Dear Readers,

Greetings! This issue presents two thought-provoking articles that deal with the current issues of migration laws and rights of immigrants. One article looks at the USA Visa policies while other looks at media as an agency to the migrants. Rahul Kumar in his article, “EB5 USA Visa and Citizenship” discusses the opportunities and prospects of EB5 Visa (the Immigrant Investor Program). The article further discusses the benefits of EB5 Visa for the immigrants and concludes that there is enthusiasm among Indian entrepreneurs about this Visa to gain US citizenship. The second article titled “A short History of Jananayakam: A Tamil Newspaper in Malaya (Malaysia), 1945-1950” by Dr. Ganesan Shanmugavelu, traces the history of Jananayakam, a Tamil Newspaper in Malaya. The author emphasizes that although Jananayakam was a popular newspaper among the Indians, it was only published for five years. However, it played an important role in fighting for the rights of Indians in Malaya.

In addition, we also have in this issue two obituaries on Sir V.S. Naipaul written by Dr. Kumar Mahabir, and Nitesh Narnolia. The Nobel Laureate and one of the most decorated writers of the 20th century, V.S. Naipaul died on August 11, 2018. He explored the questions of place and identity for more than half a century and is known for his contribution in the field of diaspora studies.

Furthermore, the current issue also features a book review by Tasha Agrawal “Children of the Camp: the lives of Somali Youth Raised in Kakuma Refugee Camp” authored by Grayson. The book dwells into the lives of Somalian refugees at Kakuma camp. The reviewer points out that the book is an interesting piece of work as it uses the narratives of the young children in these camps to present their lives as well as their experiences of growing up.

This issue further consists of an interview of Ms. Kusum, a resident of French Reunion Island, whose mother was an Indian and forefather went to the island as indenture labour. In addition, the issue also includes a report by Dr. Saadananda Sahoo on a recently concluded conference of the 6th Migration Law Forum under the theme “Global Talent Mobility, Migration and Migration Law” in Beijing.

In an attempt to have a meaningful engagement on “migration” and “diaspora”, we invite researchers to participate and share their experiences with us. We wish you a happy reading and look forward to your suggestions and comments.
This article aims to discuss EB5 USA Visa known as ‘The Immigrant Investor Program’ under which any entrepreneur who is ready to invest money and set up business is welcomed by the United States of America (USA). This article also tries to understand the opportunities and prospects of EB5 Visa. This article concludes that Indian entrepreneurs are quite enthusiastic about EB5 visa to gain American Citizenship.

Introduction

In a globalized world, trade is essential to boost up economic growth. In that case, the United States of America under Donald Trump has been pursuing aggressive protectionist policies. The introduction of EB5 visa services by the US government aims to boost up economic growth and employment in the country. There is also increasing interest in high-skilled entrepreneurship, for example ‘transnational entrepreneurs’ and start-up founder teams (Acs and Szerb, 2007, Saxenian and Sabel, 2008, Drori et al., 2009, Honig et al., 2010). This is a shift from a long tradition of research on migrant and ethnic entrepreneurship, which has tended to focus on small business formation in non-tradeable sectors such as retail and leisure (Light, 1984, Rath and Kloosterman, 2000, Kloosterman and Rath, 2001, Ram and Jones, 2008). Similarly, research looking at the connections between migration, trade, and investment flows is increasingly focused on specific high-skill diasporic communities as enablers of market access (Hanson, 2012).

EB5 USA Visa

America is a land of opportunities. EB5 USA visa is for the investors who are ready to invest $ 5, 00,000 in the economy of the USA. Under this category of visa, the investor has to set up business in any part of the USA and generate employment. EB5 USA visa is an opportunity for those who do not want to wait for long time to get USA Greed Card. According to current immigration rules, it may take several years to get Green Card in the USA. The significance of this visa is that there is more security which is not available in H1-B Visa and other temporary visa. The Immigrant Investor Program, also known as “EB-5,” was created by Congress in 1990 to stimulate the U.S. economy through job creation and capital investment by immigrant investors by creating a new commercial enterprise or investing in a troubled business. There are 10,000 EB-5 immigrant visas available annually (United States Citizenship and Immigration Services-USCIS). Under this category of visa, an investor has to pay the entire amount for filing I-526 but he or she investing in an individual project, the law gives a period of two years to complete your investment but some amount has to be paid.
initially for filing. It takes 18-24 months to get you I-526 is approved and move to.

**Opportunities**

Under EB5 visa category, an investor can set up business in any industry such as real estate, healthcare or manufacturing unit. The government of United Sates of America is offering tax incentives for the manufacturing unit which are established in villages of America. USA corporate tax is 21 percent as compared 31 percent Indian tax. Banks offer loans to the investors for expansion. At present, under EB5 visa program investor has to hire lawful U.S. citizens or permanent residents of the USA. Minimum 10 jobs requirements, who to hire and for a period of time that employment needs to be in place should align with EB-5 law. President Donald Trump agenda is encourage investors who can generate revenue for the economy of the USA it is, therefore, the Trump administration has been working on certain relaxations in the EB5 visa program. America is the most immigrant friendly country in the world and has the largest GDP ($20 trillion). Almost all top companies in the world like Apple, Google etc. were founded by immigrants in USA. America encourages innovation, entrepreneurship, and ideas. USA is a 200+ years old democracy with people from diverse cultures and societies living together. There are special organizations to help promote entrepreneurship US unemployment rate is less than 4% and that is lowest in the world.

**Benefits of EB5 Visa and Citizenship**

According to Harjit Singh, co-Founder of Xurge Capital Partners, LLC and a Managing Director, there is a great enthusiasm among Indian investors due to the following benefits.

One of the fastest methods to gain permanent residency in the United States for the investor, his/her spouse, and unmarried children under 21 years of age
• Freedom to live and work anywhere in the U.S., without restriction including in states such as Florida or Texas with no state income tax
• Education benefits such as access to public elementary, middle, and high-school schools and lower cost in-state tuition at public colleges and universities
• No visa sponsor requirements
• No H-1B work visa needed for employment
• Investment must be “at risk” but can be secured by collateral in a real estate project to minimize downside risk – EB5AN focuses on projects with structural downside protection
• In the event of a political change / significant event in the investor’s home country, he/she and family can immediately gain entry to the U.S. without delay
• Potential for U.S. Citizenship after minimum 5 years of established permanent residency in the U.S.

**Conclusion**

Indian investors are attracted to EB5 visa to set up business and gain USA citizenship due to several social and economic benefits attached to this category of visa. The American administration has been making aggressive efforts to encourage Indian investors to invest in USA and generate employment. H1 B visa has drastically been reduced by Donald Trump administration. The allurement of citizenship of US in two years has heightened enthusiasm among the Indian investors.

**References**


* The views expressed in this article are authors personal not are of organisation.
Before Jananayakam was published, Subramaniam Iyer made an application to the British to get permission to publish Jananayakam. The application letter, which was sent to the government dated 24 September 1945 was as follows: ‘We request you to grant us permission to print and publish a Tamil daily newspaper, Jananayaka. The policy of our paper will be wholehearted co-operation with the British Military Administration in Malaya. In this regard we seek to state that the sponsors of this newspaper are the persons belonging to the anti-Japanese party in Selangor. The application by Subramanian Iyer was approved by the government.

Jananayakam was published based on several purposes. Among them were, to fight for the independence of India, to eradicate violence by the army during war, abolish colonization with the belief that every country in the world should respect each other and is ruled by their own people, given recognition and honor to labourers and farmers, develop the Tamil language and culture besides other foreign languages and fight for the importance, welfare and progress of Indians in Malaya.

Subramaniam Iyer became the publisher, financier and the author of Jananayakam. Other financiers include R. Sri Renganathan, P. S. Maniam, T. S. Mohan and P. J. Thiagarajan. Until October 1950, three individuals became the author of Jananayakam. Subramaniam Iyer was the author of Jananayakam when it was first published. He was replaced by D. Savarai on 2nd November, 1946. Then, S. Sararatnam became the author of Jananayakam starting from 1st February until 29th September 1945. S. Sararatnam was also the author of Jananayakam starting from 1st February until 2nd November, 1950. Jananayakam was published as a daily newspaper. During the first two days of its publication on 28th and 29th September 1945, Jananayakam was distributed free of charge and there after sold for 10 cents per copy.

In 1945, a total of 2,500 copies of Jananayakam were published every day. In 1947, the publication of Jananayakam increased to 3,400 copies per day. By the end of 1948, the publication of Jananayakam increased to 4,000 copies per day. The increase showed that the demand for Jananayakam was very high among the Indians in Malaya. According to British report, Jananayakam gained popular support of the labourers for its critical approach to local and Indian problems. It also stated that, Jananayakam was very popular among the Indian labourers. This is evidence of the letters sent to the editorials by the labourers from the town and estates.

The office of Jananayakam was located at No.27, Java Street, Kuala Lumpur and it was printed by Economy Printing Company located at the same address. Beginning 3rd January 1946, Jananayakam was printed by Jananayakam Printing Company located at No.6, Ampang Street, Kuala Lumpur. After that, the Jananayakam Printing Company moved to No.35, Java Street, Kuala Lumpur and the name was also changed to ‘Democracy Publishing House’. During the early days of its publication, Jananayakam was published in two pages only and the size of this newspaper was 41 cm in length and 29 cm in width. From 7th November 1945, Jananayakam was published in four pages. Later from 1st August 1946, the size of Jananayakam increased to 54 in length and 39 in width.

As a tool to spread news to the society, Jananayakam tried to improve the quality of the newspaper, so that this newspaper was accepted and attract the interest of the readers especially the Tamils. To achieve this, Jananayakam created columns to deliver news and messages effectively. In line with this, a column called ‘Voice of the People’ was created starting from 4th January 1946. This column was created to broadcast letters received from the readers and also to highlight and express the problems faced by Indians in Malaya such as lack of job opportunities, shortage of teachers in Tamil schools and health problems. This column became an avenue to voice problems faced by Indians in Malaya.

From 18th April 1946, Jananayakam created another column called ‘Union News’. This column was created to broadcast news related to Workers Union and to highlight the activities conducted by the Workers Unions in Malaya and also their roles to uplift the living standards of Indian labourers in Malaya. One of the main problems among Indians in Malaya was the habit of consuming alcohol and toddy. To overcome this problem, on 18th October 1946, Jananayakam created another column called ‘Anti-Alcohol Campaign’. This column was created to create awareness among all Indian alcoholics to stop the habit of consuming alcohol and instead give more focus to the family.

Jananayakam also published ‘Weekend Edition’ on every Sunday starting from 5th September, 1948. The weekend edition of Jananayakam was published in four pages to broadcast...
cast local and foreign news as well as short stories, poems, dramas and articles written by local authors and also from India. During the emergency period in Malaya, Jananayakam also provided a column called ‘24 Hours’ starting from 7th October 1948. This column broadcasted news related to rebellion and violence by communists in Malaya as well as to give awareness to the society about the dangers of communist ideology. Jananayakam also created a column called “Post Box” starting 4th November 1948. This column was specially created for the readers to highlight the problems they faced while dealing with the office of Jananayakam, besides publishing the readers view on Jananayakam.

Since it’s first publication, Jananayakam became a popular Tamil Newspaper among the Indians in Malaya. The British had stated that Jananayakamis” The Leading Newspaper “because its distribution reached almost 4,000 copies a day compared to other newspapers during the same period. Subramaniam Iyer also published many news regarding the role played by the leaders of the Indian National Congress to liberate India from British Colonisation. Through this news, Subramaniam Iyer tried to create awareness among the Indians in Malaya about the role played by the leaders in India to gain independence for India. Besides that, Jananayakam also condemned the United Nations because no firm action was taken for the independence of India. It also warned that Indians in Malaya were ready to fight and sacrifice for the independence of India.

Subramaniam Iyer also contributed many articles in Jananayakam on Indian labourers in Malaya. The articles explained in detail about the living conditions of Indian labourers in Malaya. Subramaniam Iyer also urged the employers to take steps seriously to overcome the problems faced by labourers such as low wages and also lack of food and clothes. This showed that, he took the initiative to safeguard the welfare of the Indian community, particularly the labourers in Malaya via his writings in Jananayakam.

Although Jananayakam was growing fast and welcomed by Indians in Malaya, the newspaper also faced various problems especially financial. Jananayakam failed to collect subscription payment from its agents efficiently. To overcome this situation, officers were appointed to collect the outstanding subscription payment for Jananayakam. Some of the officers appointed were Mr. Manickam for the Northern Region of Malaya and Mr. Tambiah for the Southern Region of Malaya and Singapore.

As a result of the financial problems, Jananayakam was also not able to pay the salary of employees. There was also an occasion when, Jananayakam was published in two pages when the workers purposely delayed the publishing because they were not paid their salary. Jananayakam’s financial crisis caused the Jananayakam Printing Company to be sold to S.O.K. Ubaidullah in 1950. However, he was unable to continue publishing Jananayakam and this led to the newspaper to ceased its publication on 1st October 1950. Although Jananayakam was a popular newspaper among the Indians, it was only published for five years. It played an important role in fighting for the rights of Indians in Malaya.

References

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V.S. Naipaul wrote: “I never ceased to feel a stranger. I saw people of other groups only from the outside; school friendships were left behind at school or in the street. I had no proper understanding of where I was, and really never had the time to find out: all but nineteen months of those twelve years were spent in a blind, driven kind of colonial studying” (Literary Occasions 2003: 9).

This sentiment reinforces the severity of the colonial education system and the pressure it puts on very young children to succeed. It also illustrates how alienating the entire education system was for the students as they did not even have the time to form basic human relationships with others.

Literary critic Helen Hayward notes that Naipaul’s “discussions of, and writing about his life tend to dwell on his feelings of non-alignment and alienation” (2012: 2). This sense of solitude pervades A House for Mr. Biswas and The Mystic Masseur as the characters Mr. Biswas and Ganesh have very lonely childhoods.

**He kept home life hidden**

Mr. Biswas’ only friend at school is Alec, while Ganesh “was never really happy during the four years he spent at the Queen’s Royal College” (The Mystic Masseur1957: 9). Like Biswas, Ganesh had only one friend, Indarsingh, but the friendship was eventually severed.

However, despite these claims of loneliness, Naipaul had a fairly outgoing childhood at school with numerous social experiences and many friends. Critic Patrick French (2008) notes that “others considered him a popular boy” and “he had friends, but kept much

“Life doesn’t have a neat beginning and a tidy end, life is always going on. You should begin in the middle and end in the middle, and it should be all there”. V. S. Naipaul said in his novel Half A Life (2001) of himself hidden from them” (page 54).

Furthermore, although it seemed that it was only much later in life “at Queen’s Royal College that this young educated Hindu encountered other ethnic communities…he came into contact with Africans and Whites, but interaction operated only at an academic level” (Mahabir2008: 13).

Critic Aaron Eastley noted that “Naipaul was fortunate in being largely accepted by his peers at the schools he attended, both in the capital and previously in Chaguanas” (2011: 37). At Tranquility Boys’ School, there were hardly any Indians, and the school was composed of black or mixed students. Naipaul was seen as a great curiosity but was treated quite well by everyone.

French also notes that “at Tranquility Boys’ Intermediate School, Vido made friends across cultures … Winston A.G. Springer, known as WAGS, Kenneth Cazabon, related to the painter Michel Jean Cazabon, and Yip Young, a ‘very bright and delicate boy who was half-Negro and half-Chinese’ ” (page 31).

Even more surprising, Naipaul would engage in typical childhood activities such as swapping his traditional Indian food with a Negro boy. The Tulsi children in A House for Mr. Biswas repeated the food swapping as well with children of different ethnicities. At Queen’s Royal College, Naipaul “made no deliberate effort to associate with other Indians” and his “friends … would have been black people.” The boys even “called each other by their surnames, in British style” exactly the way that Anand is addressed at school by his fellow pupils(-French 2008: 41).

**Keeping home and school separate**

However, Naipaul’s sentiments about friendship being kept apart from home life is evident in his school life as well as in his writings. “He never brought friends home, preferring to keep the two worlds separate.” Naipaul has said that “it seemed natural to have the friendship outside the house. You wouldn’t want another boy to see your poverty” which seems accurate given Naipaul’s unstable home life(French 2008: 42).

However, Naipaul’s sister, Savi, posited that this secrecy appeared to represent a separation arising from social, ethnic or cultural embarrassment. Literary critic BhoeTewarie noted that “his perception of the world has been conditioned in part by the fact that he is of Indian descent, a Hindu from the Brahmin caste, born in Trinidad into a minority group and culture, isolated and politically impotent in a colonially created and dominated island society” (2007: 1).
Naipaul’s cultural background did indeed cause tensions in his school life. The cultural differences also prove contentious for Naipaul’s characters Ganesh, Anand and Ralph. For Ganesh, “his sense of alienation and displacement stems from his ethnic background: he is an Indian, a Hindu and a Brahmin” (Tewarie 2007: 11-12).

When the personal lives of Ralph’s school friends come to light, relationships are fractured. When Hok’s true ethnicity is revealed, the boy is traumatized. Browne and Ralph’s childhood friendship dies after encounters with their families. Like Naipaul, Biswas successfully keeps his home life separate from his friendship with Alec as “there was a tacit agreement between them that they would keep their homes secret” (A House1961: 46).

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V. S. Naipaul (1932-2018): A Complex Personality
Nitesh Narnolia

“Life doesn’t have a neat beginning and a tidy end, life is always going on. You should begin in the middle and end in the middle, and it should be all there”. V. S. Naipaul said in his novel Half A Life (2001)

The Nobel Laureate and one of the most decorated writers of the 20th century, V. S. Naipaul died on Saturday, 11 August 2018 at his London home. He was 85 years old. He explored the questions of place and identity for more than half a century and is known for his contribution in the field of diaspora studies.

Vidiadhar Surajprasad Naipaul (V. S. Naipaul) was an Indian origin, Trinidad born British writer who was born into a Hindu family on 17 August 1932. His father was a journalist at the Trinidad Guardian and his mother was from a high-caste landowning family that had lost much of its fortune. Though born into a devotee Hindu family, Naipaul was a staunch atheist who would regularly had clashes with his family over religious beliefs while growing up and dreamt of escaping from Trinidad. In 1950, Naipaul went to University College, Oxford to study English and became a writer. In 1955, he married Patricia Hale, who remained his companion for 41 long years until her death. Even while living in London, he saw himself as a ‘man without a place’. With the publication of The Middle Passage: Impressions of Five Societies – British, French and Dutch in the West Indies and South America (1962), Naipaul made it clear that Trinidad and the West Indies were the suitable places to live. Later, after writing An Area of Darkness (1964), the first book of Naipaul’s Indian trilogy that includes India: A Wounded Civilization and India: A Million Mutinies Now, Naipaul knew that India might be his ancestral land, but India was not ‘home’. The book was banned in India immediately after publication because of its negative portrayal of India.

After the publication of The Mimic Men (1967), the life Naipaul had been constructing for himself as a literary figure in London was shaken by the Britain’s new immigration laws. He thought to settle in Trinidad, but then in July 1968 he and his wife settled in Canada, only to return to London in September 1968. It was during that time that Naipaul completed the novel In a Free State (1971), which is a devastating description of displacement and dislocation, of fractured worlds and identities and of damaged individuals, both physically and emotionally in a violent free state.
Naipaul begins the novel with a hope and in the Prologue talks about an old lonely man who considered himself a citizen of the world; but at the end of the novel Naipaul surrounds himself from negativity and hopelessness and the epilogue closes with the image of defeated soldiers who are lost and walking back home slowly.

Naipaul was well-known for his travelogues and for innovation of ‘new diasporic consciousness’ through his travel writings. He travelled to the America, Africa, India, Indonesia, Mauritius, Iran, and Pakistan and even to the every corner of the world which was colonised at some point of time in order to report on failing states. He exposed the idea of development in these post-colonial states and categorised these states as underdeveloped including his land of origin, India. How he looked at India is visible in his Indian trilogy: An Area of Darkness (1964), India: A Wounded Civilization (1977) and India: A Million Mutinies Now (1990). Though Naipaul was severely criticised for his negative portrayal of India in his trilogy, yet it needs to be read again within the framework of ‘Naipaul the person’ and ‘Naipaul the writer’. Naipaul has taken these books out of the objective realm of commentary by referring to the interiority of his experiences. He has analysed his personal response to India in terms of his experience in Trinidad, in terms of his cultural inheritance in his grandfather’s house and in terms of his anxieties and fear of identity.

For many diasporic writers as well as common people in diaspora, reading Naipaul has been fundamental in the process of working out a relationship to roots and to routes. His masterpiece A House for Mr Biswas uses a tender humour to reflect upon the condition of being displaced from culture, traditions or memory of the homeland where your parents or their parents were born.

Naipaul was much criticised for his views on Hinduism and Islam and in 2008 he gave fuel to his criticism by allowing Patrick French to write his biography, entitled The World Is What It Is. In the biography, Naipaul confessed about his visits to prostitutes, intimate details of his intolerable behaviour with his Patricia, about his mistress Margaret Gooding and many other cruelties during his relationships with them and other people. Though it was a suitable title for the biography of a writer who struggled all his life between different poles. On the one hand, there was an urge of vocation. He acted like he didn’t care or he would sacrifice anything for his vocation. He followed the idea of ‘self as real’ and ‘world as an illusion’, yet his writings show him a kind of observing persona who testified the external world through his experiences. V. S. Naipaul was a difficult man to understand.

Naipaul’s legacy will never be entirely candid, but it does not mean he should not be read, debated and critiqued. He denied his Caribbean homeland, adopted a stage of mimicry in England and searched for his cultural roots in India. Naipaul finally reconstructed his diasporic identity out of his multi-cultural individuality by accepting the fact that identity in exile is never fixed, but constantly shifting and changing. In an era that desires to reduce life to black and white only, the complications of V. S. Naipaul’s personality can work as reminder that ‘life is more wisely seen in the shades of grey’.

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Book Review

Children of the Camp
Review by Tasha Agarwal


‘Anything can happen here but nothing can be done here… In exile, one is pressed to stop being in exile, either by moving elsewhere or by dissolving into the place’ are Bauman’s reflection on exile, used by Grayson, to provide a glimpse of daily struggle which Somalian refugees have to go through, to survive. The title of the book is self-descriptive about the content which one may expect from the book. The book dwells into the lives of Somalian refugee at Kakuma camp, one of the few camps in Kenya, by interviewing and recording the narratives of the Somalian youths. The author, along with being a researcher, is also positioned as a teacher involved in taking journalism classes for these children of the camp. Therefore, by classroom activities of storytelling and making students click pictures, reflecting their own experiences and ideas of the camp, the author tries to make sense of the daily lives of young people born in the camp. The book has been enriched by the use of narratives of the young children regarding their ideas about camp and their experience of growing up in heterogeneous refugee population of the Kakuma camp.

The book has been divided into ten chapters wherein each chapter smoothly leads way for the next chapter and hence, has been arranged very systematically. The introductory chapter establishes the field of research by providing every single detail of the camp, right from geographical location and time period to social time and their respective significance in shaping the ideas about the past, present and future. Grayson has contextualized the different interpretation of the camp explaining how the idea of camp has evolved and changed from one point of time to another. In doing so, the author has also touched upon the political motive of camps and has established camps as not only a site of confinement, but also a space for (re)invention, (re)definition and connectedness to the world. The author has also put special emphasis on clearing out the methodological consideration by providing the operational definition of the terms used and also by focusing on the complexities arising due to power relation between researcher and researched, getting entry into the field and establishing rapport, the importance of giving back to the researched, the outsider-insider interplay and the identity of the researcher as a white women in 30s, with easy access to humanitarian aid and UNHCR. She detailed out her strategy of conducting the study by tactfully including the insiders into the study, either as an accomplice or as an interpreter; though both of them have certain disadvantage as a researcher which has not been touched upon. Grayson explains how her free photography and journalism classes helped her to understand the psychology of the young Somalian with respect to the issues existing in the camp and the heterogeneity of experience which is gendered and influenced by the living environment.

The second chapter provides a historical briefing about the Somali exodus and Kenya’s asylum policy. It discusses about the various camps in Kenya and how the refugee gradually settled down in Kakuma camp, making their way through different camps. Since narrative is one of the important tools used by the author, she provides an elaborate stance of narrative as methodology. She talks about post memory which is mediated not by recall but by imaginative investment, projections and creation. Thus the narrative of children were not formed by their own experiences but by consistent storytelling by their friends and families. The author also talks about autobiographical narratives which goes beyond individual to include historical time and place within which lives are lived and interpreted. The third chapter discusses the changing composition of Kakuma camp over the period of time and the issues threat and insecurity, which were the part of day-to-day living of the people in the camp. The chapter has also touched upon the importance Somalian diaspora and remittances as an important means of expanding economic activity in the camp.
The Third chapter captures the experience of young Somalian refugees regarding growing up in camp site which is generally conceived as an ideal temporary settlement. The author has juxtaposed the situation by bringing out the reality of what goes inside the camp and how people negotiate their daily lives. The chapter predominantly focuses on education and future prospects after education. It talks about the difficulties which one faces in continuing their education where the author discusses about language issue, financial issue, lack of infrastructure, safety and security concerns etc. The future prospects after completion of education is getting employed either as salaried worker or incentive worker. Due to their refugee status, they are not allowed to be employed as salaried worker and UNHCR seems to be the only venture for being employed as incentive worker, where the work environment itself seems to be exploitative and demotivating. The author could have explored other dimensions of development such as health, environment etc. which were completely missed out.

The fourth chapter dwells into the process of integration of refugees belonging to different ethnicity, culture, tradition and practices into a path of convergence, not necessarily to that of culture of destination country. The chapter seems to be moving around the issue of Somalis in general to Somalian women in particular. The author could have spared a separate chapter to discuss specifically on women's issue as there are ample dimensions which could have been covered. Overall, the chapter brings out that despite the existence of stigma and taboos against other communities in the camp, the people gradually started converging their ideas to co-exist peacefully. The social issues received attention, though the voices were still punished. The importance of elders in Somali culture and the difference between Somalians in camp and Somalians in Somalia has been discussed. Despite the existing difficulties, the camp is also seen as the site of emancipation. This emancipation has been gained by intermingling the ideas from different ethnic groups.

The next chapter deals with the process of interaction between camp and the outside world. The chapter has been divided into two parts: when people in Kakuma visit other country and when people from other parts of the world visit Kakuma. In the first part, the author attempts to elaborate on psychological adjustment which is seen among the people when they migrate to other country, where she writes 'At first, people hated it, wanted to be back in camp, feel disoriented and kept up very regular contact with people in Kakuma. Then they got used to their new settings and phoned a little less often.' Further, she brings out the label by which people willing to migrate, are tagged; heaviest among all is 'rejected' which is considered as taboo in the camp. The second part where she talks about people from different parts of the world visiting camp, she predominantly focuses on importance of remittances in the camp economy and the importance of communication in the transmission of ideas and knowledge, making them capable of imagining the realities existing in different parts of the world.

Chapter 6 and 7 deals with the issue of mistrust dwelling among refugees and humanitarian organization towards each other. The chapter looks into the perspective of refugees regarding portrayal of their image in front of humanitarian organization and the perspective of aid workers towards refugees. It also describes the scenario of mistrust between the Somalian refugee community and other communities of the camp. Thus, the chapter deals with the struggle of survival in the atmosphere of mistrust. Given such an atmosphere, Chapter 8, 9 and 10 captures the aspiration on the young Somalians about their future, their mobility towards West, their career advancement etc. Restricted by the existing constraints of the camp, the chapter deals with feeling of hope and frustration, of gains and losses and of better world in future.

The book is quite rich in terms of its content and provides the reader with an experience of life in refugee camps. Conducting research on refugee camps is always a challenging task. The author certainly makes sense by bringing several issues into a meaningful perspective. Though the book, contains diverse information, few chapters by the end of the book seem to be quite repetitive and could have been clubbed together to form a single chapter. Along with that, the book does not provide a detailed theoretical information for the same. Despite these lacunas, the book is still quite helpful for the researchers working in the field of refugees and forced migration. Owing to the lack of complex theories and simple language used by the author, the book can also be used as a simple literature textbook at undergraduate or post graduate level.

Tasha Agarwal, Research Scholar, Ambedkar University Delhi., New Delhi. Email: agarwal.tasha@gmail.com
Kusum, resident of French Reunion Island was born out of an Indian mother and a French father. Her forefathers were taken to the Reunion as indentured laborers. Indians were taken to reunion as indentured laborers between the years 1860 to 1936. Other than indentured laborers Guajarati businessman also went to Reunion. The French government have encouraged their assimilation into the French society however, Indian community managed to preserve their ‘Indianess’ through religious and cultural traditions. With growing connectivity with India, the Indian identity has been reasserted and is very much visible in their everyday life of the Indian community. The following are the excerpt from an interview with Kusum taken by Kalyani, member of GRFDT.

Kalyani: Hello Kusum, I welcome you to India. It is a pleasure to have you here with GRFDT.

Kusum: I had a fantasy image of India. Many people back home have this imaginary of India. When they come to India the realities here are so different. Their idea of India is no more there. Sometimes they do not want to confront this reality. It was shock for me also. India is huge surprise, it is not at all what they told about my imaginary country.

Kalyani: Are you disappointed by the reality you witnessed? Is it to do with poverty that is prevalent here? When you were told about India was it about the poverty here?

Kusum: I was more than surprised, I was thinking that it is a joke. So I thought it was just one place, but then I travelled to Bangalore, to Pondicherry and it was so different…my idea of India as a closed society was like a bedtime story. India had so much openness. Indian people are so open-minded.

The other thing, which I came across, was the smell of India. India has a particular smell. Every time when my mother came back from India since I was a kid, she had a particular smell. When she opened her luggage I could smell like Indian.

Kalyani: Is the smell good? Is it the sense of mother country that is giving you that smell?

Kusum: It is not about good or bad, it is a smell. It is unique. It is smell…I don’t know what exactly, but there is a smell. I have not found this smell in any other countries were I have travelled. Every time I come here I feel this smell.

Kalyani: People of Indian origin have created new ideas of India. From what you said we understand that you also had an idea of India? Is your idea of India imaginary? Is the reality very different?

Kusum: I had an idea of India as a closed society was like a bedtime story. India had so much openness. Indian people are so open-minded.

Kalyani: What you inherited as ‘Indian Culture’ in your family from your elders?

Kusum: The idea of Indian culture that I got from my mother was that you have to be welcoming, you have to welcome...
guest with tea in your house. One thing you have to learn is to make tea properly. You will have to welcome people with food. It is like deep way of life. Deep education. It is like genetic to welcome people. In a family dinner, we do not go out in short skirts, we dress properly. All people in the diaspora have the same kind of education that you need to welcome people and offer them food. Food is very important. For me India is a way of life, it is not about economy or dance or music. It is what my mother teaches me. It is about wearing gold jewelry because it brings luck. It is believed that gold jewelry brings luck in one's life. When I buy some fantasy jewelries, my mother scolds me saying 'you don’t want to have lucky life?’. Every morning my mother wakes me to Subramanium music to welcome me. She purifies the house. So I many times think I live with India.

Kalyani: When you say genetic what do you mean by this? A. It means that no one taught these things to my mother. She knows about it inherently. She knows gold brings good luck. We also believe in position of moon. It is like don’t cut nails on full moon. It is a belief. Just like jewelry to women is very important, it is most important gift to a daughter. Land is also very sacred to Indian family. They don’t sell land. You get to learn from your mother and father that never sell land. Land is sacred and this belief is not changing in Reunion.

Kalyani: Are Indian Youth connected with India as much as you are? Or are you more connected because of your mother?

Kusum: They are very much connected to India in their own ways. They are connected to India because they come here. They come here because they wanted to travel to India. Maybe because of business as business here is lucrative. They also come because of the religion. People of my age feel very connected to the temple. They like going to temple. There are ceremonies every week and that they are very very religious people. That is too much for me.

Kalyani: In your religion do you also talk about Gita or Upanishads?

Kusum: That is more philosophic. It exists in some way. It is more for an intellectual person, not only Indian but also French. There is no teaching or culture of its propagation. Indians in Reunion are very very Tamil. They speak in Tamil a little and you can find a Tamil teacher. But finding Hindi teacher is difficult. Many people want to learn Tamil. Young Generation wants to know what the priest says. There is so much connectivity that now there is a direct flight from Reunion to Chennai and not to Delhi or others.
Migration of Talent has become an important issue in recent years. Even though there are increasing restrictions on human mobility, there is renewed vigour by many countries to attract talent through network and brain chain. China’s strategy to mobilise talent is one of the most important case for study in recent years. The recently concluded conference of the 6th Migration Law Forum under the theme “Global Talent Mobility, Migration and Migration Law” at Presidential Beijing Hotel, Beijing on 9th June 2018 gathered scholars, entrepreneurs and students from worldwide. The conference was convened by Professor Guofu Liu, School of Law, Beijing Institute of Law, China, hosted by Centre for China and Globalisation (CCG) and the School of Law, Beijing Institute of Technology. The conference was organised in partnership with about a dozen other institutes and Universities within China.

The main objective of the conference was to identify the new situation of Chinese international migration, analyze the development of Chinese migration law and policy, and explore the change of migration law and policy in the world. Scholars, officers and practitioners in international migration, migration law and relevant fields are invited.

More than 200 participants, some of them belonged to Chinese diaspora have participated in the conference. The conference constituted several sessions i.e Opening Ceremony, Inauguration, Keynote Speeches and about 20 parallel sessions. The Opening ceremony was chaired by Dr. Lv Miao, Founder Secretary General of CCG who broadly emphasised the importance of building human resources for China’s development. Other dignitaries includes Xian He, Former Vice Minister, Ministry of Human Resources and Social Security, Yibo Shen, China Immigration Administration Bureau, Jian Zhao, Vice Principle, Overseas Chinese Affairs Office of the State Council Cadre School, Minhua Liu, Director, Beijing Centre for Human Resource Research, Dr. Huiyao Wang, President CCG and Weizu Song, Co-Chair, Chinese Democratic League Beijing Municipal Committee. All of them broadly talked about the strategy and mobilisation of talent for building China’s development keeping in view the new challenges of globalisation. There was special emphasis on Chinese diaspora’s role in mobilising finance, talent and cultural resources.

A New Migration Research Center at CCG was also inaugurated in the event. Dr. Huiyao Wang, Director, Prof. Tao Fang, Vice Director and Dr. Lv Miao, Vice Director also addressed the gathering and spoke about the importance of managing migration for mobilising talent. There are half a dozen other speakers too who have spoken on the issue of migration and talent mobilisation. This was followed by Keynote speeches. The session was moderated by Professor Shuying Liang, International Law School, China University of Political Science and Law. Speakers include Huiyao Wang, president CCG, Xiaohuang Yin, Dean, School of Foreign Studies, Occidental College, Bjorn Ahl, Professor and Chair, Institute of East Asian Studies, Cologne University (Germany), Linsong Li, Director Society for Research on the Exchange and Development of International Professionals. They spoke on a range of themes that includes (1) Development of Talents Policies in China during 40 Years of Reform and Opening up”, (2) The Cross-National Nationalist Sentiment of American Chinese”, (3) Labour Rights of International Migrants in China”, (4) Research and Exploration on Foreigners’ Integration into China.

There are 10 panels that includes topics such as:

1. Global Talent Mobility and Recruitment Policies
2. Innovation, Returnees, Foreign Students and Skilled Migrants
3. Global Migration, Governance and Integration
4. Global Migration Governance, Immigration and Social Integration
5. Skilled Migration Law and Policy
6. Economic Migration Law, Labour Migrant Law and Nationality Law
7. Migration Administration System and Mechanism
8. Diaspora Law and Policy
9. Refugee Law, Irregular Law and Border Control Law
10. Migration Governance of Law, Migrant Integration and Migration Agency

The paper by Dr. Sadananda Sahoo, India titled Women Migration from India: Comparative Perspectives on Legal and Policy Challenges also touched upon experiences of Asian countries with regards to Women migration, received very good comments.

The Conference ended with a brief summary of the presentation by several rapporteurs followed by critical remarks and vote of thanks by Prof. Guofu Liu, the convener, School of Law, Beijing Institute of Technology.

Report by Dr. Sadananda Sahoo
IN DIASPORAS
Book Launch and Discussion Series & Release of the GRFDT Journal

22 SEPTEMBER 2018

10 AM to 5 PM @ Room No. 344, SIS 2, JNU

Plenary Session: Contemporary Diasporas

Prof. R.K. Jain, JNU, New Delhi - Chair
Prof. Harish Narang, JNU, New Delhi
Ambassador Anup Kumar Mudgal (former High Commissioner to Mauritius)
Prof. Vivek Kumar, JNU, New Delhi

Release of the GRFDT Journal - Migration and Diasporas: An Interdisciplinary Journal

Introduction by the Editors: Dr. Amba Pande & Dr. Sadananda Sahoo

Vote of Thanks: Dr. M. Mahalingam, GRFDT

Book Launch-1: Women in the Indian Diaspora: Historical Narratives and Contemporary Challenges, Edited by Dr. Amba Pande

Prof. Shobhita Jain, IGNOU, New Delhi - Chair
Dr. Manju Seth, Former Ambassador to French Reunion
Dr. Renu Modi, University of Mumbai, Mumbai

Book Launch-2: Through the Diasporic Lens
Edited by Dr. Nandini C Sen

Prof. Harish Narang, JNU, New Delhi - Chair
Dr. Amit Kumar Mishra, AUD, New Delhi
Dr. Anuradha Ghosh, JMI, New Delhi
Dr. Abhay Chawla, University of Delhi, New Delhi

Book Launch-3: In Diasporic Lands: Tibetan Refugees and their Transformation since the Exodus - Dr. Sudeep Basu (Author)

Prof. Abhijit Dasgupta, Department of Sociology, Delhi School of Economics, New Delhi - Chair
Prof. Anup Dhar, School of Human Studies, AUD, New Delhi
Dr. Anil Dutta, Assistant Professor, Department of Sociology, South Asian University, New Delhi

Book Launch-4: Identity, Diaspora and Literature: Theorising New Diasporic Consciousness, Edited by Mr. Nitesh Narnolia and Ms. Mousan

Dr. Raj Sekhar Basu, University of Calcutta, Kolkata - Chair
Dr. Nandini Sen, Delhi University, New Delhi
Dr. Nababita Chakraborty, University of Delhi, New Delhi
Dr. Ambar Pande, JNU, New Delhi

ALL ARE WELCOME
Kindly Confirm your participation on or before 20 September 2018 to editor@grfdt.com

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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 in-put at the national and global context.