

# Roots and Routes

Monthly Newsletter of the  
Global Research Forum on Diaspora and Transnationalism



**GRFDT**  
Global Research Forum on  
Diaspora and Transnationalism

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# Editor's Message

Dear Friends

This edition of our newsletter comes with an interview with John Mathew Chandy John, two important book reviews and a detailed programme schedule of our upcoming November conference. In his interview John Mathew Chandy John, who is a global entrepreneur, philanthropist and a writer has talked about diaspora and entrepreneurship and other issues. He has reflected upon his life experiences and memories as an entrepreneur in Kuwait, the problems faced during the Iraq's invasion of Kuwait and his thoughts on Indian government's role to support entrepreneurship. His interview brings out the first-hand narrative based on account of an Indian expatriate which would be helpful for researchers and scholars working specifically on Indian diaspora in the Gulf region.



The three reviews included in this edi-

tion are on three interesting and important books related to diaspora and transnationalism. The first review has been written by Shilpi Shikha Phukan of the book 'Indian Mobilities' in the West, 1900–1947: Gender, Performance, Embodiment' by Shompa Lahiri. In her review, Ms Phukan has highlighted the unique aspect of the book in which Shompa Lahiri has seen Indian mobility from the feminist perspective. The Second review has been written by Garima Rath of book 'Transnational Pakistani Marriages: marrying back home' by Katharine Charsley. The review contextualises the book as important scholarly contribution in interlinking many aspects of sociology- kinship, sociology of emotions, power and control, gender, etc. Arsala Nizami has reviewed the third book which is titled 'Ethnic Routes to Becoming American' by Sharmila Rudrappa. In her review, she has highlighted the two key aspects highlighted in the book as being American socio-political milieu and social work of ethnic organisation on immigrants cultural and political landscape about ethnicity and immigration.

This edition contains draft programme schedule of forthcoming international conference on Global Migration: Rethinking Skills, Knowledge and Culture, being organized by GRFDT on 26-27 November 2016 at India International Centre, New Delhi. The newsletter also contains messages received by the international scholars for forthcoming GRFDT international conference. Besides these, the newsletter features information about conference related to migration and diaspora.

Happy Readings !!

**Rajiv Mishra and Rakesh Ranjan**

### Indian Mobilities in the West, 1900–1947: Gender, Performance, Embodiment

**Indian Mobilities in the West, 1900–1947: Gender, Performance, Embodiment**  
**Shompa Lahiri, New York, Palgrave MacMillan, 2010, ix + 207 pp., ISBN: 978-0-230-61820-6**

When India was seen as a country that manifest deeply rooted patriarchal values in its tradition and culture, there was also another side of India where women despite of such symbolic patriarchal repression broke its barriers and travelled across the black waters. However such accounts of travel by Indians, especially Indian women are missing in the burgeoning scholarships of South Asian Diaspora, Geography and History. Shompa Lahiri in the book tries to catch certain accounts of men and especially women travellers who travelled across the 'West' ( Britain, America, and Europe) during the 20th century and opens up questions on new perspectives on the connection between travel, embodiment, and racialized as well as gendered and classed identities. As Paroma Roy argues that there is a huge range of work in mobilities and India Diaspora, however the feminist lenses from these works are heavily missing. Therefore Lahiri taking account into these criticism and drawing from feminist and post colonialist theories tries to pull out a coherent piece of work that would reflect not only on gendered accounts and histories of travel but also included neglected role of India women within mobility and cosmopolitan modernity.

All the five chapters of the book talks about case studies of South Asian women traveller who travelled across the sea in different time period of twentieth century with different visions may it be education or war, but managed to maintain similar patterns of phenomena like 'passing', 'gaze', and or 'sly docility'. The first chapter gives an account of 'Olive Christian Malvery' who was an Anglo-Indian by her ancestry and travelled to Britain in early 20th century. Here the author tries to see the possibilities of presenting 'nativeness' in imperial cosmopolitan London. Her 'nativeness' was reflected in varieties of ways. As for example one was her colonial Indian 'native' identity and other was as a poor flower selling Cockney girl as well as a society's lady. She was a journalist by profession where her performance as a poor cockney girl tried to bring out the conditions of poor London into public attention. This chapter brings into light Malvery's many identities which she created through Masquerades, her acting skills and also her hybridity that was embodied through photography, mixed descent, skin colour, dress and voice. In her book *Soul Market* she talked of her ability to move not only cross borders but also through class 'up and down in the social ladder'. Thus Lahiri argues that on one hand Malvery was able to challenge the oriental notion of

'nativeness' by travelling out of the colony where as she reinforced her 'nativeness' in imperial Britain by staging herself as Cockney for a metropolitan audience to consume.

In the second chapter Shompa Lahiri explores the themes of mobility, performance and domesticity through the comparative case studies of Dhan Gopal Mukherji and Parvati Athavale who both travelled from India within America in early twentieth century. Here she explores the relationship between 'Homing and Roaming' that is reflected in the autobiographies of these two travellers. The experiences and context of both the travellers were different because Mukherji being a male and a high caste Kulin Brahmin was definitely more privileged to be mobile than a widowed high caste Athavale at home. But both Athvale and Mukherji worked as servants in European household and institutions for their survival contradicting their high caste status and given gendered identities. Therefore juxtaposing their positions Lahiri asked what the concept of 'at home' in America might have meant to them.

The third chapter highlights how Indian colonial migrants changed their identities to avoid surveillance and to have access and into diverse imperial and national spaces of the West. It emphasised on how mobile masculinity, mimicry, performance and re embodiment were deployed in imperial zones. Lahiri here discusses cases of Indian nationalist and political criminals of British Satyandranath Chatterjee and Virendranath Chattopadhyaya (Chatto) who travelled various parts of Europe and British empire in disguise with agendas that were both national in 'ideology and transnational in operation'.

The fourth chapter talks about India women who travelled to Europe during mid twentieth century and were positioned both as 'mobile exhibits' and 'seeing subjects'. Using Fatimah Tobing Rony's concept of 'third eye' she tries to explain how Indian women travellers were taken as objects to be observed as well as observers. Travellers like M.C. Kuttan Nair (1908-1997) also appropriated the concept of 'third eye', 'gaze', 'peep' in her writings while giving the description of Europe tour in 1934. Nair's accounts on travel reflects that she and her fellow women travellers were more subjected to 'gaze' during 1930s than those like famous Parsi social reformer Dosebai Cowasjee Jessawalla, who was one of the first Indian women to receive a western education. Another important aspect highlighted by Lahiri is the concept of Photographic gaze. During 1930s the press used photographs of Indian women travellers as embodiment of European modernity. Finally Lahiri emphasizes on Nair's another concept

'walking zoo' which indicates the engagement of colonial anthropology to zoologise colonial subjects.

The fifth chapter gives tragic accounts of state sanctioned covert movement of secret agents during the World War II. This chapter through the case study of Anglo-Indian agent Noor-un-nisa Inayat Khan, author tries to emphasise how bodies, identity, mobility and performance creates meaning cutting across race, nationality and gendered notions of masculinity and femininity. This shows how Indian womanhood was reconstructed not just within the continent but also outside India. Khan as a female British agent in France not only claimed masculine nature of courage but also used masculinity as a tool.

The work on Indian mobilities in the west therefore opens up new horizons for transnational and diasporic studies. The noted feature about this work is that it shows how through mobility identities of gender, performance, and embodiment were created over space and time in diverse geographical and historical set up. The book has talked about mimicry and performance in almost all the chapters. For instance we can see in case of Malvey, Khan or Chatto how there were constant efforts to adapt another persona in order to hide the real persona and go undercover forming a complete different identity. This also identifies the importance stressed by Goffman, of actors changing their performance to suit different audience. The book is a product of good research and heavily draws from the archives and theories of disciplines like sociology, geography, history. It is appreciating that the author was able to trace back some valuable accounts such as photographs and

police records from imperial government. However there are possibilities of more exploration. All the case studies cited here were of elite travellers from South Asia, whereas there is a lack of representation about the less privileged travellers who could be labours, soldiers, preacher or pilgrims that might have travelled through various course of time. As for example noted Assamese writer and Padmashree awardee Indira Miri despite coming from a marginal lower caste background made her way to Edinburgh University of Scotland on 6th April 1945. Moreover the book can also explore broadly on the relations of class, caste and gender and see how the interplay of these categories helps in identity formation both at India and in the West. India was known as a strict patriarchal country where mobility of women was highly constrained. Therefore it would also be interesting if the book tries to talk of the 'gaze' of common Indian public towards women travellers of twentieth century.

#### Reference

Lahiri, Shompa. Indian Mobilities In The West, 1900-1947: Gender, Performance, Embodiment. United States: Palgrave Macmillan, 2010.

Walkowirz, Judith. The Indian Woman, the Flower-Girl and the Jew: Photojournalism in Edwardian London. Victorian Studies 42, no. 1 (1998): 3-46.

Reviewed by : Shilpi Shikha Phukan, M.Phil Research Scholar, CSSS, Jawaharlal Nehru University, New Delhi. Email: sphukan10@gmail.com

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## CFP: International Conference on Migration and Diasporas: Emerging Diversities and Development Challenges

Date: 22-23 March 2017

Place: Indira Gandhi National Open University, New Delhi

School Interdisciplinary and Transdisciplinary Studies (SOITS), Indira Gandhi National Open University (IGNOU), New Delhi is going to organise an International Conference on Migration and Diasporas: Emerging Diversities and Development Challenges during 22-23 March 2017 at IGNOU, New Delhi.

The conference will be an exercise to engage multiple stakeholders involved in different domains working broadly on migration and diaspora issues. This exercise will help to intensify the interdisciplinary conversation among scholars and experts in academics and policy. India being a country having one of the largest shares in the migrant and Diaspora population will certainly benefit with such exercise.

All participants are required to submit their abstract

of about 300 words to: diasporaconferenceignou@gmail.com on or before 30 November 2016. Please see details at the Conference website: [http://www.ignou.ac.in/userfiles/SOITS%20International%20Conference%20on%20Migration%20and%20Diaspora\\_edited.pdf](http://www.ignou.ac.in/userfiles/SOITS%20International%20Conference%20on%20Migration%20and%20Diaspora_edited.pdf)

**Conference Registration is free for all participants. Accommodation and local hospitality during conference will be provided to all selected participants.**

We request you to kindly circulate this information widely among scholars working on the issues of migration and diaspora.

Conference Coordinator:  
Prof. Nandini Sinha Kapur and Dr. Sadananda Sahoo,

### Transnational Pakistani Marriages: marrying back home

**Transnational Pakistani Marriages: marrying back home, Katharine Charsley, Published by Routledge, Newyork, ISBN: 978-0-415-66066-2**

As studies on migration, Diaspora, citizenship are increasing in numbers, one trend that is mostly observed and hence has been the subject of numerous researches is the phenomenon of marrying back home; where many young people tend to get spouses from their ancestral land. While many researches on this subject have highlighted the strategic motivations for such acts; Katherine Charsley's book stands out as it engages in the notion of emotion encompassing such transnational marriages without narrowing the causes down to just power and strategy. In 'marrying back home', she observes this transnational marriage practice found among the Pakistani Diaspora residing in Bristol, Western England. This work is based on ethnographic research done in Pakistan Punjab and Bristol in two phases, 2000-01 and 2007-08.

The introduction of the book is highly enlightening. It provides a precise yet detailed history of the Pakistani migration to UK, while also highlighting many changes in the migration policies in both Pakistan and Europe, mainly UK. She then moves forward to provide a small background idea of the Bristol Pakistanis, throwing some light upon their heterogeneity in terms of class and urban-rural divide and demography. This chapter also entails her fieldwork experience and the problems she faced during the time of her fieldwork. The first chapter brings forth various rituals involved in a Pakistani marriage. This, she writes based on her ethnography in Pakistan. The various rituals involved in a wedding like mehndi, nikah-namma, rukshati, walima, etc. She writes that wedding styles can also differ based on socio-economic status, participant's place of origin and also by technological advances. While she classifies wedding styles into- religious, traditional and modern; the reader gets confused as she hardly brings the distinction between religious and traditional to the front properly.

The second chapter offers a detailed review of transnationalism literature and tries to place this particular ethnography within the broader frame. Here, she highlights the difference in language and culture between the two places- Pakistan, Bristol which forces code-switching, behaviour that is suitable for a particular place. For instance, British Pakistanis have to wear particular kind of clothes, speak proper Urdu while in Pakistan while such behaviours aren't necessary in Bristol. Thus, they negotiate with their identities while in Pakistan. Similarly she also

observes British Pakistanis children lack power and have little control over their lives while in Pakistan. Thus, she argues that both identity and power are negotiated transnationally.

Weddings, undoubtedly involve finding a proper spouse. In the third chapter, the author highlights this aspect through 'rishta'. Here, she argues rishta is not only proposal but it also means a match and sometimes, connection. Thus, the word rishta encompasses numerous meanings which vary according to the context. This chapter examines the desired characteristics of a life partner and how these partners are searched. A good rishta not only involves details about family background, educational levels, aspirations, etc but also involves emotional satisfaction and attraction. Hence, the author argues that spouse selection involves an inter-play of both strategy and emotions. Marriage, involves risk, the risk of being ill-treated. In chapter four, the author analyses the marriage preference of involved community through the perspective of risk. People prefer to marry their close kin even settled transnationally not because of strategic motivations regarding family assets but because such choices tone down the element of risk involved in marriages, reducing the risk of ill treatment of mainly young women as they are in the households of known kin. This idea of risk is furthered in the next chapter, which highlights a particular aspect of the British Pakistani marriage i.e. the gap between the nikah and rukshati ritual. Rukshati implies the departure of the daughter and the consummation of marriage. Such an act is a strategy taken to minimise the risk, the author contends. Since transnational marriages involve legal pluralism, these tactics help British Pakistani women from many risks like polygamy, marriage for economic gain, etc. The use of accounts from the respondents in this particular chapter helps to understand such risks. the author notices that Islam uses the institution of 'mahr' as a way of protecting women in marriage; however based on her ethnography she could also document how such practices seem to be inadequate in real life.

While certain marriages are preferred for the addressing risks, sometimes marriage within a kin group (baradari) entails its own problems. Since the kin-group operates within ideas of honour (izzat, in the book); a failed marriage brings up clashes within the group highlighting the importance of honour. A powerful narrative by one of the respondents, Yashmin has been used by the author to highlight such complications in web of relationships in the sixth chapter. The failed marriage of Yashmin and her father's efforts in helping her daughter is seen as

disrespectful thereby hampering the honour of the whole kin-group, for which they had to face many difficulties. This chapter has enabling explanations of the notion of honour and in the end provides thought provoking argument about the inter-play of emotions and honour, honour being invoked due to heightened emotional experience.

The next chapter is about the men that migrate to Bristol after marriage, often called as ghar-damad. The author in this chapter explores various issues that these men face like being in a new environment with little or no occupational skills, experience downward mobility, often face work-life conflicts and most important find their masculinity threatened. Having to leave his natal place after marriage goes against the patriarchal rules, the man or the 'imported husband' hence finds the gendered configuration upside down. Such men are often ridiculed at and seen as incapable of leading family life. Such experiences can be partly seen as the reason for failure of transnational marriages, the author argues. However not all 'imported men' experience such problems; there are few positive experiences as well. In the end of the chapter, the author again brings into light complex meanings involved in the notions of izzat. While often seen as honour, this chapter also sees it as personal morality. The last chapter represents the conclusion for the whole book. In a concise manner, this chapter shows how emotions are involved in transnational marriage and how it differs by gender. It finally describes how her work balances the picture in an increasingly academic field that emphasizes strategic motivations

for transnational marriage.

Charsley's work offers quality research into the areas of kinship, migration and transnationalism. Focusing on emotions provides a new twist to these studies. Her most commendable effort is not to see things as binary opposites, rather to perceive them as dynamics which are subject to change in different context, like rishta and izzat. The particular study can be seen as interlinking many aspects of sociology- kinship, sociology of emotions, power and control, gender, etc. This work emerges as a successful effort in highlighting the interpretive orientation of the social world. A comparative perspective about communities that don't prefer marriages within kin-group can further enrich research on emotions in mediating transnational marriages.

#### References:

Charsley, Katherine. Transnational Pakistani Connections :marrying 'back home'. New York: Routledge, 2013.

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Review by Garima Rath, Research Scholar, CSSS, Jawaharlal Nehru University, New Delhi. Email: barsha.garima26@gmail.com

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## Call for papers Beyond Crisis: Rethinking Refugee Studies

Thursday 16 March and Friday 17 March 2017  
Keble College Oxford

The Refugee Studies Centre will host a major international conference in March 2017, thirty-five years after the RSC was founded. Its purpose will be to reflect on the role that Refugee Studies can play in the world. In the context of profound changes in the nature of forced displacement, this conference will assess what kinds of knowledge, evidence, and concepts are needed to understand and respond to contemporary challenges.

Over the past year, the so-called European refugee crisis has created unprecedented public interest in forced displacement, as well as a demand for research. Yet despite a series of policy-oriented conferences, there have been few spaces in which to reflect on the state of Refugee Studies and to explore the extent to which we have the academic tools necessary to think about and respond to a changing world.

Authors are invited to submit an abstract for individual paper proposals or a brief outline for panel proposals. Individual paper proposals should include the title of the paper and an abstract of up to 300 words. Panel proposals should include the title of the panel, an abstract for the panel theme, and details of all the authors and papers to be included.

Abstracts of up to 300 words can be submitted but academic papers are not required. Please submit proposals for individual presentations or full panels using our online form.

For further details contact [susanna.power@qeh.ox.ac.uk](mailto:susanna.power@qeh.ox.ac.uk). The conference has capacity for up to 200 participants. Full registration details will be available in the near future.

Web Link: <https://www.rsc.ox.ac.uk/news/call-for-papers-beyond-crisis-rethinking-refugee-studies-rsc-conference-2017>

### Transnational Pakistani Marriages: marrying back home

**Rudrappa, S. (2004). Ethnic routes to becoming American: Indian immigrants and the cultures of citizenship. Rutgers University Press, 978-0-8135-5613-0, 256 pp**

The contorted notions of assimilation, multiculturalism, citizenship, and acculturation are an integral part of immigration process creating an apparent dichotomy in the lives of migrants. The dichotomy is to integrate in the host land, while simultaneously striving hard to retain cultural and ethnic ties. The book in consideration is an attempt to present the dilemmas of South Asian Americans to integrate in the American culture while remaining ethnic. Rudrappa is herself an Indian American living in Chicago; therefore, an emic perspective is in the offing.

The author presents an ethnographic study based on her fieldwork in two institutions namely ApnaGhar and the Indo American Center to understand and highlight immigrant race politics in the US in late 20th Century. ApnaGhar is a small shelter house specifically for Asian abuse survivor women, but is generally open to women of all races. It aims to console battered women and provide a refuge where they overcome the trauma of abuse through self-realisation process. Indian American Center, on the other hand, is a cultural shelter, providing legal assistance regarding immigration procedures for a smooth assimilation in America. Besides, it also provides training in English language and computers, free medical services etc.

Author deliberates upon debates related to citizenship and multiculturalism. She asserts that in the late 20th century, the contours of 'citizenship' have changed due to rising state-sponsored politics of multiculturalism. This multiculturalism neither celebrates differences as it is supposed to, nor advances to the apparent 'balkanisation of the US', in fact it is persuading people of different cultures towards American cultural citizenship. Organisations like ApnaGhar and Indo-American Center are not operating in vacuum. They are a part of this socio-cultural-political environment. In this broader context, the author asserts that the state funding of such organisations may seem to be an act of fostering multiculturalism and acknowledging differences; however, in reality it is a politics to guide immigrants to the culture of moral 'American-ness'.

It is further stated that these organisations vouch for a strong ethnic identity and claim to provide ethnic tools of sustenance in America. However, in reality, they do not provide any alternative paradigm. While ApnaGhar counsels South Asian women to move beyond communal and ethnic ties, Indo American Cen-

ter abets assimilation by emphasising that the only way of becoming good Americans is through portrayal of Indians as good non-White immigrants having a superior ethnic culture. Therefore, the author states that 'immigrants may think of their organisations as safe havens where they have sole discretion on how to deploy their differences in accordance with their sending nation's "traditions and customs," yet these alleged safe havens are sites for Americanisation in the late twentieth century" (p- 28).

Although critical of the kind of work done in these organisations, author believes these are important for immigrants as they provide space to battered women, relieves them of the emotional and physical abuse and teaches them tactics and strategies to fight against such exploitation. However, the spaces are not what we call 'free space', but are swayed by race and class politics.

The author starkly differentiates between what is meant to be a 'White' and an 'Indian' in America. She refers to the categories as two different sets contained of some fixed values and morals, which is problematical. First, this kind of differentiation overrules the fact that the notions of 'whiteness' and 'Indian-ness' might have some common features. They might not be self-contained fixed units having no fluidity. This assumption also ignores the fact that a person can simultaneously inhabit the values from both the categories. Second, 'Indians' or 'South Asians' are not homogenous groups and have multiple groupings. The fact that these groups are heterogeneous having obvious religious, regional, class, caste and cultural differences has been ignored.

Nevertheless, author's examination of America's cultural citizenship and multiculturalism through micro study of ethnic institutions is crucial for understanding the prevalent immigrant race politics. The impact of twin factors of (a) America's socio-political milieu and (b) Social work of ethnic organisations on an immigrant's cultural and political landscape have been spelt out clearly.

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# GRFDT International Conference

## International Conference

### Global Migration: Rethinking Skills, Knowledge and Culture

26-27 November 2016

Venue- India International Centre, New Delhi

08:30 AM to 09:00 AM	<b>Registration</b>	
09:00 AM to 10:30 AM	<b>Inauguration</b>	
	<b>Welcome Address</b>	<b>Dr. M. Mahalingam, President, GRFDT</b>
	<b>Inaugural Address</b>	<b>Prof. S Irudaya Rajan, Professor, Centre for Development Studies, Trivandrum</b>
	<b>Guest Speaker</b>	<b>Dr. A Didar Singh, Secretary General, FICCI and Former Secretary, Ministry of Overseas Indian Affairs.</b>
	<b>Keynote</b>	<b>Prof. R.K. Jain, Formerly at CSSS, Jawaharlal Nehru University, New Delhi</b>
	<b>Vote of Thanks</b>	<b>Rajiv Mishra, GRFDT</b>
10:30 AM to 10:45 AM	<b>Group Photo</b>	
10:45AM to 11:00 AM	<b>Tea</b>	

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

Lecture Hall-1	Lecture Hall-2	Lecture Hall-3
<b>Identity and Citizenship in the Emerging World</b>	<b>Rethinking Skills, Knowledge and Technology</b>	<b>Remittances , Investment and Entrepreneurship</b>
<b>Chair- Prof. Shobhita Jain</b>	<b>Chair- Prof. Brij Maharaj</b>	<b>Chair-Prof. T. Marimuthu</b>
<b>Rapporteur-</b>	<b>Rapporteur- Ms. Mousam</b>	<b>Rapporteur- Dr. Abhay Chawla</b>
<p>The Enigma of Identity and Home- Prof. Vijay Agnew</p> <p>The Inclusion Paradox of Enfranchising Expats in Latin America. A Comparative Assessment- Dr. Ana Margheritis</p> <p>The Shifting Paradigm of Migration: An Approach to the Study of Diaspora- Dr. Smita Jha</p> <p>Frontier Heritage Migrants Finding Home in Globalising India- Dr. Melissa Tandiwe Myambo</p> <p>The Case of the Bangladeshi Diaspora in Malaysia: Nature of Survival Strategies in a Multi-ethnic Country- Dr. Nayeem Sultana</p> <p>"Being Indian" in the City of Oxford- Shahana Purveen</p> <p>Migration and negotiating Identities: Understanding everyday life of Northeast people in global cities- Ringmichon Keishing</p> <p>The Concept of Transformation in Bapsi Sidhwa's "An American Brat"- S.Saraswathi</p> <p>Voting Rights in India to Non-Resident Indians: A Legal Perspective- Tushti Chopra</p> <p>"Leaving and coming back to invest": The genesis of a new figure of Moroccans transmigrants entrepreneurs- Hicham JAMD</p>	<p>Asian Diaspora and Emergence of Technology Knowledge Hubs of World: The Case of Bangalore and Hsinchu- R. K. Mishra and Prof. V.V. Krishna</p> <p>Technology adoption by the State and the Indian Diaspora for safe migration and support services- Ms. Harshita Bhatnagar*, Dr. R S P Singh**</p> <p>Technology Transfer in Emerging World- Dr. Ramachandrareddy Gadi</p> <p>Emigration, Knowledge Economy and Policies towards Engagement of knowledge workers: A Case Study of Rajasthanis in USA- Jeetendra D. Soni</p> <p>Indian Diaspora and Technology Transfer- Nirmal Kundu, Chandan Bhar and Visvesvaran Pandur</p> <p>Talented Migration Pool from India : Causes and Consequences- Shreekanth Jaiswal</p> <p>The Host Country Institutional Setting Effects on Highly Skilled Immigrants and Natives Differences in Labour Market Outcomes; A Multilevel Analysis- Bahram Salavati</p> <p>Role of ICT in facilitation of International Migration: A Case Study of Indian Migrants in Gandhinagar- Neha Singh and Anshuman Rana</p>	<p>Diaspora Business: A structured Response to modern migration-Prof. S. Ram Vemuri</p> <p>Gulf Migration, Social Remittances and Religion: Interplay of 'faith and prosperity' among Kerala Christians- Dr. Ginu Zacharia Oommen</p> <p>Does Remittances Alter Saving and Borrowing Behavior of Family Left Behind?- Bilesha Weeraratne</p> <p>Emigration, Remittances and Its Impact on Indian Economy- Sudhaveni Naresh</p> <p>Hindi- Impact of Remittances on the Education of Migrant Dependents- Suraj Pandey</p> <p>Investing in ones homeland: means to negotiate ones identity and belongingness?- Swati Mantri</p> <p>Remittances and Economic Growth: Empirical Evidence from Kyrgyzstan- Nurlan Atabaev, Gulnaz Atabaeva and Nargiza Alymkulova</p> <p>Socio-Cultural and Religious impact of Remittances in Gujarat from Gujarati Diaspora: An Analysis of few villages in Kutch, Anand and Mehsana Districts- Salu D' Souza</p>
<b>Lunch- 01:00 PM to 01:45 PM</b>		

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

Lecture Hall-1	Lecture Hall-2	Lecture Hall-3
<b>Diplomacy and Diaspora Policy</b>	<b>Indian Diaspora: Contested Discourses</b>	<b>Diaspora Network and Development</b>
<b>Chair- Ambassador Talmiz Ahmed</b>	<b>Chair- Prof. Vivek Kumar</b>	<b>Chair- Prof. S. Ram Vemuri</b>
<b>Rapporteur- Pragya Gautam</b>	<b>Rapporteur- Ashwin Kumar</b>	<b>Rapporteur- Akanchha Bhatnagar</b>
<p>Reconstructing and renegotiating immigrant academic identities at a South African university- Prof. S. Vandeyar, &amp; Dr. T. Vandeyar</p> <p>The softpower in India's superpower dream? Diaspora and homeland nationalism in post-liberalisation India- Dr Priyasha Kaul.</p> <p>The Role of Indian Diaspora and Its Soft Power in the United States of America and Its Effects on India-US Relations- Shayesta Nishat Ahmed</p> <p>Diaspora and Diplomacy: The Study of Indian Diaspora in the United States- Urbi Das</p> <p>Indian Diaspora in Japanese Workplace: Instrumentalizing Present strategies for Future Benefits- Dr. Monir Hossain Moni</p> <p>YOU &amp; THE 6: The Roots of Torontonion Multiculturalism and Best Practices in Attracting Global Migration- Dr. Anna Bianca Roach &amp; Dr. Erin Reeve-Newson</p> <p>Diasporas lobbying the host government: Mexican Diaspora as a third actor of the bilateral relationship between Mexico and U. S.- José de Jesús López Almejo</p> <p>Diaspora as Soft Power: A Case Study of Indian Diaspora in the US- Kamni Kumari</p>	<p>The Indian Migration-Development Nexus: Punjabi and Keralan Diasporas, Transnationalism and Caste Domination- Professor Steve Taylor</p> <p>Glocalisation in the Indian Diaspora- Ruben Gowricharn</p> <p>Indian Muslims in the Older Diasporas: Between Indianness and Muslim Identity: The Case of Suniname- Dr. Maurits S. Hassankhan</p> <p>Racialized Casteism: Exposing the Relationship between Race, Caste, and Colorism through the Experiences of Africana People in India and Sri Lanka- Sureshi M. Jayawardene</p> <p>Sexuality and Gender dimension of Indian Diaspora in Caribbean- Kalyani</p> <p>The European Gypsy: the unlikely Indian "diaspora"- Cristina- Ioana Dragomir</p> <p>Mon Diaspora and the Relationships with their Homeland: Case study of Mon People in Nakhon Sawan Thailand*- Sirijitti Panngoan</p> <p>Glass Ceiling and Hyphenated Identity In American Politics: The Case of Indian Origin Politicians- Priya Mathur</p>	<p>The Construction of Qiao Ruled By Law in China: Present Situation, Existing Issues and Future Development- Prof. Guofu LIU</p> <p>Joy, Happiness, And Wellbeing: Integrating Cross-Cultural Research On African Diaspora Missiology in The USA- Yaw Attah Edu-Bekoe</p> <p>Migration and Border Politics in the South of United States and Spain.- María Isolda Perelló Carrascosa</p> <p>Rehabilitation of the Partition-Displaced in the Brahmaputra Valley of Assam, India : How far Social Security was extended?- Dr. Moushumi Dutta Pathak</p> <p>Secretariat of Sudanese Working Abroad (SSWA) efforts to Serve Diaspora- H E Ambassador Dr. Karar Mohamed Eltohami &amp; Mr. Elsadig M</p> <p>Ethnic Enterprise and Commodifying Ethnicity: Entrepreneurship, Generational Change and Indian-Owned SMEs in Malaysia- Edmund Terence Gomez</p> <p>Hindi- Impact of Remittances on the Education of Migrant Dependents- Suraj Pandey</p> <p>Hindi- Role of International Migration and economic-social remittances in household's Development.- Pradnya Raul</p>

**Tea- 03:30 PM to 03:45 PM)**

**Parallel Session-3 (03:45 PM to 05:15 PM)**

Lecture Hall-1	Lecture Hall-2	Lecture Hall-3
<b>Migration and Diaspora Literature- I</b>	<b>Gender, Migration and Diaspora-II</b>	<b>Art and Culture</b>
<b>Chair- Prof. Sandya Rao Mehta</b>	<b>Chair: Dr. Ana Margheritis</b>	<b>Chair: Chair- Prof. Renuka Singh</b>
<b>Rapporteur- Tasha Agrawal</b>	<b>Rapporteur- Gurkiran Kaur</b>	<b>Rapporteur- Ashwin Kumar</b>
<p>Beyond Diaspora and Towards Bansa Malaysia: Postcoloniality and Malaysian Literature in English- Prof. Sharmani Patricia Gabriel</p> <p>Amitav Ghosh's Sea of Poppies: A Transnational Diaspora from Roots and Routes- Dr. Anita Sharma</p> <p>Decoding the Futility of Borders: Some Observations on Amitav Ghosh's The Circle of Reason- Rajdeep Guha</p> <p>Diaspora/Immigrant: Mapping the Concepts of 'Refugee', 'Asylee' and 'Citizen' in Contemporary Literature- Srinita Bhattacharjee</p> <p>Diasporic Sensibility in Agha Shahid Ali's The Veiled Suite : the anguish of Displacement- Dr. Pallavi Srivastava</p> <p>From Immigrant to Transnational: Tracing Transnational Empathy in Jhumpa Lahiri- Ms.Athira Prakash</p> <p>Hindi- Diaspora Cinema in Fiji with special reference to 'Ghar- Pardesh'- Saksham Dwivedi</p> <p>Indo-Caribbean Canadian Diaspora Literature: Some reflections and refractions of re-migration and re-(dis)placement- Ramchandra Joshi &amp; Urvashi Kaushal</p>	<p>Hindi- Women Independence in the Stories of Divya Mathur- Suambda kumari</p> <p>Impact of dislocation on the life of a woman with reference to Monica Ali's Brick Lane- Shweta Verma</p> <p>Migrant domestic workers in Turkey: Specific problems with private employment agencies- Zehra Mavis YILDIRIM</p> <p>Migration and Cultural Challenges through Gender Lenses: Punjabi Transnationalism in Doaba Region (Punjab)- Atinder Pal Kaur</p> <p>The Transformation of Gender and its Consequences on Migration for National Development in Nigeria- Prof. Adagba Okpaga</p> <p>Transnational Migrant Women, Domestic Work and the State: a case study of Bangladeshi women migrants in India- Sreejita Dey</p> <p>Women in the Diaspora:'Being Here and Being There'- Anila Noor</p> <p>Diasporic Feminism- Dr. Shareena Banu C.P.</p> <p>Nursing Profession: A Promising Route to International Migration- Smita Bhutani &amp; Amandeep Kaur</p>	<p>Home for the Holidays: The Role of Performances in Building an Indian Community in the Persian Gulf- Andrea Grace Wright</p> <p>Quest for 'Home' In The Poetry of Meena Alexander and Sujata Bhatt- Aditi Jana</p> <p>South Asian Diaspora in Spain and its representation in Spanish Cinema- Swagata Basu</p> <p>Stand-Up comedy as an indicator of changing cultural aspirations of South Asian Diaspora in North America- Mainak Putatunda.</p> <p>The Cultural Attachments that bond the Caribbean Indian Diaspora to Ancestral India- Dr Kumar Mahabir</p> <p>The Sociolinguistics of Diaspora: Role of Languages in the Indian Diaspora Communities- Debabrata Hazra</p> <p>Tracing the Descent: Migrant or Exile in a Partitioned Country, Reading Ismat Chughtai's Lifting the Veil and H.M. Naqvi's Home Boy- Mariam John</p> <p>Tidalectics of Transnational Migration in Michael Ondaatje's the Cat's Table- Lakshmi A K</p>

Linguistic Landscape of Indian Diaspora- Dr. Rajeev Ranjan Rai  Hindi- International Migration and Intergenerational issues in Elder care in Families- Rachana Rai	Historical View of the Religious Diasporas in The Middle East. A Study of Women in Transition- Navneet Samuel and Rida Afreen	Role of Diaspora' S Organization in Transfer of Cultural Value System in Indo- American Youth- Ambuj Kumar Shukla  A Cultural Relationship between Odisha and Odia - American Diaspora- Nazia Sayeed

**Book Discussion (5:30 to 6:10 PM)**  
**India Migration Reader 2016**  
**(Taylor and Francis Books India Pvt Ltd)**

**Dr. Ginu Zacharia Oommen**

**Prof. S. Irudaya Rajan**

**Plenary Session-1 (06:10 PM to 07:30 PM)- Lecture Hall 1**

**New World of Migration: Economic, Political and Cultural Challenges**

**Prof. Vijay Agnew, Chair**  
**Prof. Brij Maharaj**  
**Dr. Sandhya Rao Mehta,**  
**Prof. Odagba Okpaga**

**Dr. Rong Zhang**  
**Professor Steve Taylor**  
**Dr. T. Marimuthu, Malaysia**

**Day 2: 27 November 2016**

**Parallel Session-4 (09:00 AM to 10:45 AM)**

Lecture Hall-1	Lecture Hall-2	Lecture Hall-3
<b>Theme- Gender, Migration and Diaspora- I</b>	<b>Theme: Socio-Political Challenges</b>	<b>Theme- New Challenges and Crisis: Revisiting Migrants and Refugee- I</b>
<b>Chair- Dr. Kian Pushkar</b>	<b>Chair: Prof.</b>	<b>Chair- Dr. Nandini C. Sen</b>
<b>Rapporteur- Mr. Ashwin Kumar</b>	<b>Rapporteur- Dr. Divya Balan</b>	<b>Rapporteur- Amandeep Kaur</b>
"Subjugated Agency": Critiquing Duality in the Discourse of Femininity in the Borderlands- Sudipta Chakraborty  Centring Gendered Narratives of the Indian Diaspora- Prof. Sandhya Rao Mehta  Gender inequalities in the intercultural society- Beatriz Fernández Herrero  Globalized Gendered Based Diaspora of Post-modern Iranian Novels, Case Study of Sahar Delijani's Children of the Jacaranda Tree - Dr. Kian Pushkar and Dr. Shamenaz Bano  Hybridity and Gender in Transnational Migration: A Study of Gurinder Chadha's Bhaji on the Beach- Mr. Nitesh Narmolia & Ms. Mousam  The Literary Trajectory of Mahabharata's Draupadi across Globalisation and Migration- Dr. Baishali Mitra  The Queen & Her Diasporic Other: Notes on identity negotiations from 'Queen'- Dr. Ravikant Kisana	Political Culture and Migrant Phobia in Assam- Dr. Pallavi Deka  Political exclusion of Internal Migrants in India- Helga Thomas and Dr. Lakshmana G  Citizenship, Political and Economic Participation in Developing Countries: Uganda's Experience- Atwine Ambrose Bahigi  Looking beyond Boundaries: Impact of Political transition on Nepali Youth- Pragya Gautam  The Italian Diaspora and the double standards of political engagement. Permanent migration vs temporary migration- Ms Chiara De Lazzari  Political action: Irish and Basque in Argentina- Dr. María Eugenia Cruset	Cities within a City: A Collage of Communal Diaspora in Delhi- Niyanta Muku & Debayan Chatterjee  From Sacred to Profane: The Many Dimensions of the 2016 Elections of the Tibetan Diaspora- Dr. Joanna Coelho  Revisiting the Definition of the 'Partition Refugee'- Dr Pallavi Chakravarty Ghosal  Armed Conflict leading to Diaspora: A study with respect to Indian and Sri Lankan Tamilians- Victor Nayak & Devesh Gupta  Bangladeshi Immigrants in Assam: Construction of a forced 'Other'- Jeemut Pratim Das  Challenges to Combat Human Trafficking in India and Its Neighbouring Countries- Saransh Chaturvedi  Continuity and Changes in 'Caste System' among Mauritian Hindu- Dr. Munnalal Gupta  Questioning Global Muslim Diaspora: Tahmima Anam's The Good Muslim- Ahmed Saad Aziz
Tea- 10:45 AM to 11:00 AM		

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

Lecture Hall-1	Lecture Hall-2	Lecture Hall-3
<b>Theme- Literature-II</b>	<b>Theme- Migration and Development</b>	<b>Theme- Revisiting Migrants and Refugee- II</b>
<b>Chair- Dr. Amba Pandey, JNU</b>	<b>Chair- Dr. G. Srinivas</b>	<b>Chair- Prof. Steeve Taylor</b>
<b>Rapporteur- Debabrata Hazra</b>	<b>Rapporteur- Dr. Shareena Banu C.P.</b>	<b>Rapporteur- Aditi Jana</b>

<p>Diaspora and Global Culture: Film, Literature, Food and Religion- Jayantilal Natvarlal Rathod</p> <p>Hindi- Comparative Study of Indian and Diaspora writings by Modern Writers- Pratishta Mishra</p> <p>Hindi- Contribution of Indian Diaspora on Hindi Literature of Mauritius- Prakash Chand Bairwa</p> <p>Hindi- Dauka Puran: A living document of cultural struggle- Nitin Mishra</p> <p>Hindi- Male-Female Relationship in the Stories of Tejendra Sharma- Rita Rani</p> <p>Hindi- Socio-cultural struggle in Diaspora literature- Abha Malik</p> <p>Hindi- The contestation of values in Diaspora literature- Vibha Malik</p> <p>Hindi- Women Issues in Diaspora Literature- Varsha Chaudhary</p> <p>The Path of Liberation from Twofold Existence: A Centripetal Reference to Global Immigrants in Divakaruni's 'The Vine of Desire'- Dr. P. Padmavathi</p>	<p>Diaspora and Development: Building Transnational Partnerships in the Great Lakes Region- Niringiyimana Julius</p> <p>Integration of Migrant Workers into the Labor Market- Akanchha Bhatnagar</p> <p>GATS Mode 4 and Temporary Labour Migration: Need for Reforms- Sarulakshmi. R</p> <p>Diaspora philanthropy in Indian Higher Education: A Study of Aligarh Muslim University- Monika Bisht</p> <p>GIZ/ CIM Migration for Development Programme- Richa Arora</p> <p>Second-generation Indian Americans in India: Constructing and Negotiating Ethnic Identities in the Context of 'Return' Migration- Dr. Sonali Jain</p> <p>From ethnic returnees to transnational immigrants – the migration and integration of Hungarian Jews living in Israel- Rachel Suranyi</p> <p>Logics of return migration and the consequences of development-disparity- Dr. Pushkar Jha</p> <p>Return migration of IT Professionals to Bengaluru- Suparna Majumdar Kar</p> <p>Indian Immigrants in the European Union: "Europe of Knowledge" and Immigration Legislations: Dr. Sasmita Mohanty</p>	<p>Undocumented Migrants, Xenophobia and Violence – The Shameful Legacy of Post-Apartheid South Africa- Prof. Brij Maharaj</p> <p>Conflict Induced Displacement and State Response in the BTAD Areas of Assam- Stutima Basistha and Moushumi Dutta Pathak</p> <p>Loss and Exile: Refugees' Experiences in Susan Abulhawa's Mornings in Jenin- Dr. Payel Pal</p> <p>The Role of NGOs in combating Human Trafficking and supporting trafficked persons- Vijay K. Swain</p> <p>"Academic immigration" and the identity of the Islamic Republic of Iran- Dr. Tohid Moharrami</p> <p>Displacement of Urban Middle Class experience from the City of Joy- Atanu Bose</p> <p>Hill to Plain: Causes and Impacts of Internal Migration of Indigenous Peoples in Bangladesh- Basu Mitra Chakma</p> <p>Indians in Myanmar's Zayawaddy- Dipannita Maria Bagh</p> <p>The marking of a racialized body in the Post 9/11 era: Unpacking the discourse of terrorism and racial profiling in Canada and The United States- Gurkiran Kaur</p>
Lunch- 01:00 PM to 01:45 PM		

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

Lecture Hall-1	Lecture Hall-2	Lecture Hall-3
<b>Theme- Labour Migration</b>	<b>Theme-Diaspora and International Politics</b>	<b>Theme- Contestation and Conflicts</b>
<b>Chair- Dr. Piyasiri Wikramasekhar</b>	<b>Chair- Prof. Adagba Okpaga</b>	<b>Chair-Prof. Brij Maharaj</b>
<b>Rapporteur- Saransh Chaturvedi</b>	<b>Rapporteur- Akanchha Bhatnagar</b>	<b>Rapporteur- Rajneesh Kumar Gupta</b>
<p>Accepting Chinese Workers as Workforce: Internationalization of Japanese Construction Industry- Dr. Rong Zhang</p> <p>Case study of Labour Migrants from Uttar Pradesh to GCC (Special context District Azamgarh)- Abhishek Tripathi</p> <p>Empowered or Engulfed: A Study on the Impact of Migration on the Gulf Wives of Kerala- Dr. Divya Balan</p> <p>Indian Guest-workers in Germany: Experiences of Social Exclusion and Inclusion- Amrita Datta</p> <p>Migration Processes in the Arab Middle East: History and Current Trends- Sidorova Elena</p> <p>Redrawing the contours of Diaspora representations: with special implication to Gulf migrants from Kerala- Nimmi I</p> <p>The Impact of Urbanization on The Migration Baseri Tribe from native place to urban area in Iran- Dr. Ali Baseri &amp; Dr. Ali pezhhan</p>	<p>Facilitated schemes for naturalization of the members of diasporas and international law- Óscar A. Lema Bouza</p> <p>Hinduism in South-East Asia- Dr. Sukhdeep Singh</p> <p>The chain of hopes: Struggle for existence of Bangladeshi diaspora in Britain- Prof. Nasir Uddin</p> <p>The emergence of long distance international displacements and restrictive migratory laws: a review of legal written expressions based on racist and national discrimination- Dr. Luciana L. Contarino Sparta</p> <p>Imbalance in Education: Refugee Crisis- Saif Rasul Khan</p> <p>Indian Student migration and the meaning of home- Tilotama Pradhan</p>	<p>Adaptation Strategies of African Male Immigrants in China: A Case Study of Nigerian-Chinese Marriage in Guangzhou, Guangdong Province- Anas Elochukwu</p> <p>Challenges and Opportunities of Nepali Migrants in India- Dr. Savitree Thapa Gurung</p> <p>Diaspora, Cultural Transformation and Social Ecological Transitions in Coastal Goa, India- Prof. Ganesha Somayaji</p> <p>Hijabs and Beards: Cultural, Religious, Ethnic identities and conflicts in the Muslim Diaspora- Amina Hussain</p> <p>Trail of Social Evils from India to Other Countries: The Darker Side of Indian Diaspora- Samina Rehman</p> <p>Two States: Meo Diaspora in Pakistan- Dr. Abhay Chawla</p> <p>Arab Diaspora as a Key Factor of Migration Policy of Middle Eastern Countries- Krivov Sergei</p>

**Tea- 03:45 PM to 04:00 PM**

### Valedictory Session- (04:00 PM to 05:00 PM)

<b>Welcome</b>	<b>Rahul Bailey, Member, GRFDT</b>
<b>Highlight of the Conference</b>	<b>Diksha Jha, Member, GRFDT</b>
<b>Chief Guest Address</b>	<b>John Mathew Chandy John, Philanthropist and Entrepreneur</b>
<b>Remark</b>	<b>Dr. T. Marimuthu, Malaysia</b>
<b>Key Note</b>	<b>Prof. Kamala Ganesh, University of Mumbai</b>
<b>Vote of Thanks</b>	<b>Dr. Rajneesh Gupta, Coordinator, GRFDT</b>

## Messages for GRFDT International Conference



**M**igration is not a new phenomenon rather its one of the survival mechanism that is practiced since the time immemorial by all humans; as individual or as community. In today's interconnected world the issue is more important. In the

interconnected world, we not only need coordinated response from all counties but also policies based on well informed knowledge. For this there is a need for discourses and debated engaging researchers, policy experts, grassroots workers, migrant communities and variety of stakeholders. Most importantly there is need for Migration database.

Being a huge country with 1.3 billion population and

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**A**rcheologists estimate Homo sapiens started migrating from their original abode of Ethiopia to North Africa and Eurasia about 3.2 millions of years ago; a process which ever since gathered momentum and has not

peaked out yet, but proceeding at a stupendous pace all over the world. The phenomenon can never be arrested by the selfish ruling class of the world who divided mother earth in to many territories to quench their never quenchable greed. Ever increasing rate of migration is the need of evolution for sustainable and

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

In this context, the initiative taken by Global Research Forum on Diaspora and Transnationalism (GRFDT) is note worthy. They have been continuously engaging the scholars in this issue through debate and discussion. GRFDT publishes research papers, news analysis, interviews and engage large array of stakeholders in the discourse. In this context, the International Conference on "Global Migration: Rethinking Skills, Knowledge and Culture" during 26-27 November 2016 in which scholars from worldwide will participate is a great initiative. I wish them all success!

inclusive development of human race and the negation by the ruling class is only a temporary hurdle, The Intelligentsia around the world should work together to overcome such hurdles to achieve multiculturalism, innovations, discoveries and advancement of Science and Technology and find ways to achieve global prosperity and equality.

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