against a person on the basis of gender. There has been increased attention to human trafficking that has exposed to illegal migration. Trafficking is complex, but it generally takes place due to "push and pull factors". India is both a source as well as transit country for trafficking. Women are bought and sold with impunity and trafficked to other countries. They are forced to work as sex worker, forced labour and other practices of slavery. Trafficked victims often suffer from serious abuse and physical exhaustion. The effects of violence on women vary widely. GBV typically has physical, psychological and social effects. They face unwanted pregnancies, miscarriages, high

rate of infertility and sexually transmitted disease. The social exclusion of women is so great that it constitutes a new form of apartheid. Women are considered as lesser value and deprived of their fundamental rights. Violation of human rights and fundamental freedom such as- trafficking of women, girls for sex trade, forced prostitution and sex tourism have become the focus of internationally organized crimes. My paper will analyse the impact of violence on society as well. Law alone cannot change the scenario and problem of gender-biasness. The whole issue of gender violence need social awakening and change in attitude of masses, so that due respect and equal status is given to women.

Nation, Diaspora and Crisis I

Between the Native Land and the City: Negotiations and Experiences of the Santal Migrants of Kolkata

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India is the abode of hundreds of tribal communities constituting 8.2 percent of the total population of the country. The 'adivasis', as they are called, generally maintained a very contented, isolated and self-sufficient life with their fascinating rich cultural heritage. However, caught between the varying perceptions of development in the current neo liberal era, the tribals of India are at a crossroads of asserting their rights over native lands, quest for dignified life and the promises of greener pastures outside their native lands i.e in the cities and urban centres where they seem to be reaching in considerable numbers. A conservative estimate suggests that the tribal populations are the major constituents of the groups that are migrating within the country for various reasons, most strikingly, of course, due to development-induced displacement. Tribal communities are thus involuntarily driven out of their home lands as a result of the neoliberal, corporate driven and state sponsored, development models/frameworks and policies.

It is in this context that the paper specifically attempts to study the Santal tribe

who have migrated from different parts of West Bengal and the neighbouring states of Bihar, Jharkhand and Orissa and have settled in Santragachi, an urban locality that falls within the ambit of the Greater Kolkata region. The paper captures the reasons, contexts and conditions that initiated the Santal migrants to leave their native habitations and move to the city. It further discusses the role of social networks and the way they influenced the psychology of migration and migrants. The paper then goes on to present the experiences recounted by the Santal migrants about their living conditions, the challenges they confronted and the struggles they had to overcome while settling in the city. It also studies the impacts of migration and the dilemmas of the migrants as they negotiated their rural/native identity and the newly acquired urban/city identity.

Transnational Dissent and the Marginalized Indigenous in East Himalayas

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This paper will be an exploration of how the marginalized and often minoritized indigenous, as transnational community spread over a common cultural geography, resist the hegemony of nationalizing cultures in reaffirming the 'difference within' homogenizing societies.

The paper will talk about the janajati (indigenous) groups of eastern Himalayas who as Nepali speaking subalterns are making important interventions in the region's political geography in form of interrupting the construction of caste Nepali cultural identity in Darjeeling; while making significant contributions to the Janajati narratives of Tibeto Burman language groups in Sikkim; as well as demanding for federal autonomy for Limbu janajatis in the current nation building process in republican Nepal. As the diaspora of Nepali speaking communities in the Indian states of Sikkim and West Bengal find themselves engaged in divergent discursive viz. linguistic nationalism or the Gorkhaland movement in Darjeeling that coincides with the Janajati assertions and demands for Tribal statehood in Sikkim. The convergence in

these divergent aspirations is interestingly found in the assertion of indigenous Mongoloid janajati or as often referred as Matwali jat in Nepali language. While the most radical discourse that challenge the centuries old stranglehold of caste Nepali elites in Nepal is a political reality in the country's eastern frontiers that adjoins Sikkim and Darjeeling. The common theme that is running through these discourses, the paper would argue, is the minority culture of the marginalized janajatis, who as 'in-between culture' or as a temporal disjunct, can disrupt the claimed totality or homogeneity of any national culture.

The study of the janajati or indigenous experiences in the east Himalayan political geography will contribute to the conceptual arguments that take minority culture beyond the debate of inclusion and exclusion in the homogenous modern and rather bring in a critical difference within it.

Social Exclusion, Discrimination and Xenophobia in the Middle East: A sociological study of Indian Emigrants

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History of the world can be seen as the history of migration. Human beings have been migrating since the beginning of their existence. Today, it has become predominant phenomena in the world. When we look at the demographic map of the world, there is hardly any country where there are no people of Indian origin. The present paper deals with the emigration from the Punjab state to the Middle East countries. It is a state situated in the northwest region of the Republic India. People living in this area are known as Punjabis. Emigration is the part of Punjabi heritage, from centuries Punjabis have been emigrating to the different parts of the world; They followed different trends and patterns in different periods to different destinations. But a totally new dimension was added in the profile of Punjabi emigrants after the oil boom in the gulf countries. Large numbers of Punjabis youngsters started emigrating as semi-skilled or un-

skilled workers to the gulf region to meet the need of huge construction work in this region. This paper examines the emigration of Punjabis to the Middle East countries and their trends and process of emigration. Attempts have been made to examine their interaction with the citizens of host countries and the reaction of government and citizens towards them. This paper also highlights violation of human rights of the emigrants by the host countries by focusing on the problems faced by them and their miserable conditions at work and in labour camps and as a result how this large group has been ignored by the government and socially excluded by the host country. The present paper is based on the two type of data first, five hundred interviews conducted from the returned emigrants from the Middle East countries second, some secondary sources such as news papers, reports of various Ministries, government departments of both sending and receiving countries and organizations working on the labour issues.

Rohingya Crisis: A Historical Analysis and violation of International Human Rights Laws

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Rohingya people of the Western Myanmar i.e., Arakan province, are denied citizenship by the Government of Myanmar. Rather, Myanmar government is arguing that, these Rohingya people are not belong to their territory, so they are not eligible for basic human rights guaranteed by Myanmar Government for its citizens. As a result, these Rohingya people are trying to take shelter and political asylum in neighboring countries of Myanmar. In the year of 2015, huge influx took place towards South Asia and South East Asia especially Malaysia, Thailand, Indonesia, Bangladesh, India etc. Unfortunately, these South Asian and South East Asian countries are not willing to let them to enter into their territory and obviously didn't want to give them shelter. This influx of Rohingya people is also disrupting the relations between neighboring countries of Myanmar, especially with Bangladesh. In this paper, the author will explore the present crisis and reasons behind Rohingya ethnic people's

forced migration towards South Asian and South East Asian countries and these countries viewpoint on this issue. Also, try to discuss whether this Rohingya people are migrants or refugee? Actually, this Rohingya crisis is consider as a clusters of international human rights laws violations by the government of Myanmar. In addition, this paper will go through the history of Rohingya ethnic people of Arakan Province and try to find out when this conflict emerged and what are those reasons behind. Furthermore, this paper will discuss the Rohingya crisis within the perspective of basic international human rights laws.

Social Gerontological issues generated by out migration in India

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वृद्ध होना एक जटिल और क्रमिक प्रक्रिया है, जिसमें जैविक, मनोवैज्ञानिक और सामाजिक आयाम होते हैं। वृद्धों की समस्या तब उठती है, जब वे वृद्धावस्था की तरफ अग्रसर होते हुए अपने जीवन में कुछ विशेष घटनाओं का सामना करते हैं और उन्हें समाज से सामंजस्य स्थापित करना पड़ता है। जनसंख्या में वृद्धों के अनुपात में वृद्धि सीधे ही जनसांख्यिकीय संक्रमण प्रक्रिया से जुड़ी है। जनसांख्यिकीय संक्रमण की स्थिति में परिवर्तन के कारण वृद्ध निर्भरता भार अधिक होने के कारण वृद्धों से संबंधित समस्याओं, उनकी सामाजिक-सांस्कृतिक-आर्थिक पृष्ठभूमियों, विभिन्न कारकों, हस्तक्षेप हेतु माध्यकारी संरचनाओं आदि पर विचार करना अपरिहार्य है।

जनसंख्या वृद्धि के निर्धारक के रूप में प्रवासन एक महत्वपूर्ण घटक है, जिसके कारण सामाजिक संरचना और सामाजिक संस्थाएं प्रभावित होती हैं। यातायात और संचार के विकास के कारण अंतरराष्ट्रीय प्रवासन और अंतर-राज्यीय प्रवासन की दर में तेजी से वृद्धि हुई है। स्वतंत्रता के बाद अंतरराष्ट्रीय प्रवासन के दौरान भारत से बाहर जाने वाले उत्प्रवासियों में मुख्य रूप से खाड़ी देशों में मजदूर के रूप में तथा विकसित देशों हेतु होने वाला प्रतिभा पलायन महत्वपूर्ण है।

इस वाह्य प्रवासन ने भारत की जनसंख्या संरचना को प्रभावित किया है। आंतरिक प्रवासन के अंतर्गत मजदूरी और रोजगार के अवसरों की तलाश हेतु गांव से शहरों की ओर प्रवासन की दर अधिक है। प्रवासन के आर्थिक प्रभावों का व्यापक अध्ययन होता रहा है, लेकिन इसके सामाजिक प्रभावों पर कम ध्यान दिया गया, जो महत्वपूर्ण होने का साथ-साथ आर्थिक प्रभावों से गहराई से जुड़े हैं।

प्रवासन के सामाजिक प्रभावों में अन्य तत्वों के साथ परिवार संरचना में परिवर्तन, पारिवारिक विघटन और बुजुर्ग सदस्यों का परित्याग, बच्चों की देखभाल, शिक्षा और स्वास्थ्य भी सम्मिलित हैं। प्रवासित परिवारों/घरेलू समूहों में केवल स्त्रियां, बच्चे और बुजुर्ग सम्मिलित होते हैं। स्त्रियों में अधिकांशतया अप्रवासी पुत्रों की पत्नियों सम्मिलित रहती हैं, क्योंकि पारम्परिक रूप से विवाह के बाद स्त्री पति के परिवार की सदस्यता प्राप्त कर लेती है। प्रवासी क्षेत्रों में एक मुख्य सामाजिक मुद्दे के रूप में आयु और लैंगिक चयन के परिणामस्वरूप उत्पन्न पारिवारिक विघटन और अनेक बुजुर्ग व्यक्तियों के परित्याग की घटना उभर रही है। बच्चे भी पिता की अनुपस्थिति के कारण प्रभावित हो रहे हैं। शायद सबसे महत्वपूर्ण और गंभीर चिंता का विषय बुजुर्ग लोग हैं, जो अपने परिवारों और उनके सामाजिक समर्थन से वंचित होते जा रहे हैं। प्रवासन और खासकर लम्बी दूरी के स्थायी प्रवासन ने वृद्ध देखभाल की प्रचलित व्यवस्था को विघटित कर दिया है। बाह्य प्रवासन वाले क्षेत्रों के वृद्ध व्यक्तियों पर पड़ने वाले मानवीय प्रभावों एवं उनसे निबटने की रणनीतियों पर दृष्टि केंद्रित की गयी है। इन रणनीतियों में से एक है, विदेशों में प्रवासित बच्चों की आगामी पीढ़ियों यानि नाती-पोतों की देखभाल, जिससे इन बच्चों के दोनों सक्षम अभिवाक अपनी नौकरी पर ध्यान देकर आर्थिक संसाधन जुटा सके। कुछ चरम स्थितियों में प्रवासी बच्चों द्वारा अपने माता या पिता का त्याग कर दिया जाता है, जिससे सामाजिक रूप से परित्यक्त बुजुर्ग अनाथ की परिघटना उभरने लगी है। यह तर्क दिया जाता है कि प्रवासन उत्प्रवाह सामाजिक पृथकता के लिए कुशन का कार्य करता है, लेकिन उत्प्रवासन से हुए बच्चों और उनके

संतानों की अनुपस्थिति से हुई क्षति बुजुर्ग व्यक्तियों के आत्म सम्मान और पारिवारिक जीवन की बुनियाद को हिला दे रहा है।

Socio-Legal Analysis of the Rohingya Community in Bangladesh: From a Human Rights perspective

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Rohingya communities are one of the most persecuted minorities of the world, often described as the worlds' least wanted people. Forced migration from their own country Myanmar led them to take refuge in Bangladesh and other neighboring countries till the late seventies. With the worst possible examples of continuous human rights violations, these people are often subject to cruel and degrading treatment by the countries they seek refuge to. Bangladesh, being the closest neighbor and the largest Muslim country around, is no difference. In last few decades, hundreds and thousands of Rohingya people fled to Bangladesh to avoid the ethnic cleansing by the Burmese Govt. and other Buddhist groups. This huge influx of refugees without proper reception and attention from the Bangladeshi side caused severe humanitarian crisis; the appalling conditions of the refugee ghettos are gradually deteriorating. Repressive policies of the Bangladesh Govt. often cause multi-level harassment and abuse for the lucky ones who managed to escape the Burmese persecution, but the condition of their basic human rights are beyond description. Desperate for survival, some of them took the illegal sea-routes for Malaysia and Thailand, resulting in multiple deaths and horrifying stories of exploitation. This paper will thoroughly analyze the present human rights situation of this community in light of the international jurisprudence and assess the roles of Bangladesh Govt. and the global communities in response of this systematic persecution.

जापान प्रवासन का उत्तराखंड के परिवारों पर पड़ने वाले सामाजिक-आर्थिक प्रभावों का अध्ययन

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मानव अपने बेहतर जीवन की तलाश में एक स्थान से दुसरे स्थान पर जाता है। इसी प्रक्रिया के कारण प्रवासन का आरंभ होता है। उत्प्रवासियों तथा उनके नातेदार-मित्र वर्ग के मध्य जुड़ाव नए प्रवासन को आरंभ करता है। इस प्रकार का सामाजिक ताना-बाना नवागंतुक की असुरक्षा भावना तथा व्यय को कम करता है। यह प्रारम्भ एवं गंतव्य स्थल दोनों के बीच के संबंधों को निरंतर बनाए रखने व संभावित उत्प्रवास प्रवाह को बढ़ावा देने का कार्य करता है। प्रवासन जनसमुदाय परिवर्तन के करकों में एक महत्वपूर्ण कारक है।

उत्तराखंड (राज्य) के टिहरी जिला से चार गाँव सरपोली, बांगर, बडियार, माँलगाँव को मिनी जापान ऑफ इंडिया की संज्ञा दी जाती है। इन छोटे-छोटे गाँवों से जापान में लगभग 240 युवा होटल से जुड़े हुये हैं। इनकी एक खास बात है कि कुछ युवा जापान में अपना खुद का होटल चलाते हैं। इन होटलों में से 10 होटल का नाम भारतीय दूतावास में सूचीबद्ध किया गया है। इन चारों गाँवों के युवा जापान के प्रमुख शहरों में भारतीय व्यंजनों का व्यापार करते हैं। एक तरह से देखा जाय तो ये लोग भारतीय संस्कृति को अपने व्यवसाय के रूप में उपयोग कर रहे हैं और लगातार देश, राज्य, क्षेत्र के विकास में अहम भूमिका निभा रहे हैं। यह एक अलग तरह का प्रवासन हो रहा है जहाँ भारतीय प्रवासन औद्योगिक क्षेत्र की धुरी पर घूम रहा है, वही यहाँ से जापान में प्रवासन केवल होटल के क्षेत्र में हो रहा है। यहाँ का प्रवासन भारतीय प्रवासन के क्षेत्र में एक अलग पहचान बना रह है।

knowledge and Skills

Migration of highly skilled workers from India: What is their contribution to global scientific research?

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Every year large numbers of highly educated students migrate from India to other countries to pursue higher education or for employment. In the present study we use scientometric methods to chart the contribution of migrant Indian scientists to global scientific research in the last decade, through their publications (journal articles) listed in the Science Citation Index. We estimate that the number of papers contributed annually by the diaspora is of the same order as that by Indian scientists. However, there are major differences in the quality of journals where the papers by these two groups are published. There are also

significant differences in the research areas addressed, Indian scientists publishing more basic research and the diaspora publishing more in applied and technologically advanced areas. We also chart the participation of migrant Indian scientists in highly visible research by examining papers by Nobel prize winning scientists.

Nation-building online: case of Kurdish diaspora on social media

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By emergence of internet and social media, people look towards virtual communities and social network sites as 'social loci' for the re-negotiation and construction of their identities. The ambiguity of online environment and social media turns into a new arena for the expression of the politics of recognition, generating hybrid collective formations, such as digital nations, virtual diasporas and other online communities of an ethnic/national orientation.

It is argued that the Kurds have used the Internet, e-mail and social networking sites, for organizing protests, meetings, and 'nationalist projects. The use of the Internet by the Kurdish diaspora and those in the Middle East in favor of their nationalistic aspirations represents what Benedict Anderson called 'imagined community' and 'long-distance nationalism.' Easy access to the Internet has allowed the Kurdish diaspora, and some in the homeland to perpetuate the

'imagined community' that is Kurdistan; it allows disparate groups to imagine themselves as nations and provides a voice to those who otherwise would not have one. Essentially, the Internet has diminished the importance of time and space by offering the Kurds a sort of 'social media' wherein they can express their identity and reinforce Kurdish nationalism.

In discussing political and sociological observations on Kurdish diaspora communities through the lens of the Social Media, specifically Facebook as a leading social network, the paper tries to find out how Kurdish diasporic members have been creating (if so) a virtual nation, defined as community that communicates in the whose collective discourse and actions are aimed toward the building, binding, maintaining, rebuilding or re-binding of a Kurdish national identity.

Indian Diaspora: Women (Nurses) migration towards Gulf countries from 1970s to 1990s

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Keralese nurses are undergoing an amazed development in the professional and migratory niches. In late 1970s, nursing labour market has initiated active recruiting of Indian nurses in the Gulf and other countries. This migration has provided good economic and social conditions to India, especially Kerala; that is why Kerala is a known as land of migration. Nursing is a profession which institutionalised globally within professional bodies such as host country and saver country that govern its practice. This nursing resumed as natural job that requires 'caring work' which is referred to certain sections of society and women (feminization). The physician Rachel Naomi Remen termed nursing as a 'Service' for seekers.

Women (Nurses) migration towards gulf countries has created an era of women. This era strengthen women in foreign countries with respect and honour. Though, with every initial change (migration) advantages and disadvantages is part of its consequence. In the late 1970s, the migration of nurses was mainly an economic scheme supported by a familial strategy of social mobility,

now it has more to the young Keralese women themselves to live more independent and self-respectful life. For coming young nurses today migration is not only way to get better status and a better economic situation, it is now also perceived as a way to secure more autonomy or agency, as women, than they could achieve in their own country. This migration has transformed the meaning of migration in form of remittance, literacy rate, employment rate, girl child birth ratio and dowry etc. Not even this, Kerala has initiated many council agencies for the progress of women from India.

The aim of this paper is to enlighten the nursing power of Kerala women that encouraged migration of women towards gulf and other countries as their choice of destination.

Cross-Border Student-Mobility: A Study Of Indian Students To USA

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The international migration is not a new concept, but its nature, scale and scope has become intensified in the present era of globalization. With the emergence of knowledge economy and technological developments, the global labour market has seen an enormous increase in the demand for knowledge, skills and talents. The expansion of service-sector and the growth of IT firms and multinational companies have extended the scope of employment for skilled workers and professionals. Notably, education and employment are the two sides of the same coin. Therefore, the global exposure for education has become significant for the competitive employment-market.

India is the second largest student sending country worldwide. According to UIS, UNESCO 2014, over 189 thousand Indian students are enrolled in higher education institutions abroad. A large number of Indian students are migrating to USA, UK, Australia, Canada, Germany, France and Singapore etc. The USA is the leading destination for Indian students for higher education. The latest data reveals that there are 97,120 Indian students enrolled in United States of America. Notably, the USA attracts more than fifty percent of Indian students for higher education studies. The USA has

been a traditional destination for Indian students in terms of better educational-opportunities, scholarship programmes, quality education and employment-prospects. The global exposure for education has become significant to get employment in the global employment market. The students prefer to migrate USA for studies which ensures better employment-opportunities after completion of their studies.

The present study understands the trend of international mobility of Indian studies for higher education It also explains the importance of global exposure of higher education for employment-opportunities. It reveals the major destinations for Indian students for higher education studies. It also studies the major factors behind the mobility of Indian students to USA for higher education. It also find out the major courses in which Indian students are enrolled in USA. The study finds the role of VISA rules of USA to attract the Indian students for higher education.

International Migration: IELTS A Sojourn

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Literature on international migration taking place through International Language Testing System (IELTS) lacks a theoretical framework and a constructive research. The paper aims to understand how IELTS centres in the city of Chandigarh are paving way for budding emigrants that flock in huge numbers each year from states Punjab, Haryana, Himachal, Rajasthan and even Delhi, among other places in northern India. The objective is to assess the demographic as well as socio-economic profile, and to identify possible reasons of people, in particular, students-- wishing to move abroad. Several of the people who migrate across national boundaries don't come back to their home land, while a few choose to return to their native place in a short span of years or after a good 20 to 30 years of service in the foreign land. In such a scenario, it is crucial to determine the impacts of such emigration on the native country and on the migrants' families; to understand the reasons behind migration outside India, the preferred nation of the emigrants and to determine

if these people aim to continue further studies or if they wish to op for jobs. In all, the paper focuses on how IELTS facilitate international migration.

Return of High Skilled Migrants: An Empirical Investigation into the Knowledge Transfer Process of Two Organizations in New Delhi

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The main objective of the thesis is to explore how and in which ways do high skilled returned migrants transfer their newly acquired knowledge, skills and experiences from abroad within locally employing organizations. A key hypothesis is that the strength of high skilled returnees' social ties with transnationals and non-migrants is associated with the nature, type as well as extent of knowledge transferred to stakeholders in the organizations. Though analysis of the role returnees tend to play in intra-organizational knowledge is embedded in the social network theory, a range of migration theories are also drawn upon to contextualize: returnees initial intention for going abroad to highlight their return motives, choice of employer, issues they tend to face adjusting in their workplace and social surroundings in New Delhi. The results are expounded upon in terms of the implications of return migrants' knowledge transfers for the healthcare and IT-BPO sectors. Also, a public policy discussion is given on aspects related to industry expansion, rural-urban growth as well as the prospects for economic development of India. The insights suggest high skilled returned migrants tend to be a tool for development that confers brain gain benefits to India. The contribution of the thesis is to shed light on the complexities and promises of such an interdisciplinary topic.

Indian Diaspora Knowledge Networks: Take-off Challenges and Future Prospects

Sridhar Bhagavatula

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The Diasporas across the world are becoming an important group that offers influential changes in the 'home' countries' developmental agenda. Many of the countries which enjoy presence of large groups of 'their' people outside the physical boundaries provide an extended arm and offers integrative structures for a win-win situation. One of the important integrative structures is through the technology enabled knowledge network. An underlying premise of a knowledge network is that the whole is greater than the sum of its parts and the benefit of participating in a knowledge network is that each of the parts becomes stronger. The journey of Indian Diaspora's approach towards its homeland has undergone a sea change from disengagement to re-engagement and is becoming stronger and stronger in the current phase of globalization led by fast track communication and technology. However, the Indian Diaspora's engagement through the technology enabled knowledge networks is still a matter of concern, as it could never take off. This paper looks into various initiatives, past and present, of Indian Knowledge Networks and analyses the reasons behind their failure. It is argued that the future prospects of the Indian Diaspora Knowledge Networks, however, is bright through convergence of various approaches.

Nation, Diaspora and Crisis II

Development Agenda: North East India's Forced Migration & Human Trafficking Narrative

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Globally around 73 million people are the casualty of forced migration. While one third of this population is displaced internally and within the country itself, the rest are forced to cross international borders subjecting them into higher degrees of vulnerability. While forced migrants population is nearly three times the population of Malaysia or Saudi Arab or half the population of Russia, nearly 1/3rd of this constituency consisting of women and children are trafficked for exploitative forced labour, sexual abuse or hazardous and vulnerable work pur-

pose. As per ILO report 2005, human trafficking is the third largest human employer next only to Chinese army and Indian railways.

While cruelty, violence, loss of personal assets & politico-economic identity loss are common narratives of forced migration phenomenon, human trafficking facets are the ugliest chapters in the narrative. Trafficked victims economically contribute to GDP growth without monetization of its proceeds to themselves.

Human trafficking victims do not largely figure in the economic contribution mapping. Neither their GDP contribution or remittance value is captured nor are they structured into economic sectors. Living in the socio-political and economic margin, they represent a constituency of vulnerability and case studies of socio-political investigation.

Three fundamental motivations guide the framework of this paper. Within India, North East India presents a gory picture in the human trafficking narrative. This paper based on primary and secondary evidence shall provide a sociological perspective of North East India's human trafficking scenario. Second, based on the available empirical evidence, capture the economic scale, size and relevance of North East India's trafficked constituency. Finally, based on the socio-political and economic narrative, analyze community and field evidence based affirmative action plan which could be useful for development agenda of the region as well as social reintegration of North East India's human trafficking victims."

Sikh Diaspora in Canada: Challenges and Opportunities to Integration

Inderjeet Singh

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Canada has a growing, and diverse immigrant population due to various immigration acts since the 1970s and it has ever since remained in an ascending order. Canadian immigration policy has been shaped by two principal imperatives: demography and economics: felt-need to populate the vast empty geographical expanse and/ or need for young and preferably educated and skilled immigrants to work the economy. In the period after the Second World War, economic needs have largely deter-

mined official policy towards immigration. As Canada is becoming an aging society, in the last several decades, both economics and demography is leading to liberalised immigration policies. Huge immigration enhanced the diversity that created problems of integration. This study is specially focused on two factors responsible for integration and discrimination of Sikh Communities i.e. equally success and failure in terms of their integration. This work also throws light on challenges to their integration in the aftermath of 9/11 terrorist events.

Transnational dynamics and new politics of engagement: role of diasporas in South Asian conflicts

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This paper attempts to throw light on the role of diaspora in engaging itself with some of the prominent conflicts of South Asia i.e. Kashmir conflict, Sri Lankan ethnic conflict, Afghanistan conflict and Khalistan movement. The transnational links of diasporas can either be constructive or destructive depending on (a) the orientation and interests of diaspora groups and (b) politics adopted by homeland governments in engaging their diasporas. The interplay of these two things along with involvement of certain other factors such as history, media, internet etc shape diasporas' engagement in the homeland conflicts.

Keeping the above premises in mind, this paper takes case studies of four conflicts and analyses the role of diasporas as conflict resolvers or perpetrators. Therefore, the objective of the paper is to assess the policies adopted by governments in engaging its diasporas to homelands' issues as also to simultaneously examine their diasporas willingness and initiatives in engaging themselves constructively or destructively in homelands' conflicts.

Sikh diaspora groups backed the Khalistan movement through social, financial and political means. Afghanistan diaspora groups have been assisting the state in post conflict reconstruction. While on one hand, a major fraction of Kashmiri diaspora groups are engaged in awareness campaigns, promoting online forums for discussions, brainstorming sessions, silent marches etc to build peace in the region. On the other hand, a major frac-

tion of Tamil diasporas' approach to the conflict is to directly get involved by funding and supporting the Tamil ethnic groups in Sri Lanka. Therefore, differences in the approaches of different diaspora groups relating to their ethnic conflicts are apparent and need detailed examination.

This paper employs qualitative research methodology, including primary and secondary sources. Secondary sources include literature review, published interviews, newspaper articles, reports and documents of government, NGOs, institutes etc. Primary sources include interviews and case studies of diaspora groups and organisations.

Migration and Crime: Theory, Empiricism & Indian Experience

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As per UN data, 231.15 million people or 3-5% of global population constitutes the size of migrant population of the world which is highly dynamic in nature. Research focus on 'Migration and Crime' is one such theme. In this context, "Migration & Crime: Theory, Empiricism And Indian Experience" India's theoretical connect, shall be contested empirically and qualitatively.

Crime related to migrants as victims or as aggressors has been suitably orchestrated as evidence of sociological strains due to migration. These scenarios have led to migration and crime correlation analysis. Many cite immigration as a potential inflow of criminals. Others postulate that immigration causes crimes. However, research work based on empiricism is also incrementally competing to prove that migration rather reduces crime and not vice versa. Immigrants are characterized, by lower legitimate earning opportunities than the natives; this approach would predict that immigrants necessarily have a larger propensity to commit crime than natives. Such argument lacks empirical evidence.

Sufficient evidence is lacking to conclude that higher crime rate is due to higher immigration rate. In addition to the impact of immigration on reported crime, immigrants themselves may be disproportionately victims of crime. In addi-

tion, other aspects of the criminal justice system deserve attention. This will include a deeper understanding of the relative and comparative probabilities of immigrants and natives being arrested, charged, convicted and sentenced for different crimes.

Though some amount of migration-crime perspective on the international level is available there is no data specifically relevant to India. The aim of this research work is to undertake this study by sourcing the government data and statistical resources. This shall involve questionnaire and field surveys involving the jailed immigrants from select Indian jails, police stations, reform houses, judiciary records, etc.

Trans-Mexican Migration: The role of agency, collectivity and solidarity within irregular journeys across Mexico

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The social factors defining the way of life of Central American migrants and displaced individuals in transit through Mexico towards the US border, reflect their distinctive subjectivities, social struggle and resistance against migratory legislations imposed on them. Tenacious manifestations of autonomy and agency witness open displays of social resistance, being characterized by its creativity, inter subjectivity and strength. All members of this community possess a unique reality and distinctiveness, typifying each of them in categories that define the effectiveness and viability afforded by the strategies they use, to overcome countless obstacles during transit.

Trans-Mexican migrants engage in actions and practices of individual and collective nature that consolidate strong bonds of solidarity and brotherhood, such as the design and employment of tactics to alleviate the vicissitudes of transit, withstand the escalation of governmental oppression and the social consequences encompassing this humanitarian crises. This reality shed light on social

struggles that entangle a tacit reclaiming of denied rights, characterized by the unperceived crossing of borders and territories, amalgamating in the unofficial exercising of civil rights that are legislatively defined, as a privilege exclusively reserved to citizens

Importantly, these migrants should not be perceived solely as victims, but as independent individuals whom use their agency to resist socio political exclusion and institutional oppression. They constitute a collective entity of political actors in movement, whose members are not affiliated on the ground of nationality but on the fulfilment of a common objective, which is pursued by the practice of individual and collective strategies to elude the hardening of immigration policies, while constituting

Impact of Migration on Land Use in Kerala

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Migration is an important phenomenon in the development of Kerala economy. The remittance of the Non Resident Keralits is the major source of income of the Kerala economy and it has bought about the structural change in the Kerala economy. The increasing rate of emigration and the resulting inflow of large volumes of remittances have significant influence in the land market, labour market, consumption, savings, investment and income distribution. Migration and remittance has significant influence on the land market. The rising demands for buildable lands detract the public to go for an efficient use of their local resource ecological setup or agriculture, and instead they adopt the much more lucrative step of selling out their holding to real estate ventures or build housing colonies or big shopping plazas. Thus migration and the inflow of foreign remittances have widespread impact on all the sectors of Kerala and it may be stated that it has favored the growth of non-agricultural sector than agriculture sector in Kerala. The migration and the consequent availability of surplus income

again jeopardized the state's farm land by ushering people towards 'white collar' jobs and better life. Some of the people move out for better employment opportunities, practically abandoning agriculture. With this background the present study analyses the impact of migration on the land use pattern in Kerala.

Indian Indenture Labour Migration: Historiography, Source

Munnalal gupta

Migration and Diaspora Studies, Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya, Wardha, mlgbharat@gmail.com

1833 में यूरोप में दास प्रथा के उन्मूलन के बाद यूरोपीय
l keT; ds dkyfku; k ea ;jki h; cxku ekfydka us
okf. kT; d l OI yka ds mRi knu ds fy, l lrs vjg [kri
dk; l ea dky Jfedka dh t; jr ds ijk djus ds fy,
ब्रिटिश शासित भारत से मजदूरों को अनुबंध श्रमिकों
के रूप में मारीशस, सूरीनाम, दक्षिण अफ्रीका, त्रिनिदाद,
fOth Hkstk x: kA l keT; okni bfrgkl dkjka ds vuq kj
भारत के जातीय भेदभाव से मुक्ति और अच्छे आर्थिक लाभ
के अवसर (पुल फैक्टर) श्रमिकों के प्रवासन के कारण हैं
जबकि राष्ट्रवादी और नवमार्क्सवादी इतिहासकारों के
अनुसार श्रमिकों का प्रवासन भारत की आर्थिक बदहाली जो
ब्रिटिश शासित भारत में ब्रिटिश भू-राजस्व और
प्रशासनिक नीतियों के कारण आयी थी (पुल फैक्टर) से
gM/kA

भारतीय अनुबंध श्रमिकों के ऐतिहासिक अध्ययन में दो देशों
(होम लैंड और होस्ट कंट्री) के अभिलेखों, दस्तावेजों के
साथ-साथ अनुबंधित श्रमिकों के मौखिक स्रोतों के
विविध रूपों यथा यादों, वृत्तान्तों, आत्मकथाओं, लोकगीतों, दृ
श्य श्रव्य के विविध रूपों पर दू"V Mkyuh plfg, l D; fcd
इनमें मजदूर के रूप में प्रवासित होने वालों और उनके
वंशजों के अनुभव सुरक्षित हैं। प्रवासन से संबंधित लिखित
साक्ष्य औपनिवेशिक शासकों, प्रशासकों के द्वारा रचित और
निगरानी वाले हैं जिसमें प्रशासकीय पक्ष महत्वपूर्ण थे।
अनुबंध श्रमिक से संबंधित दस्तावेजों के स्रोत स्वभूमि के
जिला मुख्यालय, आंग्ल-औपनिवेशिक अनुभाग (ई-vkj-ds
सेक्शन), गजेटियर, वार्षिक जनगणना रिपोर्ट, राज्य तथा
राष्ट्रीय अभिलेखागार, डिपो, उप-डिपो रजिस्टर, प्रोटेक्टर
ऑफ इमिग्रेंट्स वार्षिक प्रतिवेदन आदि हैं। जहाज और
xr0; nk ds nRiostka ds l r bfxdku iki l f'ki
jftLVkj] bfxdku jftLVj] cxku jftLVj] ty jft-
LVkj] tle&er; jftLVj vkrn gA

तोताराम सनाढ्य का फिजी द्वीप में मेरे 21 वर्ष में तत्क.
kyiu fOth ea Hkkrh; ylxka dh l keftd] vkrfkd] 'k
क्षक तथा शोषणकारी प्रशासनिक नीतियों की ओर संकेत
किया है। मुंशी रहमान खान की आत्म कथा 'जीवन प्रकाश'
vjg 'dkyh l nkn' ea l jhuke ds Hkkrh; fxjfeV; k
मजदूरों से संबंधित सभी पक्षों की चर्चा है। अनुबंधित
श्रमिकों के फोटो, वृत्त-चित्र का प्रयोग भी ऐतिहासिक स्रोत
ds : i eafdk tk l drk gA

Diaspora and Migration Literature

Indian Fiction out of American Metropol- olis

Dr. Smita Jha

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manities & Social Sciences, IIT, Roorkee,

In the introduction to *Mirrorwork*, the
anthology of 50 Years of Indi-
an Writing: 1947-1997 that Salman Rush-
die co-edited with Elizabeth West, Rush-
die wrote:

*The prose writing—both fiction and non-
fiction—created in this period by Indian writ-
ers working in English, is proving to be a
stronger and more important body of work
than most of what has been produced in the
16 'official languages' of India, the so-called
'vernacular languages,' during the same
period; and, indeed, this new, and still bur-
geoning, 'Indo-Anglian literature represents
the most valuable contribution India has
yet made to the world of books.*

Of course, Rushdie's judgment has been
contested, as it was bound to be. Howev-
er, what Rushdie says may be compared
with the relative merits of Indian writers'
literary production in Indian languages
and in English. This is just an inevitable
critical gesture. Rushdie's approach forc-
es another comparison of the works done
by Indian authors in India and by the
writers of Indian diaspora, especially by
those settled in the American metropol-
itan world. I propose to discuss the text
and criticism of the shorter fiction of the
following Indian women writers—all
settled in the States—Bharati Mukherjee,
Chitra Banerjee Divakaruni, Meena Alex-
ander, and Jhumpa Lahiri chiefly for two
reasons: first, they belong to different age
groups while the second they were
brought up in different parts of India,
and educated in different regions of the
world. The very common aspect of these
women writers is a sense of alienation
and search for traditional values. The
Asian Diaspora has been studied as a
historical movement since 1960s, greatly
impacting the United States and India,
affecting not only socio-historical cultural
trends and geographic ethnography, but
also culturally redefining major areas of
Eastern-Western history and culture.

It is against this background that I ex-
plore the above mentioned novelists in
terms of verisimilitude and Indian Sensi-
bility.

The Ungrateful Immigrant": A Look at Australia's Immigration History through the Eyes of Poetry.

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"Australian immigration policy over the
past hundred and fifty years has rested
on three pillars; the maintenance of Brit-
ish hegemony and 'white' domination;
the strengthening of Australia economi-
cally and militarily by selective mass
migration; and the state control of these
processes." (From *White Australia to
Woomera: The Story of Australian Immi-
gration*, James Jupp.)

Immigration has been an integral facet of
Australian nationhood having numerous
political, economic and social ramifica-
tions for its inhabitants. Since literature
cannot remain untouched by the prob-
lems of its age, a veritable body of immi-
grant poetry occupies a notable position
within the larger framework of Australi-
an literary work. The paper attempts to
delineate the various stages in the history
of country's immigration policy: Anglo-
Saxon policy, white Australian policy,
linguistic marginalization, assimilation
and state-sponsored multiculturalism vis-
-à-vis the impact it has on the relation-
ship of immigrants with Australia, be it
one of resignation, resentment or out-
right contempt, as posited in a number of
Australian immigrant poetry. The array
of poems discussed in the paper includes
the works of Ouyang Yu, Peter
Skrzynecki, Maria Lewitt, among others.
The inextricable link of immigration with
economic consolidation of a settler nation
as expressed in the poems has been ex-
plored. The idea that multiculturalism is
not a unified concept and there can be
multiple multiculturalisms has also been
dealt with in the context of the notion of
Australia as the 'most multicultural soci-
ety in the world' being fraught with un-
anced contradictions.

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

Akhilesh Ahirwar

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Shani Mootoo, a descendent of Indian
Indentured labours, born in Ireland, lived
in Trinidad from the age of three years to
nineteen and the then settled in Canada,
is a well known diasporic writer. Her
first novel *Cereus Bloom at Night* is the
embodiment of the perversion in the dis-
course of not only in sexuality but also in

terms of the colonial oppression. She has chosen an imaginary site 'Lantanacamará', following the Caribbean writer's tradition, gaining scope to recreate identities. She deliberately chooses Tyler as a narrator of the story for that his hybrid identity would understand the plights of Mala and his narrative would represent a close encounter of such people. Mala Ramchandin is the main protagonist of this novel whose parents were Indian Indentured labours. Both, mala and tyler, are inclined towards their own sex which is against the normal conception of sexuality. This paper would explore the newer meaning of sex and oppression in diasporic context.

Gendered Migration : Social , Psychological and Cultural Aspects of a Migrant Woman in Bharti Mukherjee's Jasmine

Nagma

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Risk and Transformation are the words which defines the world of a migrant while travelling to a new land and this serves as a base of the realization of the self and development of a new identity .In this paper Gendered Migration is the concept focused upon the protagonist of 'Jasmine' by Bharti Mukherjee that how migration becomes a platform to the development of a social, psychological and cultural life of a migrant. Gendered Migration provides us the scope to see the struggle of a woman which in a way helps her to form a new identity which is not based on a stereotypical and defined concept rather customized according to the needs of a migrating woman. The outcome is a completely new Individual who has realized the importance of self by making the realizations and enlightenments of her own.

Jasmine as the migrating woman defines new paradigms of the social, psychological and cultural aspects of the society. She transforms herself as Kali(a symbol of the destruction) against the image of a woman stereotype where the female is only considered the symbol of productivity and thus uplifts the social standards of the women in society.The psychological state of a widow whose life should be based on mourning about the dearth of

her husband is seen taking a turn when instead of wailing about the wrongs in her life a woman develops a positive perspective towards her own life with an urge of achieving something.

The ability of a woman to adjust in any new situation makes her flexible enough to develop a sort of cultural hybridity.This paper will focus about defining these concepts from the perspective of a migrating woman.

Verses in Exile: Abd Al Wahhab Al-Bayyati

Moaz Mubarak Ramzi Qadiri

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"Abd Al Wahhab Al-Bayyati's poetry is characterized by the love for his people, Nostalgia and the exilic tribulations. Like many other exiled poets, he viewed his land and his nation, a symbol of tribulations, while heavily drawing expressions from the English poets: who experimented the free verse. As Al-Bayyati is associated with the poets who at large were first to experiment Free Verse. I will bring in the paradigms representing the new experiments Al-Bayyati has brought into his poetry with a beautiful amalgamation of experiment and tradition in the collection entitled "" اشعار في المنفى "".

Migration and its Psychological Impacts: A Study of Benyamin's Novel Goat Days

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Migration is a process of social, cultural and psychological changes where an individual leaves one geographical area and settles down in a new geographical area. The reasons behind migration can be different, such as economic betterment, political upheaval, and education. When people migrate from one nation to other, they carry their culture and traditions with them with a sense of distress, dislocation and displacement. While they try to settle down in a new land, they have to adopt that culture and during this process of assimilation their cultural identities losses somewhere in midst of

their 'hanging' lives. This identity loss leads them to fragmented identities and they begin to loss their social bonds as well as culture of their homeland. This situation of brain drain leads them to psychological trauma and they begin to raise questions on their own existence, this result in existential crisis.

This paper tries to understand the social, cultural and psychological impacts of migration through the study of Benyamin's novel Goat Days. The novel depicts the life of Najeeb Muhammad, an Indian emigrant whose dream was to work in the Persian Gulf states and earn enough money to send back at home. But, he achieves his dream only to be destroyed by a series of incidents which led him into a slave-like existence herding goats in the middle of the Saudi desert. This paper attempts to explore the existential crisis of the protagonist, Najeeb, in Benyamin's Aadu Jeevitham, translated in English by Joseph Koyippally under the title Goat Days. It aims to analyse his crisis on the basis of transformation in his social, cultural and psychological state which leads him to existential crisis.

Gendered Migration and Exile : Revisiting Ramayana

Prerena Kush

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In this paper, a parallel has been drawn with the life of Sita, a character from Sri-mad Valmiki's 'Ramayana' to the life of a person who has been exiled, hence forced to migrate from his land. While analyzing the gendered migration aspect of the epic, various aspects of the life of the migrating gender are highlighted.

According to the traditions in India, young girls have to migrate from their paternal home to the home of their husbands. The familiar surroundings in which she has grown up, are to be compromised with an entirely different world of new people and new surroundings. The migration is based upon the hope of living a life in a utopian world where the new land seems promising to provide opportunities at every step but the dreadful reality is never mentioned to the migrant. The numerous adjustments

and compromises, the migrating girl has to make are often covered with a golden veil.

A woman is often left in a no man's land where, the land she had left behind (the home of her parents) is unwilling to accept the girl back, and the home she has migrated to, does not provide her the favorable living conditions.

The earliest instances of the gendered migration could be dated from Indian epic; .Srimad Valmiki's 'Ramayana' carries an untold perspective of Sita, the migration and exile of Sita is almost neglected, because the bards were ever busy singing the glory of men and their weapons.

This paper deals with the plight of Sita whose story runs parallel with that of a person who has been thrown away in exile and had to witness numerous inhuman situations to survive during the tenure of exile.

Diasporic and Migrant Identities in Kamala Markandaya's novel The Nowhere Man (1972)

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Transformation of languages and cultures due to the contact with the other communities in a foreign land during or after migration have been framed by the diasporic writers. Nostalgia as a very significant tool; helps to recall the past even in a complete new geographical location. In their writings the cultural elements of the homeland and at the same time the adaptation and negotiation in the host land comes again and again.

Kamala Markandaya's *The Nowhere Man* (1972) deals with the theme of alienation and loneliness which comes out after East-West conflict. She highlights the contemporary attentiveness of inheritance in modern human life. The novel depicts the life of an Indian who settles in London, and 'whose rootlessness is at last brought home to him by the display of naked racialism in the English community that has shattered him for over fifty years.' The story of the novel is a web of multifaceted incidents. It is built on the fabric of human relationship among char-

acters belonging to two different cultures and races.

The paper tries to find out the problems regarding identity in foreign lands. Not only this, it deals with the notion of identity and related issues like the psychological transformations due to displacement. It also focuses how migrants preserve their native culture and how nostalgia, trauma etc. help to be connected with their home countries. How politics in various forms effect the diasporic life that also the study scrutinises. The prime objectives of the paper are as follow:

- a) To conceptualize the migration and formation of diaspora to find out psychological imbalance and traumatic shocks of displacement.
- b) To conceptualise the notion of identity and a study about various problems of identity faced by the Indian immigrants.
- c) To explore the losses and changes towards the feeling of 'Home' in the relocated migrants and their views towards nation-state.

Understanding the Jhumpa Lahiri's writings on Diaspora through 'Lowland'

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Jhumpa Lahiri is an Indian origin American who was born in London. His famous writings include *Unaccustomed Earth*, *The Namesake* and *Interpreter of Maladies*. In this paper the researcher's focus will be on to study overview of novel 'Lowland' which is set in both India and America. Her other novels characters are also situated between India and foreign lands, who are Indian but living abroad. 'Lowland' is a story of two brothers Subhash and Udayan. Subhash leaves home to pursue a life of scientific research in a quiet, coastal corner of America while Udayan stays at home in India. But when Subhash learns what happened to his brother in the lowland outside their family's home, he comes back to India, hoping to pick up the pieces of a shattered family, and to heal the wounds Udayan left behind. Through this paper researcher will tell about her pattern writings on diaspora.

Diasporas and Refugees

in India

Afghan and Rohingya Refugees in India: Social Networks and Survival Strategies

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In this paper, I would like to present a comparative study of two refugee groups in India - i.e. Afghans and Rohingyas. Based on ethnographic fieldwork, I would like to showcase the different strategies adapted for different groups and how social and religious networks play a significant role for their adaptation and survival in India.

African Descendants in India: A Quest for Identity and Assimilation in Gujarat

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Mr.Akhilesh Kumar Upadhyay

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Indian has been remaining one of the important destinations of the many foreign Diasporas. Africa diaspora has one of the important exist diaspora communities in India. They had migrated from their ancestral homeland in the northern African Countries before and after under the British periods of time to several places in India. They have their own history of migration, identity, assimilation in the contest of India. In India majority of them found as tribe near the coastal states of India such as Karnataka, Goa, Maharashtra and Gujarat. In Gujarat these tribes known as Siddi found in majority in the Villages of GirSomnath District. It can be inferred from perusal of various texts and journals that Siddis may have been brought to India by Portuguese sailors when they were on their way to India in the late 15th century. The age of discovery, new sea routes were discovered by European sailors connecting African and Asian sub-continent with the rest of the world. Discovery of new sea routes gave birth to colonial ambitions, which in turn

led to growth of desire to rule others who were supposed to be inferiors, socially and culturally. Initially they had to live in jungle inhabited by ferocious animals. But in time situation improved and they developed their own society

When they (Siddis) arrived in India, started to face various socio-economic problems. Afterwards they are mingled in Indian society was not easy in any way. Initially they had to live in jungle inhabited by ferocious animals. But in time situation improved and they developed their own society. This paper is based on the empirical field work data, which has been collected from the different villages of the GirSomnath District of Gujarat. This paper explores the history of African migration to India with their various related issues to identity and assimilation in India

Sidis of Gujarat: an African diaspora in India and the future of their heritage

Dr. Renu Modi

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This presentation aims to share notes from the field- from Ratanpur in Gujarat where the presenter conducted research for adocumentary film project on the diversity of oral traditions of the Sidis--Indian Muslims of African descent who came mainly through the slave route from the 13- 17 centuries, A.D and became an integral part of the Indian society. Their African heritage is evident through their physiognomy and Afro-textured hair, material culture and oral traditions- the Goma dance, the one stringed instrument- the malunga, their jikrs or religious hymns sung in honour of their patron saint Baba Gor and smatterings of Swahili words like jambo in their songs and dance. This study looks into how the Sidis are at crossroads; with their recent awareness as part of the African diaspora and the future of their African heritage. The presentation will be premised on visual representations to share the voices of the Sidis and thus understand their culture, tradition and identity and their ongoing struggles to preserve them.

Fractures and Continuities in Understanding Diasporic, Racial and Religious Identities in India: A Study of

Siddi and Hadrami Diaspora in Hyderabad, India

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This paper intends to engage with two diasporic communities – Siddis and Hadramis, in the city of Hyderabad, India, from the colonial period to postcolonial times. Siddis are black Africans who came to India as slaves from the East African coast. Hadramis hail from the Red Sea region of Hadramawt, Yemen. Migration from Hadramawt was voluntary and for the purposes of trade, religious and military activities. The Hadramis were instrumental in spreading Islam along the Indian Ocean and in weaving complex networks of kinship and economic relationships along its ports and cities. This study charts out the changes in the social and economic status of these communities as they lost the patronage of the Asaf Jahi state and elites in the Princely State of Hyderabad, which for example had allowed Hadrami families like Al Quaiti, Al Awlaqi and Al Kathiri to finance and establish the Al Quaiti and the Al Kathiri sultanates in Hadramawt. In modern India, politically underrepresented, economically marginalised and educationally backward, these communities allow for an engagement with different notions of racial, religious and diasporic identity formation that existed in the eighteenth century networks of diasporic mobility in the Indian Ocean. Further, they enable a constructive engagement with how identities are realised in multiethnic, multilingual and religiously and racially diverse modern postcolonial societies like India. Concentrated as these communities are in the city of Hyderabad, their invisibility today is more a product of a modern nation's limited identity articulations than a reflection of their contributions in the making of Hyderabad's cosmopolitan past. By focusing on the 'everyday' as a site of enquiry this study probes into the continuous process of identity formation and boundaries making, meanings/subjectivities that we create to make sense our contexts and makes apparent hierarchies of domination and strategies of subversion. This paper will draw on

fieldwork done in the neighbourhoods of African Cavalry Guards (A C Guards) and Barkas (a colloquial spin on the English word 'Barracks') in Hyderabad, where most Siddis and Hadramis reside respectively.

An Experiential Account of an Ethnography of Barkas: An Arabian Colony in Hyderabad

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This paper is based on an ethnographic account of an Arabian community called Barkas in Hyderabad (India). Barkas is a neighbourhood in Hyderabad that used to serve as military barracks of the Nizam of Hyderabad. The word is believed to have derived from English word Barracks. The area is also known as 'Little Arabia.' The migrants settled in barracks on the outskirts of the city. Most of the residents of the colony are inhabitants of Yemen and Arabia. The primary question in this paper is to look at how migrants from this neighbourhood construct multiple homeland/s and cultural identities with regard to language, race, gender differences, food and dress. The social setting of this neighbourhood made it unique from the rest of the city of Hyderabad and could be popularly known as ghettoed community. Post 1970s this very community has also made their mark in the Gulf countries by doing various kinds of unskilled and semi-skilled jobs and it was also popularly known as an area from where every household has atleast one member working in Gulf countries. As a woman non Muslim researcher, access was a major challenge. Illegal business of various kinds also made it a closed community as well as gender segregation made it even more difficult. Ethnography included observation, in-depth interviews, participant observation and situational conversations throughout the period. The experience of being a researcher in Barkas has been quite fascinating.

Doing exile at the school in exile: The case of Tibetan Children's Village

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There are about 130,000 Tibetans who has temporarily settled in India on a political refugee status for more than half a century. The exiled political organization, Central Tibetan administration(CTA), which self-claimed to be the only legitimate representative of Tibet and Tibetans, has embedded as an estate apparatus in exile within Indian state. With the financial aid and permission from Indian central government, CTA performs as a full ruling body only in the arena of education upon Tibetan refugee schools. Aiming to preserve the traditional culture, it mobilizes the historical data, cored with religious symbols, enclosed in the disciplines gradually developed within a boarding school scheme, to construct an "official nationalism" which contradicts to the integration policy of the People's Republic of China(PRC)'s idea of ethnic minority on Tibetans. While re-inventing the new standardized form of a culturally diverse civilization also adapting to the challenge for survival, the state-within-a-state also intend to settle the incoming refugees and to incorporate the exile community in India through education. PRC's and CTA's political propagandas have been competing to justify their orthodoxy to decide "Tibet's future". While PRC's strategy is to persuade that Tibet has gone through a economically better-off cycle as the result of being liberated by the communist reform, CTA works on the discourse of defining the "indigenous Tibetan" in the ideological education towards the young generation.

Following the above context, this paper suggests that the premise of a refugee identity was established on the confirmation to recognize the status of Tibet as an independent country before the Chinese invasion in 1949. This premise also granted the legitimacy for the oversea political organization especially when the XIV Dalai Lama decided to withdraw from the political leadership. Tibetan children came to exile and born in exile, grew up in a closed campus with foster care institutions which mimicry the tradition and create a pseudo-lineage among teachers, domestic helpers and students. The younger generation receives school education of a standardized curriculum which try to cover both Indian and Tibetan standard, and adapts to a parental relationship with their teachers, has shown their agency performing a rather secular, globalized, at times rebellious

self, different from the elder generations. This paper is aimed to depict the development of an autonomous refugee education body and the dynamic outcome of a state-designed institutional social reproduction by covering the history of Tibetan education in exile and drew texts from the school life and essays from the exile students.

Demographic and migration related issues of Tibetan Refugees in India

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Exodus of Tibetans to India started with the arrival of HH Dalai Lama with his followers in 1959. Approximately 94000 Tibetan refugees are living 37 settlements widely distributed across India. Most of the refugees in initial phase settled in plain areas of South India especially in Karnataka and worked in agricultural fields to generate means of livelihood. Even though, majority of Tibetan refugees were farmers but hot and humid forested land in south India was very different from climatic conditions to which they were accustomed to. Most of them adopted gradually in the allotted areas and survived successfully. As population increased in the agricultural settlements over the period of time, many Tibetans moved into small towns of mountainous areas of north India. These areas were favorable for them in terms of climate and physical conditions. Tibetans adopted well in urban settling and diversified their occupations. The main objective of this paper is to analyse the role played by demographic factors in the economic adjustment of Tibetans in India and to see how they have adopted successfully with population growth among Tibetans. Another objective is to look into the pattern of migration within Tibetans settlements in India and the reasons of migration. The analysis has been done by dividing all Tibetans settlements into 4 regions: north, south, north-east and central. The database of study is Tibetan Demographic Survey, 1998 and 2009. The results of the study reveal that rapid population growth due to natural growth and inward movement of new refugees in the settlements and insignificant rise of land in the settlements has compelled many to move out of the settlements to generate source of livelihood. Most of them preferred to move in the urban are-

as where economic opportunities are more. Young and educated Tibetans are more migratory.

Nepali Migrants in Delhi

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The paper is about the sense of "belonging" among the Nepali migrants residing in Delhi. The old diaspora or the 19th or 20th century diaspora had a less chance to connect with their homeland and the migration used to be "as a 'break' from the 'homeland'." Now, however, due to advanced technologies, the new diaspora are not so much disconnected. There are many mediums through which they can get connected to their homeland, and this possibility of connectedness has changed the meaning of "belonging" among the diaspora community.

The paper is based on a qualitative research and depends both on primary and secondary data. For the primary data collection, I have conducted interviews with Nepalis residing/working in two different places in Delhi: Parbatiya Camp located in RK Puram, Sector 4 and Yashwant Place Food Plaza (YFPF) in Chanakyapuri. I began with the unstructured interviews and later they ended up being conversation rather than interviews.

In the first part, the paper tries to look at the history and nature of Nepali migration to India with an argument that the trend of Nepali migration to India is shaped by the colonialism. The second part analyses the diasporic sense of identity. It shows how feeling of belonging and meaning of homeland changes with the change in generations (of diaspora). It also makes the argument how being in the host country transforms the ethnic and caste boundaries among the diaspora/migrant leading to pan-Nepali sense of identity. In the last part, it tries to analyze the economic livelihood and flow of remittance from South to South. While talking about it, the paper argues that the South to South migration (migration within Asian continent/migration from South to South) does not necessarily have to be temporary all the time; it can be

permanent migration depending on the socio-political context, economic opportunities, and social expectations. The paper substantiate the statement with the example of Nepali migrants in Parbatiya Camp, most of whom came to India looking for economic opportunities but ended up living here permanently as they could not better their situation economically and could not go back empty hand when there is much social expectation from them in their homeland.

Diaspora: Remittances and Investment

Migration, Two-Way Flow of Remittances and Development

Supriya Singh

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The narrative of remittances and development changes when middle-income migration from India is for settlement in countries like Australia. Drawing on qualitative research on 95 families comprising 186 persons between 2005 and 2014, it is noted that since the mid-1990s, financial and social remittances and communication have gone two-ways between Australia and India. Money is still sent home to show caring for the family. But increasingly migrants to Australia have to pay to migrate. Middle-income Indian families pay first for education or bring assets in for skilled migration. When students have the option to settle, families in India often help with housing and business in Australia. Finally, when parents join their children for permanent residence, at least some of the property in India could be sold to be invested in Australia.

Social remittances also flow two-ways. Migrants learn the dignity of work, often manual and low-skilled work done while skilling themselves. They learn to independently manage the daily routines of life. Gender norms often have to be relearned. Migrants recognize the importance of setting up and participating in civil society organisations. At the same time for recent migrants, the joint family way of living in India is reimagined in Australia. The norms of intergenerational reciprocity of money in the family remain.

This two-way flow of financial and social remittances is accompanied by two-way and instantaneous communication and frequent visits between members of the transnational family. Consequently it changes the nature of development. Migration becomes the pathway for the social and economic mobility of migrants and their families. Once the migrant is settled, it opens up further possibilities for the migration of siblings and parents. Family and personal networks help with transnational business. When the family is settled, thoughts move towards investment and diaspora philanthropy using social and financial community remittances."

Technology, Investment and Global Migration: Issues and Opportunities

Dr. Gautam B. Singh

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Immigrant entrepreneurs are important to the American economy. Between 2006 and 2012, immigrants started 33% of US venture backed companies. There was one key immigrant founder in over 25% of all engineering and technology companies established in the US between 1995 and 2005. However, while the immigrant entrepreneurs are central to the American economy, they are going back home to India, China, Korea and other sources of immigrants. In contrast to the 1995-2005 era, the rate of immigrant-founded startups in the recent years has begun to stall – and actually declined in the Silicon Valley from 52.4% to 43.9% in the recent years. The U.S. economy thus needs a key growth engine.

Capital investment is a requirement for gaining immigration in the US through investment. The immigrant must provide an initial evidence of existence of a commercial enterprise, and subsequently present evidence that at least 10 full time jobs were created by their investment. In general an investment capital of \$1 million is required, but in certain targeted employment area a reduced capital investment \$0.5 million is considered adequate to qualify. The paper will describe common types of investment strategies related to high technology areas including software and information technology and the establishment of a new commer-

cial enterprise through purchasing, , partnering-in, or reorganizing an existing enterprise.

The paper will cover the option for entrepreneurs to invest in regional centers – business hubs engaged in multitude of primarily construction projects. Regional centers receive an approval from the commissioner for adjudications if they make a strong case for promoting economic growth through increased export sales or improved regional productivity, job creation and increased domestic capital investment that benefits national economy. Several regional centers have emerged throughout the United States and some have even begun engaging in leading edge biomedical research. Economic and statistical forecasting tools including feasibility studies, analyses of foreign and domestic markets for the good or services exported, and labor market multiplier tables used to estimate the number of jobs indirectly created is described in the paper as well as the mechanics of foreign investor's participating through the regional centers can create 10 or more jobs indirectly.

Indian investors have considerably lagged behind China. In Fiscal Year 2014, Chinese immigrants accounted 9,128 applicants (85%) of all immigrant investors compared to only 96 applicants (or 0.9%) from India. We discuss the reasons why Indian technocrats have lagged behind China in availing themselves of the opportunities of EB-5 Investor Immigrant Visa. First, India lacks the network of sophisticated migration agents with information about the EB-5 – many Indians haven't even heard of the program. Second, unlike the Chinese investors, wealthy Indian citizens are typically not keen on migrating compared to the Chinese investors. Third, Indian investors are usually looking for a higher return on their investments and sometimes have difficulty in tracking the "source of funds."

Another issue for technology migrants is that other countries offer investment immigration schemes that compete with the US investor visa programs. For example, Portugal, Ireland, and Macedonia all offer foreign investor residency programs. Cyprus and Austria and several island nations such as St. Kitts and Nevis, Antigua and Barbuda, and Dominica

offer full citizenship in exchange for an appropriate investment.

Among the programs competing with the US are the programs from Canada, Australia, England, and New Zealand requiring investments ranging from approximately \$750,000 USD upwards to over \$4.5 million. All of these exceed the minimum \$500,000 amount for the US EB-5 projects in targeted areas. Why, then are the Indian technology investors not keen to immigrate to the United States? One reason is standard of luxury and status in their home country that far outweighs what they might be able to afford in the United States. Furthermore, moving to the US also means a higher tax rates. Notwithstanding, American education is regarded as the most desired education destination for wealthy Indian children and thus makes EB-5 program attractive to investors.

Particularly since following their graduation from Western or European colleges, many of these students prefer to gain work experience in the host country, and perhaps become residents. For U.S.-educated international students, the EB-5 program can be a positive alternative to seeking H-1B visas. If wealthy Indian parents "gift" their children EB-5 funds prior to sending them to college, not only would they pay lower tuition fees as U.S. residents, but the post-graduation visa concerns would be eliminated. Furthermore, only the children would be subject to the IRS.

The paper concludes with the presentation of some scenarios where investment in technology companies could benefit the economies of both US and India.

Human Development on the Move: A Study of Indian Diaspora Investment and its Implications in India

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The migration development nexus assumes that diaspora possess the potential to bring benefits to their developing countries of origin. In India in particular, this phenomenon is of great interest to study because of the significant presence of Indian professionals in western countries. This study examines the role of the diaspora individual and organization for

their home country's development. It also examines the extent to which Indian Diaspora actually perceive themselves as agents of human development at both a collective and an interpersonal level. The research will understand this phenomenon with the help of existing secondary data. The study will also examine existing government policies for Indian Diaspora engagement. The study assumes that familiarity with the contemporary Indian situation as well as disadvantaged identities drive Indian diaspora to help and enhance the life of people at homeland. Disadvantaged identities also affect returnees' own recognition of their role as agents of development and change. Other factors bearing this agency role include membership of cultural, religious, or political organisations, professional field, and level of education. This study aims to generate a policy recommendation to enhance the diaspora engagement in more effective manner.

Pattern of Internal and International Migration

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International Institute of Population Science

There are not enough studies undertaken on the impact of remittances at the source region as a consequence of migration and emigration in North-East states. In this backdrop, this study is based on available data of 49th and 64th round of National Sample Survey (schedule 1.2 and 10.2). It captures the socio-economic characteristics of left behind households. The paper shows a disparity in the levels of migration and emigration across different states of North-East states and the age of emigrant and migrant has a positive association with remittances and the variations by social group; quintile and religion are also noteworthy. The study finds that there has been considerable impact of remittances on the emigrant households in the source region which plays a vital role at household level. It also analyses the characteristics of migrants, emigrants, reasons of migration, emigrations and the related policy issues.

Remittance and Development: Study of Financial Inclusion in Bihar.

Vikas Kumar

Officer, Bank of Baroda

Conferring to census 2011, only 58.7 % of ménages have access to banking services in the country. However there is a significant upsurge in the banking services which was 35.50% as per census 2001. Still a huge part of our population is unbanked and not availing any form of financial services. This has created an acrimonious state of unequal wealth distribution and it is well known that inequality of any form whether it is social or economic is unethical and not virtuous. To overcome this inequality our government has taken various initiatives out of those, "Swabhimaan" and Jan-Dhan Yojana are the most discoursed and instigated ones. These schemes have led to opening of a magnanimous 180 million accounts, a record never seen in the annals of economic and financial history of the modern world.

The paper attempts to comprehend the socio-economic influence of these initiatives on the manifestation of migration and remittance. The prime focus is to study and scrutinize the impact(s) of out bound migration from Bihar and remittances subsequently as it is one of the least developed states of our country and undergo a net migration of more than 1.7 million every year which is the second largest after Uttar Pradesh. The paper reconnoitres the improvements in remittance drift and comportment of remitters and also the sentimentalities for leading remittances for development and economic stability.

Migration Industry, Remittances and Federated Family: A Study of Emigrants' Households in Rural Eastern Uttar Pradesh, India

Imtiyaz Ali

International Institute for Population Sciences,

The objective of this paper is to explore the effect of remittances on the inter-generational migration flow and intra-household family structure in remittances receiving households, and also to show the impact of utilization of remittances at the source region in Uttar Pradesh, India. Federated family- one and/or more than one of the married/ single men moved to abroad and rest of the family members with in one years, separated kitchen in the same family- has received limited attention in the migration literature. This paper uses data from

a recently completed qualitative study of 84 emigrants' households across six villages in Uttar Pradesh, and unit level data from 1993 and 2007-08 National Sample Survey. The paper introduces the concept of 'migration industry' and 'federated family' to discuss the impacts of remittances on intra-households family structure. Preliminary results suggest that income and family size of emigrants has a positive association with federated family. Furthermore, the sample paper also explores the techniques of propensity score matching to assess the poverty level between households that receive and do not receive remittances. Result show that remittances have a positive and strong effect on reducing rural household poverty level compared to urban households.

भारत-अमेरिका संबंधों पर भारतीय डायस्पोरा का प्रभाव

Ambuj Kumar Shukla

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90 के दशक तक यह कहा जाता था की अमुक राष्ट्र का ज्यादा डायस्पोरा है तो उस राष्ट्र को गरीब और

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Social-cultural issues & challenges

Children of Cross-Cultural Marriages

Prof. Renuka Singh

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This paper attempts to look at the myriad socio-cultural patterns arising out of cross-cultural marriages and its effects on the children of said unions. It is derived from written testimonies of various case studies collected from the field spread over India, Europe and North America. Apart from the lived experiences, this paper also provides a unique perspective of Indian parentage and migratory patterns of Indians to the West in relation to the socialization of mixed cultural upbringing.

Economic and Political Impact of Syrian Refugee Crisis on Europe and America: Short and Long term Analysis

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Migration and refugee movements have gained unprecedented momentum in recent months with the intensification of the Syrian Refugee crisis. The outpouring of millions of refugees crossing over to advanced industrial countries for resettlement has sparked off many economic and political debates on the broader issue of migration and asylum seekers and their impact on many European countries as well as in United States.

At the political level, countries are debating the immigration policies, border security, and caps on refugee numbers that are allowed to enter annually. Even before the Syrian refugee crisis this has been a hotly debated topic in many European countries and their impact on socio-cultural landscape. Within the United States, political debates on the refugee crisis has taken on different dimensions with many Presidential candidates commenting on its impact in the United States and more than half the nation's

governors proclaiming that Syrian refugees are not welcome.

Economic debates such as the impact on public finances, impact on labor market, and impact on health care systems. On one thing, almost all economists agree: In the long term, the refugee crisis may be unambiguously positive for the European economy. Over time, the new arrivals should play an important role in addressing Europe's alarming demographic trends, improving the ratio of workers to those who are economically inactive, a ratio that is falling in many countries.

This research paper is an attempt to analyze the immediate short and middle term impact of these refugee movements on both Europe and North America. Especially focusing on the political and economic impact of the crisis. Right now, there isn't enough data to come to any sensible conclusions. The paper will attempt to highlight the impact on receiving countries of the refugee crisis.

Socio-Cultural Status Of Migratory Household Workers in Chandigarh

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Unorganised sector simply means which is not organised and nothing is fixed or regulated over there. According to the report of Economic Survey (2007-08), in India nearly 93% of workforce is consists of self employed and employed in unorganized sector. The Ministry of Labour, Government of India, made classification of the unorganised workers in to four groups based on occupation, nature of job, specially distressed category and service category. Household worker are also known as domestic workers, comes under the group named service category. The present study is an attempt to understand the socio-cultural status of unorganised workforce engaged in household works in Chandigarh. The major focus of the study is to understand the socio-cultural status of household workers who are migrants and this study is based on primary data. The sample size for the present study is 100 migratory household workers in Chandigarh. Simple random

sampling technique is used to draw the sample and relevant statistical tools are being used to analyse the data. Unorganised sector is employing a huge number of workers including men, women and children, most of them are interstate migrants, illiterate, and belongs to lower castes. They are facing so many cultural differences related to language, food habits, dressing style etc. Unorganised workers are the most ignored and poor segment of workforce having no formal relationship with employer. The present study is carried out to gain insight about the actual socio-cultural status of migrant household workers so that improvement or decline in the socio-cultural status could be analysed. This study would be helpful for govt. and other regulatory bodies to make suitable social security measures and welfare schemes for betterment of unorganised workers. Concentration on socio-cultural status of migrant workers only is the main limitation of the study because migrant workers are one of the segments of workforce engaged in unorganised sector and other segments remains untouched.

Tribal Migration among Gaddis of Himachal Pradesh

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Tribes are inextricably intertwined with themes of Ancient Indian history. The Gaddi tribe of Himachal Pradesh are living in forests and facing unpleasant climate conditions. The Gaddis are semi pastoral, semi nomadic and semi agricultural tribe of Bharmour area of Chamba district in Himachal Pradesh is identifiable due to their typical dress known as topi, chola, and dora. In the present research article researcher are focusing on tribal migration among Gaddis of Himachal Pradesh. Gaddi tribe is living mainly in the Chamba district but historically they are migrated with their flocks of sheep and goats to lower hills of the northern India like Punjab, Jammu and Kashmir and lower part of Himachal Pradesh. So here researcher will be focusing on main reason behind Gaddi migration and Problems faced among Gaddis of Himachal Pradesh.

Socio-Economic Exclusion And Migration: Replacement Of Migrants From Other States In Kerala

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Migration is defined as move from one area to another, usually administrative boundaries made during a given migration internal and involving a change of Residence (UN 1993). Due to the increasing population in India and Inability of the land to bear the burden, more focus is being laid on the non-agricultural sector, as a result more and more people are shifting from rural to urban areas. In the early phase of Gulf emigration from Kerala, the emigrants were mostly non-agricultural laborer with low levels of education. They also included some skilled workers like carpenters, masons, and electricians. The emigration of the unemployed unskilled workers helped to reduce unemployment. The money they sent back accelerated the construction industry and thus helped further to reduce unemployment. After a lapse of about 60 years, Kerala is again becoming an in-migrating states. As soon as a contractor takes up a contract for any construction or road work, he appoints an agent to recruit workers not only from neighboring states but also from states as far away as Uttar Pradesh, Bihar and West Bengal, Orissa and Tamil Nadu. In many construction sites in Kerala the lingua franc is not Malayalam but Hindi, Bengali or Tamil. Emigration of workers from Kerala, demographic contraction of the supply of young workers brought about by the rapid demographic transition in the state. The higher wages charged by Kerala workers, the ability of Kerala workers to sustain themselves with remittances from relatives even without work for long periods, the reluctances on the part of Kerala workers to do hard physical work-all these have engendered the era of replacement migration in Kerala. Most of the migrant were ill treated by the agents and the government officials they come in contact with. Most of them reported facing inconvenience from the local administration and police indicating the social inse-

curity they faced. This paper, in this background, has a special focus on various inclusionary and migrant friendly policies implemented in Kerala.

The city of Delhi has been made and settled by outsiders": Mapping migration, livelihoods and working class settlements in Delhi

Eesha Kunduri and Swati Mohana Krishnan

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This paper attempts to map migration and livelihoods in the city of Delhi through embedding it in the specific nature of working class settlements. By looking at the narratives of migration and work among migrant workers in three types of settlements in the city-resettlement colonies, urban villages and jhuggi jhopri clusters, this paper examines the impact of location on the emergence of migrant settlements, and its implications for the structuring of workers' relationship to the city. Firstly, by shedding light on the differentiated nature of migrant settlements across these three categories, the paper argues that the nature of workers' claims to the city, and the sense of belongingness (or lack thereof) to it are rooted in the interface between the spaces of their work and residence in the city. The insights from the field point to the variegated character of the migrant, working class population in Delhi, and suggest that it is indeed difficult to articulate who is a migrant in the city, in as much as it is difficult to argue 'whose city' it is. Secondly, despite the differentiated character of migrants and migrant settlements, we observe that the city as a space of hope strongly emerges across the narratives of workers. Seen in the backdrop of discourses, and policy prescriptions that seek to marginalize them, we argue that the narratives suggest how workers seek to (re)articulate their place in the city. In doing so, we suggest that they open up the space for a new kind of urban, working class politics in discursive terms, even as it may be limited in material and transformative terms.

Gorkhas: History of Migration and

Identity formation

Binayak Sundas

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“Gurkhas are brave, cheery little men, but they have not the wits of a hog.”

This statement by Lieutenant Francis Young husband (1854-1923), at the end of the 19th century, sums up the colonial imagination of the “Gorkha”; brave, loyal, cheerful and innocent men but slow witted and sadly it is still a stereotypical image played by popular media. But who is a Gorkha? What are the ethnicities that identify with term Gorkha? And what are the various factors that have influenced the construction and development of the Gorkha identity.

The history of Gorkhas have been marked by number of migrations for various economic, environmental, political and social reasons but perhaps one of the most powerful driving force behind the migration of Gorkhas all around the globe has been their role in the British Army.

In the early half of the 19th century the British had used the Gorkhas to secure and colonise the Northeast and played vital role stabilising the region for the British. This has also led to number of very old Gorkha settlement in the North East. Such settlements have not only influenced the language and culture of the Gorkha settlers but in turn it has also provided the region with its own political dynamism and conflicts which are still an ongoing issue. The Gorkhas who have served in the British army are also given right to settlement in UK and this has further facilitated the Gorkha diaspora.

In my paper I shall discuss the migration and settlement of Gorkhas as a direct result of their military recruitment and how this has shaped the understanding of the Gorkha identity. Identity formation will be discussed along with the rising dislocation and will also include the transnational identity of the Gorkha identity.

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Dom Moraes's Ambivalent Diasporic Sensibility

Rima Bhattacharya

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Born in Bombay in a thoroughly anglicized family, Dom Moraes had always felt alienated from India. The young Moraes who as a child idolised the British poets soon decided to leave India for England like other privileged Western-educated Indians. Although Moraes had spent most of his life in Britain and India, it is problematic to label him either as an ‘Indian’ or a ‘British’ because at one level he is both and at another neither. If in England, he was an inexplicable, ‘brown-skinned’ Indian who was brilliant at his craft, in India he was almost an English-

man, a stranger to the environment and the national language. Therefore in both the cases he was an ‘outsider’. Critics who have studied his work so far have been baffled by his ambivalent attitude towards India, frequently vacillating between a strong sense of dislike and empathy for the nation. Further Moraes’s ambivalence informs the arguments of the critics who are unable to categorize him either as India-hater or a chronicler of Indianness. This paper seeks to explore the sources of such ambivalence in Moraes’s writings and probe how he solves it by donning the image of a trans-cultural tourist who is forever ‘homeless’. Interestingly, Moraes’s texts on India sway between a duality of immersion and elevation and his narrative style blends together autobiographical elements with elements of travelogue.

India and its Diaspora

The Singapore Dream! Indian diasporic mobilities and changing imageries in the Lion-city

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Popular perception in public discourses about the economic comprehensive agreement (CECA) signed between India and Singapore in 2005 is that it has been a turning point in bilateral relations and the onset of rapidly increasing bilateral trade and commerce, which in turn had facilitated the large increase in numbers in the Indian diaspora. While this has been partly true, there are many other factors like global rise of Asian markets, significance of Singapore as financial centre in Asia, ideal platform of looking into the Asia-Pacific region and the inevitable push of the corporates to look for greener pastures beyond India to remain competitive in a liberalized economy. The other factors in popular imagination in Singapore’s favour are the well-known notions of safe and clean environment, great infrastructure, world-class educational facilities that have been a big draw of the upwardly mobile and ambitious middle class in India. The result has been huge wave of flow of the Indians into Singapore, whether entrepreneurs, managerial talents, professionals or students

who have fit in ideally into the demand and supply requirements of this globalized economy. Thus, the presence of ethnic Indians in Singapore have gone much beyond the contours of traditional ethnic 'Indian enclave' in Serangoon Road area, popularly known as 'Little India,' though this distinct landscape remains as tourist attraction in a multicultural Singapore.

This paper will focus on little researched area of the contemporary Indian Diaspora, their economic trajectories, socio-cultural diversities and global mind-set in Singapore. It will deliberate on the metaphors of borders, mobility and identity for different generations in the lived-space of Singapore and compare the distinct layers of the Indian diaspora that have emerged. Whereas the strong historical roots of the Indian Diaspora have created a favourable platform for the new generation of migrants, this research will discuss the resonances, reflections and contestations in the sphere of intra-community perspectives and the interactive economic and multi-cultural space of Singapore.

Indo-Caribbean Canadian Diaspora: Surviving through double migration and dis(re)placement.

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The present paper on migration and re-migration of the Indo-Caribbean diaspora people aims at analyzing various reasons of migration of Indo-Caribbean people from the Caribbean islands to Canada. The study of Indo-Caribbean Canadian Diaspora represents the story of Indo-Caribbean people who are regarded as double diaspora. Their diasporic dis(re)placement and (re)location unfold the problems they face in re-migration towards Canada. The socio-cultural linguistic duality in these Indo-Caribbean people reined them in becoming a homogeneous community in Canada. Their second migration has formed a new language and literature consisting intermingled socio-cultural manifestations in Canada. The arrival of the Canadian Presbyterian Missionaries on the Caribbean islands during the colonial period

laid the foundations of the migration of the Indo-Caribbean people to Canada.

Indo-Caribbean Canadians prospered economically, professionals like doctors, lawyers, and teachers attained position of repute in society. In Toronto, from multinational business firms to a simple grocery shop, Indo-Caribbean Canadians dominate the respective business areas. For instance, Roti Shops all over Canada predominantly exhibit the Indo-Caribbean Canadians' achievement. They are the pioneers of the Roti shop and carriers of their conventional food habit in Canada. The enormous support from the earlier Indo-Caribbean Canadian settlers to the Roti shops in Canada shows their innate motive to subsist their food habits in a multicultural country like Canada.

In Canada, Indo-Caribbean people have prospered economically and have socially achieved higher position. The attempts of the Indo-Caribbean diaspora to overcome the sense of double displacement and to survive their unique identity in a multicultural country like Canada exhibit their dynamic migratory approach. Thus, Indo-Caribbean Canadian people, despite the sense of double displacement and duality in socio-cultural linguistic aspects, created a conglomeration in multicultural in Canada.

India's "Act-East" Policy and its Diaspora

Dr. Amit Singh

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The large presence of Indian Diaspora in the Asia-Pacific region can play a pivotal role in strengthening India's profile in the region and may act as a lynchpin in fulfilling India's strategic dreams with regard to its "Act-East" policy. Hence, the paper is an attempt to evaluate India's "Act-East" Policy and its impact on Indian Diaspora. The paper will also discuss how the Indian Diaspora could play an important role in achieving New Delhi's foreign policy objectives in the Asia-Pacific region.

Socio-Cultural Dynamics of Indian Diaspora in US: Some Reflections

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In continuously changing ethnoscape of the global culture, two most populous societies of the world- Chinese and Indians have contributed both men and element of their respective civilization to almost all cultures. Today's Indian Diaspora is one that extends to the four corners of the world, graduated from being mostly plantation labourers to being skilled workers in manufacturing, construction and transportation. Their members have gone on to make a name in the modern world as 'knowledge workers'. Having almost unique socio-cultural histories and being subjected to different economic and political situations, the Indian communities abroad have evolved as distinct of diasporic entities with varying degrees the survival & retention of social patterns and cultural elements.

The arrival of more than 6,000 Indians from Asia between 1904 and 1911, mainly to work as farmhands, marked the first major influx of this population into the United States. After passage of comprehensive immigration legislation in 1965, large influx of highly educated professionals from India has immigrated to the U.S. for skilled employment. This phenomenon is largely described as Brain-Drain from India. Indians are the third-largest and economically most successful group among Asian Americans and represent about 17% of the U.S. adult Asian population.

The phenomenon of intercultural contact is common to all migrations. Movement of people, spread of ideas, and diffusion of material culture highlights the phenomenon of co-existence of the processes of continuity and change. Elements coming from outside-man, materials, and messages-are screened by a society's gatekeepers. A society with powerful insulatory mechanism leads towards maintenance of socio-cultural purity and complete breakdown of the insulators would result in society's absorption within larger social system. In present paper the dynamics of Asian Indian's insulator's: occupational selection, concentration of living space, religion, endogamy, frequent visit to homeland etc. and apture's: intermarriage, food habits, adoption of language etc. have been discussed thoroughly in order to understand the

contributions of Indian civilizational value system in success and growth story of Indian Diaspora in United States."

Problems and Prospects of Indian Emigrants to GCC Countries- A Case of Gorakhpur District in Uttar Pradesh

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Dr. Naresh Kumar

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In the recent 21st century Indian international labour migration mainly happened to GCC countries. According to the latest Ministry of Overseas Indian Affairs approximately 6 million Indian emigrants are living or working in the GCC countries. GCC countries producing lot of job opportunities for the skilled and unskilled labourers. India is the highest emigrant labourers producing country among the Bangladesh, Nepal and Pakistan etc. These countries are developing and under developing countries so they are suffering lot of socio-economic problems for instance population explosion, unemployment, low wages, poverty and corruption. Therefore most of people don't have any employment and better quality of life. So they decided to migrate to GCC countries for the new job opportunities and high wage. Emigrant from Gorakhpur district in Uttar Pradesh are mostly belonged to unskilled and uneducated, they know everything related to wage differences and labour exploitation. But despite that fact they went to GCC countries and sent remittances to their family members to back home for development. But another side these labourers are exploiting by the employers in GCCs. Main objectives of this paper elaborates the socio-economic problems and prospects of Indian labourers from the Gorakhpur district of Uttar Pradesh. This paper is based on the primary survey. Sampled population has been selected from the Villages in Gorakhpur District of Uttar Pradesh. Qualitative and Quantitative methods have been used to interpret the results.

Illegal Immigration and Identity Politics of Assam

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Assam has witnessed the exodus of immigrants from other country and states from its time immemorial and hence very soon it was praised as a multi ethnical land. However from mid of 20th century the anti-immigration sentiments among the Assamese people have started taking a place and latter in post independent era the issue has taken a strong hold. What makes the case of Assam interesting is that it has encountered both internal and external migration, posing challenges to the very identity of Assamese culture. Regarding this threat there has emerged fiercely movements like Assam agitation which latter lead to Assam accord that is yet to be implemented as a whole. According to the Assam accord the year 1971 should be taken as borderline after which all foreign immigrants that migrated to Assam is to be deported. But till date very less amount of illegal immigrants was deported, rather more have come over. Although there are different communities that migrated to Assam in current times the issues of Bangladeshi illegal immigrations has become a burning subject among the intellectuals and civil society of Assam. The rapid increase of population in the state is no way a natural process, and interestingly the government keeps a blind eye into these issues for mere vote bank politics. Recently BJP's soft corner for Hindu Bangladeshi immigrants in Assam has created havoc among the locals. Therefore this paper argues how despite being such a major issue the government has not taken essential steps to deport the illegal immigrants rather tried to console it from time to time. It also tries to see how this immigration issues is posing threat to the very basic identity of the Assamese people. According to an estimate, by 2025 the Bangladeshi population will outnumber the indigenous population in Assam, and the Assamese would be reduced to minority in their own land. Moreover it is feared that probably in 30years Bangladeshi would take up the political hegemony over the state.

Indian Diaspora in Canadian Politics

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Indo-Canadians are the second largest and most successful diaspora in Canada. They are earning more than the local

population and in the recent political development, they showed that they are equally active in politics too. Canadian Prime Minister Justin Trudeau inducts record four Indian origin Canadians in the cabinet. Nineteen Indian origin MPs have been elected in recent parliamentary elections (2015). That clearly indicates the success of Indian diaspora on foreign lands. Initially it was very difficult for Indian diaspora to assimilate in the mainstream but after the Khalsa Diwan Society constructed Gurudwara (1930) in Vancouver they were being recognized as an important cultural group. Before that Komagatu Maru incident (1914) happened and media took the note of it.

Slowly Indian diaspora in Canada got recognition as cultural group and at the same time they were being recognised as important economic contributors in the country's economy. There were many important political junctures in India when they were very much engaged by sending money or supporting ideologies. First generation immigrants made their way in the politics in 1960s and after that they were being recognized by the political parties as strong ethnic group.

Their success on cultural, social and economic fronts are giving them way to flourish in politics too. They are about 3% of total population (about 31 million) therefore, they headcount cannot be ignored. In some provinces they are the deciding vote bank. Majority of them are from Punjabi Sikh. Therefore, this paper will deal with the journey of Indo-Canadian diaspora in the politics of Canada.

भारतीय डायस्पोरा: संस्कृति बनाम संगीत

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भारतीय डायस्पोरा की शुरुआत 1834 में ब्रिटिश औपनिवेश के दौरान भारतीय लोगों को अनुबंधन श्रमिक प्रणाली के अंतर्गत फ़िजी, सूरीनाम, मॉरिशस, गयाना, त्रिनिदाद और टोबैगो आदि देशों को ले जाया गया। ये लोग डिपो से चलकर प्रवासी घाट तक पहुँचने के मध्य अर्थात् जहाज में दिनभर थोड़ा बहुत काम करने के उपरांत खाली समय में अपनी

संस्कृति से जुड़े गीत-संगीत से अपना तथा अन्य लोगों का मनोरंजन करते थे।

उत्तर प्रदेश और बिहार के भोजपुरी, अवधी, मगही, अंगिका आदि भाषाई क्षेत्रों से प्रवासित व्यक्ति अपने साथ भाषा की पहचान ही नहीं अपितु वहाँ के लोक साहित्य के रूप में गीत-संगीत को भी अपने साथ ले गये और भारतीय संस्कृति को गीतों आज भी जीवित कर रखा है तथा जिसके साक्ष्य अभी भी मौजूद हैं एवं अपने परंपरागत संगीत की ही मनोरंजन का साधन बनया। सूर्योदय से लेकर सूर्यास्त तक खेतों में कड़ी मेहनत करने के पश्चात भोजनादि से निवृत्ति होकर सामूहिक रूप से निश्चित स्थान पर परिस्थितियों के अनुरूप गीतादी जैसे- सोहर, बिरहा, ठुमरी, चैती, निर्गुण, वैशाखी, होली, सउनी, का गायन किया करते थे।

जैसे-जैसे समय बदलता गया, गीत-संगीत का स्वरूप भी बदलता गया और अब ढोल, झाँझ, चिमटा, मजीरा, खंजड़ी का स्थान गिटार, हारमोनिया, मेडोलीन, ड्रम, कांगो आदि आधुनिक वाद्यंत्रों ने ले लिया है। जिसके कारण कभी मधुरता प्राप्त संगीत उत्तेजना बढ़ाने वाला संगीत बन गया है। जिसे आजकल हम वहाँ की भाषा में बैठक गाना और चटनी संगीत कहा जाता है जिसकी मूल आत्मा भारतीय तथा बाह्य आवरण पश्चिमी सभ्यता से ढका हुआ है।

वर्तमान की पीढ़ी अपने पुरखों की विरासत को सहेजना नहीं चाहती है और वह अब क्लबों आदि में फिल्मी गानों पर थिरकना पसंद करती है।

Indian Labour Migration in Mauritius

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India is one of the largest contributing countries in the worldwide migration. India constitutes 2nd largest diaspora in the world after China. Almost 30 million of Indians are residing outside of the country. Since independence, India has been contributing to global migration as the skilled, semiskilled and unskilled in the different part of the world.

Migration permanent or semi-permanent residence to another, usually for the purpose of taking a political border in the

world is the movement of people from one place. Seasonal movements of migrant farm workers, "semi-permanent residence" would be an example. People either move or be forced to move can choose. Many type of migration: like internal migration, external migration, emigration, immigration, population transfer, chain migration, and seasonal migration.

In Indian context many people were migrate to the every corner in the world. Mostly migrate in Mauritius as indenture labour from India. The Indentureship was the most important term which is immerged around 1834. This contract gives a security of work provided to some basic facility. This terms independent labour and contract labour have been used interchangeably up until this point since the contract is key to the concept of indenture. Yet the concept of indentured labour contains all forms of work submitted to certain stipulation written on paper or agreed to verbally.

This paper discusses Indian labour in Mauritius. This paper provides the historical background of Indian labour migration in Mauritius as indentured labour. This study focuses on the socio-cultural, economic, political preservation in Mauritius through indenture labour.

Regional and National Dynamics

The emerging issues of immigrant labourers in the construction sector of Kerala

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The immigrant workers have a predominant role in Kerala's labour market. The major chunk of the workers is coming from West Bengal (47%) followed by Orissa (16%), Assam, Karnataka and Bihar respectively. The main attraction of the immigrant workers in the Kerala economy is that better income and better employment opportunities. Studies reported that major chunk of the immigrant workers in Kerala are employed in the construction sector. Migration is not purely a personal matter and is a chain of development from individuals through to households, communities and ultimately countries. However, the immi-

grant workers have to face many challenges and problems in the destination state particularly in Kerala. The present study discussed the developmental contribution of the immigrant workers in the labour market of Kerala. In particularly, the paper looks at the issues faced by the immigrant workers interms of their work and living conditions at the destination state, Kerala. The study used both the qualitative and quantitative data from 150 samples of the immigrant workers in the rural and urban areas of Kannur district. Study used snow ball sampling method for finding the respondents for the study. Study used Likert scale for measuring the level of satisfaction of the immigrant workers in term of their working and living conditions. Study collected data from immigrant construction workers, contractors and supervisors for the problems in discussion. The study area and the concerned authorities opined that the construction sector of Kerala depends upon immigrant workers. There exists the shortage of local construction workers and the local workers reluctant to do the physical hazardous work are the reasons. The immigrant workers have to face the problems interms of their income, employment, providing social security measures, living and working conditions.

Age And Sex Wise Reasons of Internal Migration in Uttar Pradesh

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Abstract

This paper is an attempt to investigate the age and sex selectivity of migrants in terms of their reasons of migration among the various migration streams in the state of Uttar Pradesh. The study is based on secondary sources of data, collected from census of India publication (2001), New Delhi. The data regarding the place of last residence (duration of residence one to four years) of the total migrants of the different age-groups have

been taken into account. For the purpose of explanation the age groups have been clubbed into three broad categories namely youth(0-14 age-group), adult(15-59 age-group) and old(60-80+ age-group). The adult age-group is further divided into young adult(15-34 years) and old adult(35-59years)age-group. The overall analysis of the study reveals that the rural people are more migratory than the urban people and the majority of people move from rural to rural areas. This stream accounts for 67.76 percent of the migrants while the least percentage of migrants(i.e. 4.43 percent) moved from urban to rural areas in Uttar Pradesh. Another important finding of this study is that the majority of migrants belongs to the young adult(15-34) age group in all the migration streams. Moreover, the percentage of male migrants is greater than the female migrants in all the migration streams except the rural to rural migration stream in which the share of female migrants is greater than the male migrants in all ages.

Further analysis of the data shows that marriage and moved with household were the most dominant reasons of internal migration in Uttar Pradesh. The reason of marriage is found to be prominent in rural to rural and urban to rural migration stream whereas moved with household emerged as an important reason in rural to urban and urban to urban migration stream in all ages. However, the sex-wise data shows that work/employment among males and marriage among females were the foremost reasons of migration in all ages in all the migration streams of the state.

Implications of Seasonal Migration on Scheduled Tribes in India: Insights from Review

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Migration from one area to another in search of improved livelihoods is a key feature of human beings. Migration has become a continuous livelihood and survival strategy for the most vulnerable sections those belong to Scheduled Caste (SC), Scheduled Tribe (ST) and Nomadic Tribe (NT) communities to escape out of abject poverty and improve their socio-economic condition. The seasonal migration in India is particularly high among

tribes who constitute a significant proportion of seasonal labour flow. Though Population Census and the National Sample Surveys provide data on long duration migration, and rural and urban migration, these surveys fail to adequately capture growing seasonal migration and do not provide data on tribal migration. The seasonal migration is observed to be associated with considerable social vulnerability and exploitation and numerous studies on internal or seasonal migration have reported various socio-economic, health and educational problems for migrants in the destination areas. The seasonal tribe migrants face the severe migration challenges and disadvantages; however the migration among tribes and its implications on them haven't found enough space in academic debates and research. The processes of tribal development and policy discourse have no ameliorative measures for migrant tribal population. Seasonal migration is critical to the livelihoods of the tribal people, however because of lack of data and information on their migration and its implications, the migration among tribes is largely invisible and ignored by policy makers. In this context it is important to understand the migration among tribes in India, its implications on their life and the role of government and non-government organizations in safeguarding the rights of tribal migrants. Hence, this present paper on the basis of review of various research studies on tribal migration, attempts to highlight the implications of seasonal migration on tribes in order to provide certain leads for developing strategies for safeguarding the rights of tribal migrants, protect them from exploitation and ensure better living and working conditions for them at the migrated places.

Diaspora Development and Caste: In the Doaba Region of Punjab

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

of the rural Punjab particularly in the doaba .

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

Migrant Labour in Chinese Cities: From Job Seekers to Protesters

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How have Chinese migrant workers (nongmingong) transformed themselves from the "wandering beggars" of the 1980s and 1990s into the "new urban citizens" that we see today: accepted, if still discriminated against, in urban Chinese society? How has this transformation affected the nature of their protests when facing exploitation in the workplace? What new protest options are available to Chinese migrant workers, and when and

how do they choose from among these different options? China has been called the “global epicenter of labor unrest”. With over 250 million migrant workers, it is in the midst of one of the largest rural-to-urban migrations in human history; a process affecting economic and political development throughout the country. China’s migrant workers are also increasingly willing to bargain collectively through the use of strikes and protests. When legal and other appeals fail, migrant workers may resort to violence and violence as a protest strategy among migrant workers is not uncommon. Understanding this process by which peasants become workers and workers become protesters is essential to understanding the future of social movements in other developing states as well. As Vietnam, Bangladesh, Cambodia, and other countries in South and Southeast Asia follow China’s path of economic development, opening their markets and relaxing restrictions on internal migration, workers have begun to react in ways very similar to China’s migrant workers. Over the past few years, peasant-workers in Vietnam and Cambodia, newly introduced into the cities, have taken to the streets despite state mandated limitations on formal organization, threats of imprisonment and repression. While labor unions in democratic countries serve as useful channels for interest articulation and worker representation, labor unions in authoritarian states are more often mechanisms of control rather than representation.

This study seeks to fill these gaps in our knowledge through an examination of both the historical process of Chinese labor migration over the past three decades, and the current situation of migrant labor protest in China today. I develop an argument that first identifies the changes to migrants’ environment that have provided new opportunities for protest, and second, examines how workers take advantage of those opportunities, despite the challenge of protesting under authoritarianism.

Development Induced Displacement and Rehabilitation: A Study Navi Mumbai International Airport Project, India

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Background: Development and displacement are interlinked with each other in the sense development sometimes leads to displacement of people. Development of Infrastructure on one hand is essential for improvement in quality of life, on other hand it is also forces may people to leave their homestead. One of such project is Navi Mumbai International Airport Project India, due to which 3500 tribal families are in the process of displacement.

Objective: : 1. To study the socio-economic profile of villages and llagers likely to be affected by the Airport Project. 2. To explore the issues of compensation and people’s level of satisfaction.

Research Methodology: The research is mostly exploratory in nature; and adopting participant rural appraisal (PRA) based methods. We have collected primary information from affected villagers. Secondary data (Census of India, 2011) also has been used to support this research.

Study Area: Due to Navi Mumbai Airport Project ten villages have to displace. Out of ten villages this study based on only six villages these are Ulwe, Ganeshpuri, Targhar, Komberbuje, Chinchpada and Kopar.

Methods: The study is based on Descriptive design; it is basically observational and correlation study. Primary data were collected through purposive sampling. Considering the time and resource constraints, 100 people were interviewed.

Findings: The study finds that people have mixed opinion on displacement. Those people in services (Formal/ Informal) see this displacement as an opportunity for the economic growth. But the farming and fishing community expend their pain and grief of loss of land, ancestral occupation and property. The villagers are trusted to Government, that’s why they agree to leave the land and house; So Government duty to should implement all the promise not only seen on paper.

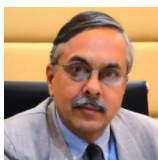
Migration of Tribes Due to Displacement in Odisha

ment in Odisha

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When we look at India now days we find so many progression and development programs and processes and it is continuing since the independence of our country. Establishment of new industries, urbanizing the rural areas, constructing dams, etc., is the efforts or it can be said that these things are counted under the process of development. So when we talk of these things we just look at the positive parts of it but behind this there are many who get displaced, migrate to somewhere else and lose their everything in the so called process of development. In this paper I want to discuss the adverse affect and consequences of development on tribes. Many of the displacement and migration stories are untold. I will talk about the Mankidiya tribe of Odisha who were displaced from Bhubaneswar due to industries and any compensation and hence they migrated towards Jassipur and settled there. This kind of migration not only causes the loss of their land but it also has a tendency of eradicating their culture and livelihood. As we know how much the indigenous people are attached to their lands and most of their traditions and way of living depends upon it. Similarly the Mankidiyas lost their traditional livelihood due to the sudden migration and displacement from their own land. This is not only about the Mankidiya tribes but also about other tribes in Odisha who were displaced from time to time due to the industries despite of struggling hard for saving their land. The story does not ends here, as the role of states and government is also included in these displacement induced migrations where they only show us the picture of the developed side that too mainly for the so called mainstream society and ignore the displacement and suffering of the tribes.



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Headings and Subheadings

The papers should be structured through numbered main headings (in all caps bold), subheadings (in upper/lower bold), and sub-sub-headings (in normal italics). Spellings of frequently used words should be consistent all through the paper.

Notes/ Foot/End Notes

Notes should be numbered in Arabic numerals as superscripts inside the text, and their details should appear as end notes. Tables should appear along with their data sources (if not generated from author's own research) in the appropriate places inside the text.

Notes for tables should be marked with (*) and should appear at the bottom of the table.

References Style

Reference cited in the text should follow the author-date system (e.g., Cohen, 1997) and should be properly referred to at the end of the text in the following style.

Contacts

The complete paper can be submitted to the Editor, Working Paper Series, GRFDT, Email: editor@grfdt.com

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घोषणा

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ग्लोबल रिसर्च फ़ोरम ऑन डायस्पोरा एंड ट्रांसनेशनलिज्म ने भारतीय डायस्पोरा से संबंधित शोध पत्रों का एक संग्रह हिंदी भाषा में लाने का फैसला किया है। शोध पत्रों का प्रकाशन संपादित पुस्तक के रूप में किया जाएगा। शोध पत्र मुख्य रूप से मेज़बान देश में भारतीय डायस्पोरा, साहित्य, राजनीति, अंतर्राष्ट्रीय संबंध, संस्कृति, और संबंधित मुद्दों पर केंद्रित होना चाहिए। लेखक अपने शोध पत्र, विस्तृत संदर्भ के साथ editor@grfdt.com पर भेज सकते हैं

जमा करने की आखिरी तारीख 30 जून 2016 है।

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Important Dates

Last date for receiving abstract	30 June 2016
Communicating about selection	20 July 2016
Last date for receiving full paper	30 October 2016
Date of Conference	26-27 November 2016