

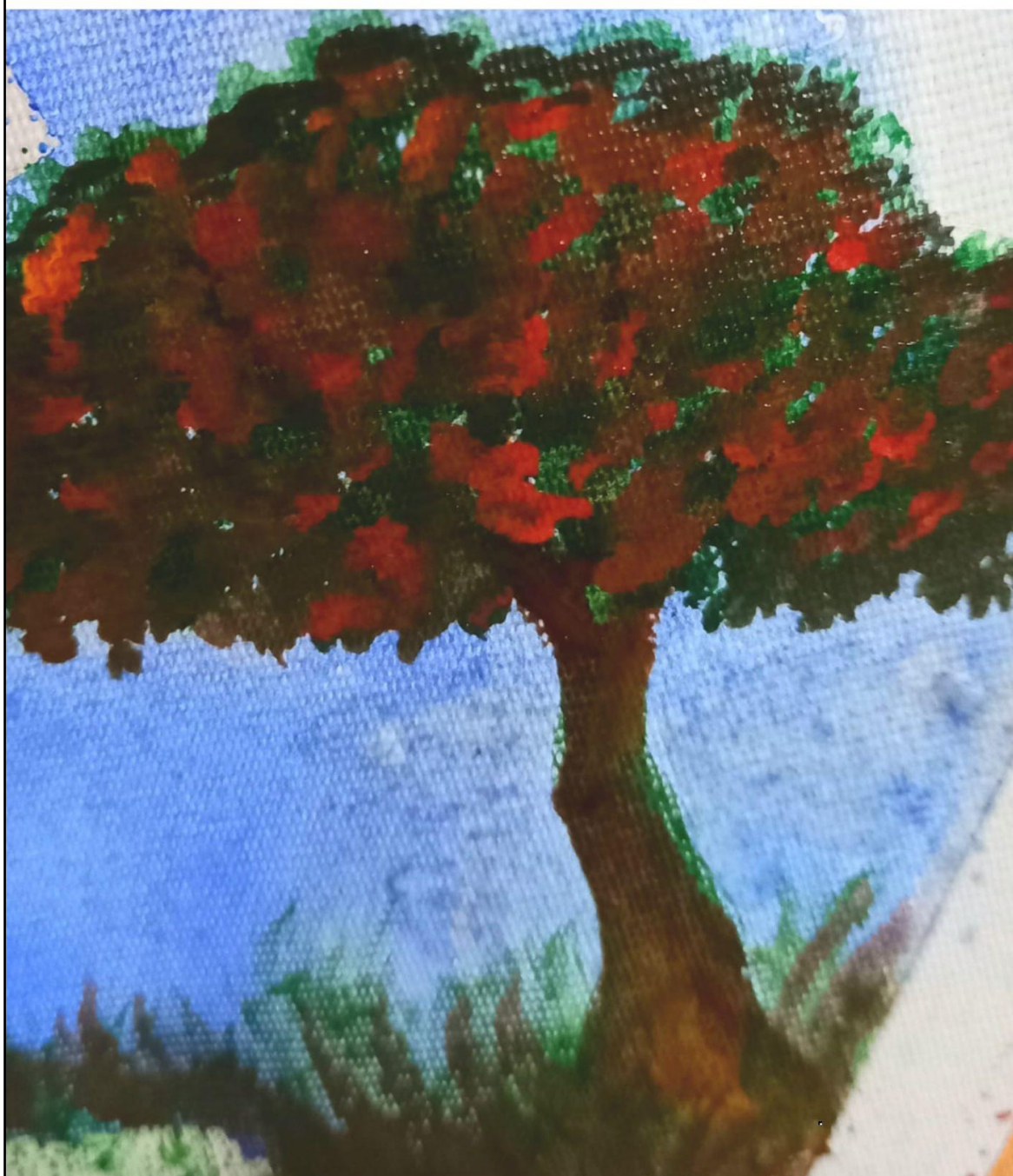
TEACHING LOCAL HISTORIES AND GEOGRAPHIES OF CLIMATE-INDUCED MIGRATION

A REPORT 2023

TEACHERS' WORKSHOP



Institut für die Wissenschaften vom Menschen
Institute for Human Sciences





Calcutta Research Group



Institute for Human Sciences (IWM), Vienna

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This Report is published by Mahanirban Calcutta Research Group in collaboration with Institute for Human Sciences (IWM), Vienna as part of the ongoing Teachers' Workshop programme under Europe-Asia Research Platform and Justice, Protection and Government of the People: A Two Year Research and Orientation Programme on Protection and Democracy in a Post-Covid-19 World (2021–2023).

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Preface

The Calcutta Research Group in collaboration with the Institute for Human Sciences (IWM), Vienna, has been organising inter-disciplinary workshops and online teaching and research orientation courses for teachers of schools, colleges, and universities as well as researchers on methodology, syllabus making, and pedagogy in migration and refugee studies since 2020. Teachers and researchers from varied disciplines, across the globe have come together for interactions and deliberations on the scope, prospects, and methods of teaching migration as well as education for students from migrant and refugee families. CRG organised the teachers' workshop this year with a focus on the dissemination of syllabus on teaching migration studies and the methods of teaching local histories and geographies of climate-induced migration through the approaches of community involvement, alternate resources, ethics, and the role of environmental education in building perceptions on climate-induced migration. This year CRG's attempts to bring together learnings on teaching local anthropology on climate through the approach of 'field school', discussing the challenges of teaching climate, displacement and the role of disaster policies, looking through the lenses of narratives in literature, festivals and folklore in stressing on the significance of environmental awareness and education on conservation of heritage and natural resources. The workshop deliberations centred on the understanding of the influences of local histories and geographies on migration, while the discourse foregrounds the integral attributes of ethics in migration studies and the invaluable contribution of alternative resources in vernacular medium and translation/transliteration, new vocabulary on geographies of mobility, perceptions in climate-induced slow onset of landscape transformations, sudden migration and tools such as excursions, training with stakeholders, community approaches to teaching migration studies for young learners along with the objectives of developing curriculum frameworks for micro-regions.

Invited speakers and resource persons along with applicants selected through the call for proposal published in May 2023 participated in the workshop in August 2023. The call aimed at drawing together theoretical frameworks or specific case studies on 'Teaching Local Histories and Geographies of Climate-induced Migration' along with suggestive reading lists, in addition to proposals on local and micro-studies and developing curriculum frameworks on teaching climate-induced migration or local histories, along the outlines of the following themes (not limited to) - Theme A. Community Approach to Teaching Migration: Sub-Themes, involvement and training of stakeholders in climate disaster mitigation; excursions to natural heritage sites, local histories, folklores, and festivals in environmental education, education in refugee camps and migrant settlements; Theme B. Alternate Teaching Resources: Sub-Themes, vernacular medium and translation/transliteration, new vocabulary on geographies of mobility, text and tools on migration studies for young learners, mobile Schools for displaced and migrant children; Theme C. Ethics, Education, and Mass Media: Sub-Themes, ethics in reporting, and documenting migration, ethnographic and anthropological approaches, adult education, and inclusive education, media and perception on climate change.

The Workshop is part of CRG's ongoing initiative on online pedagogy course, orientation courses, workshop on syllabus making and research methods, and interdisciplinary workshop in teaching migration and refugee studies for teachers of schools, colleges, universities, and social activities working closely with migrants and refugees and initiating a nuanced pedagogy on and for migrants and migration studies. The report is divided into segments with the programme schedule, participant profile, research briefs, the presentations in the workshop sessions, book release and discussion and the list of participants.

Programme Schedule

Teaching Local Histories and Geographies of Climate-induced Migration

Calcutta Research Group & Institute for Human Sciences (IWM), Vienna

25-26 August 2023, Venue: Monotel, Kolkata

Day 1: 25 August 2023

- 9:00 AM–9:30 AM:** Registration
- 9:30 AM–9:45 AM:** Welcome Address, **Byasdeb Dasgupta** [Kalyani University & CRG]
- 9:45 AM–10:00 AM:** Introducing the Workshop & Introduction from the Participants, **Sabyasachi Basu Ray Chaudhury** [Rabindra Bharati University & CRG]
- 10:00 AM–11:00 AM:** Session 1: Keynote Lecture, “Teaching Local Anthropology on Climate: An Example of Field Schools in the LTSER Region Neusiedler See-Seewinkel”
Speaker: **Franz Graf** [Institute for Human Sciences (IWM), Vienna & University of Vienna]
Chair: **Paula Banerjee** [Asian Institute of Technology & CRG]
- 11:00 AM–11:15 AM:** Tea Break
- 11:15 AM–12:45 PM:** Session 2: Teaching Climate, Displacement and the Role of Disaster Policies
Chair: **Rajesh Kharat** [JNU & CRG]
Speakers:
 1. **Gopal Krishna** [Patna High Court & CRG]
 2. **K.M. Parivelan** [TISS Mumbai & CRG]
 3. **Mouleshri Vyas** [TISS Mumbai & CRG]
 4. **Sohini Sengupta** [TISS Mumbai]
- 12:45 PM–1:45 PM:** Lunch Break
- 1:45 PM–2:45 PM:** Session 3: Syllabus Making on Migration Studies
Chair: **Samir Kumar Das** [University of Calcutta, Kolkata & CRG]
Speakers:
 1. **Ananya Chatterjee** [Haldia Government College & CRG]
 2. **Madhurilata Basu** [Sarojini Naidu College for Women & CRG]
 3. **Suchismita Majumdar** [Raiganj University & CRG]
 4. **Sudeep Basu** [Central University of Gujarat & CRG]
- 2:45 PM–4:00 PM:** Session 4: Understanding the Role of Literature, History and Geography in Environmental Education
Chair: **Sibaji Pratim Basu** [Vidyasagar University & CRG]
Speakers:
 1. **Naveen Vashishta** [Government College for Women Sonipat]
 2. **Nirmal Mahato** [Vidyasagar University & CRG]
 3. **Progyya Ghatak** [Singur Government General Degree College]
 4. **Srnita Bhattacharjee** [Auro University]
- 4:00 PM–4:15 PM:** Tea Break

4:15 PM-5:00 PM: **Session 5: *Labour Train*, Book Release & Discussion**
Chair: Arup Sen [CRG]
Speakers:
Abhijit Mazumder [Frontpage Publications Limited]
Franz Graf [IWM & University of Vienna]
Manjira Saha [Matiari Banpur High School]
Purna Banerjee [Presidency University]

Day 2: 26 August 2023

9:00 AM-9:30 AM: **Tea and Registration**

9:30 AM–11:00 AM: **Session 6: Resources and Ethics in Migration Studies**
Chair: Ranabir Samaddar [CRG]
Speakers:
1. **Amit Prakash** [Jawaharlal Nehru University & CRG]
2. **Anjan Chakraborty** [University of Calcutta & CRG]
3. **Iman Mitra** [Shiv Nadar University & CRG]
4. **Nasreen Chowdhory** [Delhi University & CRG]

11:00 AM–12:15 PM: **Session 7: Community Approaches in Teaching Migration Studies**
Chair: Sabyasachi Basu Ray Chaudhury [Rabindra Bharati University & CRG]
Speakers:
1. **Anamika Priyadarshini** [Centre for Catalyzing Change & CRG]
2. **Anjuman Ara Begum** [Royal Global University & CRG]
3. **Francis Adaikalam** [Loyola College]
4. **Ishita Dey** [South Asian University & CRG]

12:15 PM–12:30 PM: **Tea Break**

12:30 PM-1:25 PM: **Session 8: Valedictory Lecture High Ground: Reflections on colonialism, conflicts, and environmental justice in Northeast India**
Speaker: Sanjay Barbora [TISS Guwahati & CRG]
Chair: Anita Sengupta [Asia in Global Affairs & CRG]

1:25 PM–1:30 PM: **Vote of Thanks: Shatabdi Das [CRG]**

1:30 PM–2:30 PM: **Lunch**

Rapporteurs:

Naveen Vashishta
Proggya Ghatak
Rituparna Datta
Shatabdi Das
Srinita Bhattacharya

Participant Profile



Abhijit Mazumder, a master in business management, has spent more than 35 years in publishing in both UK and India. Before developing Frontpage Publications Limited, Abhijit was the Director, Anthem Press where he had moved from Oxford University Press. Abhijit's interest lies in human rights, displacement, media focus on minority representation *et al* which is translated into his publishing programme under Critical Debates on Frontpage. Abhijit dreams to see underprivileged worldwide achieve their rights and all children are able to smile.



Amit Prakash is Professor of Law and Governance at the Centre for the Study of Law and Governance, Jawaharlal Nehru University, New Delhi. Amit Prakash holds a PhD from the School of Oriental and African Studies, University of London. He has also been invited as visiting professor by the Maison des Sciences de l'Homme, Paris, France; Sciences Po Bordeaux, France; University of Copenhagen, Denmark; University of Stockholm, Sweden; the Südasiens Institut, Ruprecht Karls Universität Heidelberg, Heidelberg, Germany; Freie Universität Berlin; and, as ICCR Chair of Indian Studies at the University of Uppsala, Sweden, Visiting Professor at the Otto-Suhr-Institut für Politikwissenschaft, Freie Universität Berlin, and, Senior Visiting Fellow, Cluster of Excellence "Contestations of the Liberal Script" (SCRIPTS), Berlin International College of Research and Training (BIRT), Freie Universität Berlin, Germany. His areas of research and publications include politics of development and identity; critical governance studies (including governance indicators); conflict, governance and the state; democratic political process in India; policing in India; and, global governance.



Anamika Priyadarshini is associated with the Centre for Catalyzing Change. She has taught at SUNY Buffalo, Central University of South Bihar, Tata Institute of Social Sciences, Development Management Institute and Aryabhatta Knowledge University. Anamika has a Masters in International Development from Cornell University and PhD in Global Gender Studies from the SUNY Buffalo. She has led research projects supported by ICSSR, The World Bank, Packard Foundation and BMGF. She has published articles in journals like The eClinical Medicine-The Lancet, Brill, Social Change, Economic & Political Weekly and Mainstream. Anamika is recipient of the Margaret McNamara Foundation Fellowship, Ford Foundation Fellowship, SUNY's Doctoral and College Fellowships.



Anita Sengupta is Director, Asia in Global Affairs. She has been Fellow, Maulana Abul Kalam Azad Institute of Asian Studies, Kolkata, Senior Fellow, Indian Council of Social Science Research, New Delhi and Director, Calcutta Research Group, Kolkata. Her areas of interest include issues of identity politics, migration, gender, borders, critical geopolitics and logistics. She has collaborated with scholars in a number of Universities and Institutes in Tashkent, Bishkek, Almaty, Ankara, Istanbul, Sweden, Berlin, Washington. She has been a visiting scholar in Humboldt University, part of the Swedish International Programme on Central Asia (SIPCAS) and the Nordic Network for Research on Migration, Identity, Communication and Security (MICS).



Anjan Chakrabarti is Professor of Economics, University of Calcutta. His research and teaching interest span Political Economy, Development Economics, Indian Economics and Political Philosophy. His recent books include *The Indian Economy in Transition: Globalization, Capitalism and Development* (2015, Cambridge University Press), *World of the Third and Hegemonic Capital: Between Marx and Freud* (2023, Palgrave Macmillan) and *Rethinking Marxism: India from a Class Perspective* (2023, Aakar Books). His recent co-edited books are *‘Capital’ in the East: Reflections on Marx’* (2019, Springer Nature) and *‘Marx, Marxism and the Spiritual’* (2020, Routledge). Recent journal articles include publications in *Cambridge Journal of Economics*, *Rethinking Marxism*, *Review of Radical Political Economics*, *Economic and Political Weekly*, *Collegium Anthropologicum*, *Critical Sociology*, *Psychotherapy and Politics International*, *Journal of Labor and Society* and *Marxism* 21. He is the recipient of Dr V K R V Rao Prize in Social Science Research in Economics.



Anjuman Ara Begum is Associate Professor at Royal School of Law and Administration, The Assam Royal Global University, Guwahati, Assam. She has over 17 years of multi-disciplinary experience of working as researcher, academic, journalist, trainer, campaigner and consultant working on the broad themes of Law, gender, peace and conflict, human rights, right to information, freedom of expression, digital rights and cyber security. She worked with several national and international NGOs, Universities and is closely associated with women rights and human rights groups in India and abroad. She is a member of CRG and several other networks.



Arup K. Sen is a Professor at the Department of Commerce, Serampore College, West Bengal, India. He is also a member of Calcutta Research Group. He earned his doctorate at the University of Calcutta and has published on Indian labor history primarily for *Economic & Political Weekly (EPW)*, the leading scholarly weekly in India. His work includes: *‘The Gandhian Experiment in Ahmedabad: Towards a Gramscian Reading’*, *‘Capital, Labour and the State: Eastern and Western India, 1918-1939’*, *‘Marxism and Labour History’*, and *‘Mode of Labour Control in Colonial India’*. He regularly writes in *Mainstream Weekly*. He has also contributed to *Ours to Master and to Own* (Haymarket 2011), *New Forms of Worker Organization* (PM Press 2014) and *The Three Worlds of Social Democracy* (Pluto Press 2016). Currently, he is working on land grabs and people’s resistance in India.



Byasdeb Dasgupta is Professor at the Department of Economics, University of Kalyani, and the President of the Calcutta Research Group, India. He has co-authored books such as *‘The Indian Economy in Transition: Globalisation, Capitalism and Development (2015)’* and co-edited *‘Neoliberalism in the Emerging Economy of India: The Political Economy of International Trade, Investment and Finance (2021)’* among others.



Francis Adaikalam is an Assistant Professor in the Department of Social Work, School of Humanities and Social Sciences, Loyola College, Chennai. His research focuses on internally displaced persons, Left-behind migrant families (children, adolescents, adults, elderly), Human trafficking, International migrant workers.



Franz Graf holds a PhD in social and cultural anthropology and teaches at the Department of Social and Cultural Anthropology at the University of Vienna. He is Fellows Program Coordinator at the Institute for Human Sciences in Vienna and conducted extensive fieldwork on the revitalisation of Mexican healing practices in the context of transnational appropriation and also on the entanglement of values, meanings and the environment among modern Pagans and other “earth lovers” in South West England. He has published his research in German-language and international anthologies, including *Emerging Socialities and Subjectivities in Twenty-First-Century Healthcare* (2017, Amsterdam University Press) and *Heilung in den Religionen* (2012, LIT Verlag). He is also editor of the anthology *Ritualisierung—Mediatisierung—Performance* (with Martin Luger and Philipp Budka, 2019, Vienna University Press).



Iman Mitra teaches economic history at the Department of History and Archaeology at Shiv Nadar University, Greater Noida. He is also a member of the Calcutta Research Group. His research interests include history of the economic discipline and its career in the colonies and urbanization, migration practices and informal economy in South Asia. Two of his recent publications are: ‘*Marx’s Theory of Rent: A “Speculative” Reading*’ in Achin Chakraborty et al (eds.), ‘Capital’ in the East: Reflections on Marx (Singapore: Springer, 2019) and ‘*Financialisation of Infrastructure and the Construction of a ‘Seamless Asia’*’ in Ranabir Samaddar and Anita Sengupta (eds.), *Global Governance and India’s North-East: Logistics, Infrastructure and Society* (London and New York: Routledge, 2019).



Ishita Dey teaches Sociology at South Asian University and is a member of Calcutta Research Group. She is part of an editorial collective of the journal *Society and Culture in South Asia*. She is a member of Mahanirban Calcutta Research Group. She has published on migration, labor, senses and food with a special focus on sweetness in West Bengal and Bangladesh in *Gastronomica, Senses and Society and Society and Culture in South Asia*. She loves to organize and curate walks as part of the field visits for her courses on Food and Gender and is interested in questions of excess, ethnography and placemaking.



K.M. Parivelan, is Member of CRG and Associate Professor at Centre for statelessness and Refugee Studies at School of Law, Rights and Constitutional Governance, Tata Institute of Social Sciences, Mumbai. An alumnus of Jawaharlal Nehru University, he had previously worked at United Nations Development Programme (UNDP), facilitated the post-tsunami recovery process and at UNHCR as Repatriation Specialist, facilitated the voluntary repatriation of Sri Lankan Tamil refugees during peace process.



Madhurilata Basu has graduated from Presidency College and University of Calcutta respectively. She has worked as Research Associate at International Union for Conservation of Nature (New Delhi) and Research and Editorial Assistant at Calcutta Research Group. Before joining Sarojini Naidu College for Women, she had also taught at Gurudas College, Kolkata as Assistant Professor (against FDP vacancy from 2015-2017). She is pursuing her doctoral degree from Presidency University. Her areas of interest include labour, care-economy, gender, migration, ecology, contemporary India and politics, Indian political thought and movement.



Manjira Saha was born in 1979, at Habra, a small suburb of Kolkata. She has an MA in Education. She is a passionate photographer. After her Masters, she became part of an Alternative Arts and Street Performance Group. She has exhibited her works in some of Kolkata's art galleries. Following her engagement as a teacher in the areas of Indo-Bangladesh border, she took an interest in documenting the lives of people on the margins. Her first book, *Border-e Meyra* was published in 2017 by Gangchil. The next two years saw the back-to-back publications of her works, *Chhotoder Border*, *Border-er Prem*. She was awarded the monthly *Krittibash Award* in 2018 the *Darpan Sabitya Award* in 2019.



Mouleshri Vyas is Professor at the Centre for Community Organisation and Development Practices of the Tata Institute of Social Sciences (TISS)-Mumbai, and Member, Calcutta Research Group, India. She has a Master of Arts in Social Work (with Specialisation in Urban and Rural Community Development) from TISS Mumbai, and Ph.D. in Sociology from Mumbai University.



Nasreen Chowdhory is Professor in the Department of Political Science, University of Delhi. She has completed her PhD in Political Science from McGill University, Canada. Her publications include a special issue on “Displacement: A ‘state of exception’” in the *International Journal of Migration and Border Studies*, 2016. Some of her significant publications include *Refugees, Citizenship and Belonging: A Contested Terrains* (Springer 2018) and edited volume on *Deterritorialised Identities and Transborder Movement in South Asia* with Nasir Uddin with Springer 2019. *Citizenship, Nationalism and Refugeehood of Rohingyas in Southern Asia* with co-edited with Biswajit Mohanty, Springer 2020, and *Gender, Identity and Migration in India* (Palgrave 2021) with Paula Banerjee. She holds the position of Executive member in International Association for the Study of Forced Migration and of Mahanirban Calcutta Research Group, Kolkata, India.



Naveen Vashishta is working as an Assistant Professor of History at Government College for Women, Sonipat. He specializes in Modern Indian History. He has 15 years of teaching experience in college in teaching undergraduate classes. He has authored several books and research papers. He has presented several research papers at various conferences and seminars. He has an interest in the local history.



Nirmal Kumar Mahato is an Associate Professor in History and Deputy Director, Centre for Environmental Studies, Vidyasagar University Midnapore, W.B., India. He was awarded the Charles Wallace Fellowship, 2019. He is also a member of Mahanirban Calcutta Research Group, Kolkata. His recently published book is *Sorrow Songs of Woods: Adivasi- Nature Relationship in the Anthropocene in Manbhum* (CWEH, 2020 and Primus, New Delhi).



Paula Banerjee is the IDRC Chair and the founding Director of the Centre of Gender and Forced Displacement (CGFD) at the Asian Institute of Technology, Bangkok. Earlier she was the Dean of Arts, University of Calcutta and Vice Chancellor of The Sanskrit College and University. She supervised 32 departments and 10 research centres. She also served as president of the International Association for the Study of Forced Migration (IASFM). She served as the Honorary Director of Calcutta Research Group and currently associated with this institute as one of the members of its Governing Body. She is a world class leader who has a long research and publication record on gender and displacement in both South and Southeast Asia.



Purna Banerjee is an Associate Professor of English in Presidency University, Kolkata. She has also taught at University of Rochester (USA), Texas Christian University (USA), and Millikin University. Research continues to be on constructions of the female subject in situation of cultural marginality and epistemic violence, oral and prose narratives and poems produced by displaced women, British literature, Victorian Novels, Modernist literature, Literature by women, Postcolonial Anglophone literature, Bollywood.



Ranabir Samaddar is the Distinguished Chair in Migration and Forced Migration Studies, in the Calcutta Research Group. He belongs to the school of critical thinking and has pioneered along with others peace studies programmes in South Asia since decades. He has worked extensively on issues of justice and rights in the context of conflicts in South Asia and beyond. His work on justice, rights, peace, and migration and refugee studies, nationalism and post-colonial statehood in South Asia, and new regimes of technological restructuring and labour control, have received wide acclaim. He has been invited as visiting professor to several institutions in the last twenty-three years and is associated with a number of advisory boards of universities, international organisations and research centres in a number of research programmes around the world. He is Fellow, Humanity's Urban Future project, in the Canadian Institute for Advanced Research (CIFAR). A few among his recent publications are *Pandemic and the Politics of Life* (Women Unlimited, 2021), *Imprints of the Populist Time* (Orient Blackswan, 2022).

Some Reflections on Resources and Ethics in Migration Studies

Amit Prakash

Migration has been construed as an aberration with the evolution of modern state forms, normalising increasingly settled habitations even though it is the oldest human trait. Without underestimating the interlinkage of human settlements with production patterns and consequent complex forms of organisation of collective action, it bears underlining that there is still a large section of human population that is migratory for a variety of reasons. While questions of research ethics are relevant to all studies of human societies, it becomes particularly important when the process is involuntary and forced migration. Some ethical questions that are relevant to such studies will be underlined in order to generate a wide-ranging discussion with the group. Turning to resources for the study of migration, the presentation will underline some of the standard resources for analytical material but also suggest that these resources may be widened by deployment of some methodological innovations. It will be argued that it is important to focus on how we examine the resources that are available. Further, it will argue that oral histories remain a rich albeit relatively underutilised source. Besides, it will be argued that re-reading frames of normalisation of settled/ forced settled as against migratory patterns of livelihood is crucial as is the importance of inverting the ethical premises invented with developmentalism.

Participatory Approach for Tracing the Unheard Stories of Female Migrants

Anamika Priyadarshini

Migration is commonly understood a male phenomenon or male-led action and female migrants' experience and stories often remain unheard because of the pretext that women migrate for marriage in India. However, evidence suggest women migrate for varied reasons, including more livelihood opportunities, economic diversification and also for upward mobility and their desire for personal growth and autonomy (Sundari, 2007; Karlekar, 1995). With rise in the informalisation of work, labour market segmentation is being accentuated and the female dominant jobs are being devalued, degraded and are the least paid jobs (Shanthi, 2006). Dearth of data on actual reality of female migrants in India makes it difficult to intervene through policies. I am interested in understanding the challenges faced by female migrants and I believe participatory research approach (PRA) could be one of the most effective approaches of understanding complex nature of female migration in India. This approach is also referred as Participatory Learning Action (PLA) as it emphasises over hearing the unheard voices of marginalised people and reverse the learning process by placing the participants in the *driver's seat*. This approach is powerful as it engages the participants and provides them ample scope to reflect upon their lived experiences. More importantly, it envisions people responding to the research questions as participants and not as respondents or subjects. This participant friendly method is relatively more effective for approaching vulnerable group of migrants such as poor women with low level of education and exposure. PRA also helps in mapping layers of discriminations faced by the participants and understanding complex intersectionalities of various institutions, norms and practices that cause varied layers of differentiations. For instance, problem prioritisation exercise may help in understanding the challenges faced by migrants while matrix ranking could help in assessing the varied impact of existing institutions and policies on lives of female migrants. PRA exercises may be conceptualised and developed for identifying migrant workers' experiences and also for identifying institutions/factors that aggravate vulnerabilities of female migrants.

Displacement: The Delusional Veil of Original Accumulation

Anjan Chakrabarti

According to Ranjit Dwivedi, "The prevalence of certain concepts signifies not just a desire to communicate meanings but also to frame a problem in a particular manner." The concept of development

induced displacement and migration contains its own repertoire of associated concepts, and together they generate, through an incitement of discourse that includes its defined ethical imperative, the delusional veil to cover up the original accumulation process (also known as primitive accumulation). They are part of, as Arturo Escobar says, a design of a “particular *modelo civilizatorio*, or civilizational model... an entire way of life and a whole style of world making”. In the design of that civilizational model of development, displacement emerges as its integral concept. As I understand, development is (capitalist) development since it is based on a capitalocentric-orientalist epistemology in which dislocation of third world and displacement of its people therein are represented as a condition for their very uplifting. Destructive and painful as it may be, migration for development is good; scholars and policy makers have gone onto make a distinction between voluntary and involuntary migration, a classification that allows the discourse to consume the poisoned chalice of involuntary migration in good conscience. The other name of development induced involuntary migration is displacement which in turn became the basis for discussing the ethical imperative in terms of displacement. By way of Marx’s idea of original accumulation I want to present a short critique of this ethical imperative as a delusional veil of covering up the original *act* of the displacement, by pushing the question as also ethical imperative involved in it into an ex post appearance of an inevitable problem requiring efficient management of relocating people by way of compensation and resettlement. This delusional veil, notwithstanding the ethical urge, is a cover up of the force and violence embodied in the concept of development itself. In this context, the classification between voluntary and involuntary migration is also problematized.

Community Based Teaching Methodologies Among the Forced Migrant Population of Barpeta District and Urban Adolescent Girls

Anjuman Ara Begum

For knowledge generation and to understand the complexity and multidimensional aspects of social issues related to migrant community, community approach could be effective in developing solutions and a critical requirement. Communities are important stakeholders and are resources for information and knowledge. Community-based teaching method needs to take the approach of ‘for the community, in the community, and with the community’. If a community is not involved the intervention or research would be incomplete.

Community can be involved in various ways

Outreach activities to invite and involve community members to interact with students/ academics

1. Tasks for the community members like parental involvement
2. Capacity-building of community members through trainings and perspective building
3. Community based discussion groups like online discussion groups
4. Sustainability of the community member involvement
5. Monitoring and Evaluation

Case studies

Char areas in Assam mostly inhabited by the Bengali Muslim community faced forced displacement several times in their lives due to river erosion, flood and other phenomenon. People often migrate to cities to cope up with the economic losses where they again face multiple layers of discrimination and persecution. A few hundred thousand of them are also excluded from the National Register for Citizens in 2019. Their adverse situation is further exacerbated by the Covid-19 followed by lockdown in early 2020 that technically shut down the entire range of economic activities literally bringing the economy to a standstill in char area. During this time children were at high risk of school dropouts and community approach of teaching helped in reducing dropouts and facilitated continuous teaching and learning.

1. Involvement of adolescent girls as a messenger for education to the peers in urban areas of Guwahati.
2. Involvement of migrant workers in reducing drops outs and early marriage in Barpeta, Assam.

Teaching Local Anthropology on Climate: An Example of Field Schools in the LTSER Region Neusiedler See-Seewinkel

Franz Graf

This lecture highlights the creation of field schools in the National Park Neusiedler See-Seewinkel by incorporating ethnographic research into the emerging Long-Term Socio-Ecological Research (LTSER) platform, together with Gertraud Seiser from the University of Vienna. The Northern Burgenland region in Eastern Austria, which includes the cross-border National Park, is renowned for its unique landscape and biodiversity as a UNESCO World Heritage and Ramsar site. The park's distinctive features comprise a vast steppe lake with shallow water depths, wetlands, salt pans, and meadows that offer diverse habitats for flora and fauna. Despite this, the region has had a drainage policy in place for over 150 years and underwent a significant landscape transformation by the Esterházy, a powerful noble family that played a significant role in Burgenland and other parts of Europe, from salt steppe and lowland moorland to heathland for cattle breeding, industrial agriculture, and small-scale viticulture. The province was the top emigration area of Austria due to numerous waves of emigration in the 19th and 20th centuries caused by economic upheaval, political instability, poverty, or religious persecution, with a considerable portion of the population currently commuting to Vienna to find work. As a result of the possible drying up of the lake and salt lakes and the increasing challenges due to the impact of climate change on this water-sensitive region, the Seewinkel, a border region between East and West, is a focal point for perceiving multiple crises of our current time, with numerous uncertainties regarding democratic-political dynamics, socio-ecological issues, and right-wing populist developments. The aim of the field schools is to introduce students to different forms of qualitative and ethnographic research and to train them practically in these methods. The course focuses on the perception of the environment in and around the Neusiedler See-Seewinkel National Park and involves collaboration with different stakeholders, including the administration and management of the National Park, tourism stakeholders, ornithologists, biologists, breeders of "old breeds," conventional and organic farmers and farms, natural scientists, border controls, "normal" users, tourists, and locals. The presentation also discusses the importance of identifying anthropological research questions relevant to both the LTSER platform and the region. The article argues that a transdisciplinary approach that takes seriously the exchange between science, policy, and residents cannot do without ethnography to make visible and discuss the conflicts between the different interests of numerous actors. Implementing transdisciplinarity poses challenges, particularly with respect to positions of power and interests. It is important to acknowledge these challenges and develop appropriate strategies to overcome them. Ethnography can play an important role in developing a deeper comprehension of the region. Transdisciplinarity is not only used as a method and starting point to ensure that scientific findings are heard in society and translated into sustainable decisions. It is also crucial to involve non-academic stakeholders in developing the research questions and formulating the perceived problems on an equal footing with scientists from different disciplines.

Decoding Climate and Disaster Related Laws and Policies: An Inquiry into Local Ecosystem and Climate Crisis

Gopal Krishna

In the aftermath of access to earth's climate data, World Meteorological Organization (WMO) undertook research on global climate research and forecasting. Its findings led to the creation of the Intergovernmental Panel on Climate Change (IPCC) by WMO and UNEP. IPCC's first assessment report was an important step towards a global climate law. Prior to the access to earth's climate data, all studies and related laws addressed local ecosystem. After the adoption of the United Nations Framework Convention on Climate Change (UNFCCC), the focus shifted to climate predictions and information for decision-making at the seasonal to multi-decadal timescales and providing legal remedies. The climate related predictions are relevant for farmers, river basins, energy generators, infrastructure builders, public health workers, planners, policy makers, law makers and enforcers in particular and society in general. The

laws and policies related to climate and disaster are aimed at mitigation, adaptation and compensatory measures. The climate crisis and related disaster is an earth-wide phenomenon but its impact is experienced in local ecosystems and by communities. As a consequence, besides UN laws and policies, a legal and policy framework for action on climate crisis and disaster risk reduction are being adopted and incorporated in laws and policies at the local, national and regional ecosystem. The latter are linked to the first law of geography, which states that "everything is related to everything else, but near things are more related than distant things." By now it is clear that geography conditions legal culture. The culture of employee society that emerged amidst industrial revolution normalised framing of such laws and policies which assumed that communities are superior risk bearers. The environmental and climate crisis has created a compelling logic for overhaul and reversal of law and policies which externalised the human and environmental cost of indiscriminate industrialisation and urbanisation. It is increasingly being recognised that the naturalisation of policy and law driven displacement is indefensible.

Resources and Ethics in Migration Studies: A Historian's Perspective

Iman Mitra

In my presentation, I shall talk about the resources and ethics in migration studies in connection with Friedrich Engels' *The Condition of the Working Class in England*. Published in 1845, this tract can be described as a pioneering work in at least three areas of study – migration studies, urban history and contemporary history – apart from its incisive commentary on the massive social transition that the working class of England was experiencing in the mid-Nineteenth Century. By focusing on how Engels used his sources of information ranging from literary fiction and newspaper reports to texts of political economy and philosophy to reach certain conclusions, which were both empirically sustainable and ethically energised, I shall try to bring forth the possibility of a comprehensive methodology that speaks to both our empirical as well as ethical concerns. At the same time, I wish to touch upon certain dilemmas that a researcher may face while working with archival sources and historical perspectives. How does a historian contemplate the relationship between the archive and the human subjects? What kind of problems may one face while locating the un-locatable migrant on the move? What does the discipline of history offer us in terms of studying migration at the time of social transformation in the past and present? I shall try to answer some of these questions by looking at Engels' text from a critical perspective.

Walking as Pedagogy: Living Archive of Borders, Boundaries

Ishita Dey

Walking has remained central to my pedagogy. Walking allows us to activate our senses, question ourselves, and embed ourselves in a context. Walking is biographical and migration studies has to open up avenues, spaces, and dialogues that place the biography at the centre of our teaching, and research methodology. Scholars like Maggie O'Neil and Ismail Einashe argue that "Walking as biographical sociology (as we have both argued) can also facilitate alternative narratives and practices that may shift and challenge the dominant power/knowledge axis embedded in the governance of, and hostile environment for, asylum seekers and migrants". Walking is collaborative and transformative. How do we decide where we will walk? How do we decide who we will walk with? Can walking help us challenge preconceived notions that students might have? How do we organize walks for a batch of 50? This presentation will focus on how we can embrace walking as a individual assignment, collaborative and collective assignment to create a living archive of borders and boundaries that students and teachers inhabit. This presentation will also focus on designing assignments around walks, such as experiential maps as part of assignments so that students are left with impressions from walking. Critical to the presentation would be to critically engage with walking as a method integral to understanding migrants' lives, and how walking can contribute to a living archive.

Infrastructure, Displacement, and Informal Labour

Mouleshri Vyas

In recent decades Mumbai city has witnessed a surge in infrastructure projects such as construction of flyovers, and addition of railway lines for local commute. This was accompanied by visible increase in privately owned means of transport. The projects led to large scale displacement and relocation of the urban poor - migrants living in informal settlements - from one part of the city to another, rehoused those who fulfilled specific criteria, rendered homeless those who did not, and added to their struggles to survive. The scale of these impacts is significant. Literature on Resettlement and Rehabilitation (R&R) in India highlights various aspects of the experience for those affected by the projects; among these are the challenges they encounter in rebuilding social relations and reinstating their livelihoods. In a study conducted recently in two of the R&R colonies in the city, we found that one of the refrains from the residents was about the social disorganisation in the neighbourhood; in one of the colonies in particular, this led to heightened insecurity for women, and many adjustments in their daily schedule. Opportunities for employment have shrunk as natural markets and networks have been disrupted. Residents assert that relocation, and the resultant social disarticulation has impacted their economic condition, and livelihoods¹. In this presentation, I examine the relationship between the social and economic spheres of life in the R&R colonies and the nature and consequences of their 'embeddedness'². It is evident that policies that prioritise market-driven infrastructure development have far-reaching environmental, social, and economic impacts.

The Field and Beyond: Research and Ethical Considerations

Nasreen Chowdhory

Liisa H. Malkki, in 1995 wrote: I would emphasize in all of this, the success of the fieldwork hinged not so much on a determination to ferret out "the facts" as on a willingness to leave some stones unturned, to listen to what my informants deemed important, and to demonstrate my trustworthiness by not prying where I was not wanted. . . . It may be precisely by giving up the scientific detective's urge to know "everything" that we gain access to those very partial vistas that our informants may desire or think to share with us.

While to some extent as a researcher, I find it very constricting to provide quotes, but Malkki has very aptly captured some of the dilemmas faced by most researchers. The empirical knowledge generated from the field and its ethical consequences should be a concern of researcher. Field is not only political but also a personal space for researcher hence a critical and contentious arena of analysis. The assumption that field worker is an outsider hence capable of un-bias observation may appear to be fallacious. It becomes a necessity to buttress the socio-political hierarchies to develop knowledge from the field. Question is whether research requires researchers to remain neutral or partisan to the knowledge formation. This paper seeks to unravel some of these questions while engaging with 'doing field work' and grappling with ethical concerns.

Excursions to Natural Heritage Sites as a Part of a Community Centred Approach to Teaching Climate-Induced Migration: A Case Study of Almora District of Uttarakhand

Naveen Vashishta

In India, migration is a complicated process that is influenced by a wide range of social, cultural, environmental, economic, and regional forces. Climate-induced migration often refers to human mobility caused by abrupt or gradual changes in the climate. This can encompass both voluntary and coerced mobility, as well as seasonal and one-time movements. This research proposal seeks to explore and apply

a community-based approach to teaching climate-induced migration in Almora district of the Indian State of Uttarakhand through guided trips to natural heritage sites. Understanding how climate change affects local communities is vital because it is driving migration patterns in vulnerable areas. Natural heritage sites offer the perfect setting for educating locals about climate change and migration. The Indian Himalayan state of Uttarakhand is known for the vulnerability of its ecological and geological systems, as well as for the increasing frequency and severity of its natural disasters. It is one of the most disaster-prone states in India because of its geo-climatic, biological, and socio-economic surroundings. There are numerous climatic risks, including increasing and frequent flooding, constant rain, flash floods, droughts, landslides, forest fires, hailstorms, and cold waves. Recent examples of climate-related issues include the monsoon crisis. Lakhs of people have migrated from this state during the last five years. Almora is one of Uttarakhand's districts that is particularly vulnerable to several hazards. It has witnessed a negative population growth during 2000-2011 as per the Census of India, 2011. This proposal presents a comprehensive plan to design, implement, and assess the effectiveness of this educational approach within the unique context of Almora district. This novel method attempts to equip communities to deal with the problems brought on by climate change-induced migration by blending the fields of climate science, migration studies, and the district's distinctive natural heritage. The findings of this study will help create a society that is more adaptable and compassionate and is better able to negotiate the difficulties of climate change and its effects on migration patterns in Almora and elsewhere.

Climate Induced Migration in the Jungle Mahals as Reflected in Folk songs and Vernacular Literature

Nirmal Kumar Mahato

This paper intends to focus the relationship between migration and environment through folklore and literature which expressed the environmental degradation and experience of migrants. Folk songs and vernacular are one of the important literary sources which inform the narrative for historical and sociological research in terms of the incidence and situations of migrants. From historical analysis we can detect the pattern of vulnerability and resilience of longue durée environmental migration and displacement. Inappropriate agrarian intervention, introduction of monoculture and commercial forestry caused massive forest degradation which decreased soil moisture as well as rainfall and temperature increased. The region became draught prone and resource scarcity appeared as a result of depletion of biological resources. In this condition, people were forced to leave another region in search of work and food. Therefore, this paper will focus the unsustainable environmental policy which led to environmental degradation and consequently the creation of climate migrant through analysing variety type of texts. The lessons from this micro region will offer important insight for alternative resources, new vocabulary on geographies of mobility and perceptions in climate-induced landscape change.

From Mother to Village to Disease Goddess: Myths, Beliefs, and Biodiversity Conservation

Proggya Ghatak

The purpose of my research is to present how one of the Scheduled Tribe of West Bengal maintaining sovereignty and sustainability of nature and spirit through their myth, beliefs system over the course of time. Their belief system consists chiefly of superstitious belief in a multitude of spirits, good as well as bad, who are the cause of all unusual events especially disease and disasters. The contemporary condition of Savara society is now on rapid change, from traditional hunting-gathering-subsistence economy to accumulation. The growing concern for village protection, household protection, diseases, children and welfare of the community has resulted many forms of cultural practices like worship of village Goddess, Small Pox Goddess and Witch-hunting etc. The multitude of Goddesses mentioned by the Bengali Mangala Kavya poem were doubtless village deities worshipped since immoral times in different localities of the province. This genre also functioned as an important catalyst in the process of the 'softening' of the goddess. The goddess' connection with fortresses also linked her to the function of guarding and

protecting specific territorial units such as a village or an entire kingdom. the particular association of the goddess with the establishment of forest kingdoms by political adventurers, who were almost always of low-caste or a tribal origin. These deities are often depicted with unusually strong human qualities and they engage in direct interaction with humans. Their origin, method of worship and folk-beliefs about their uncertain temper pose a bewildering complexity in explaining their relationship to the Goddesses of the Hindu pantheon. This corpus of narrative and performative poetry which held in Bengal from about the fifteenth century until the early nineteenth century, emphasized the involvement of various gods and goddesses in the lives of human beings and thereby made them more familiar and accessible. In the Hindu mythology the Goddess is cast in female roles that appear contrary to the social roles of females. In these myths the problems of an ordinary woman in Indian society such as single hood, virginity, sexuality and marriage are applied to the goddess. The Goddesses are also depicted as untraditional, unconventional, and even experimental. She is depicted as both antagonist and protagonist. Good crops, rainfall, good hunting, good health which brings wellbeing to the village are the occasions to perform rituals at the individual level or at the village level. They have domesticated God and Goddesses into the realm of their ways of life. The main focus of this paper is the process of transformation whereby she retained her demon-slaying image, but at the same time acquired the attributes of a benign, nurturing and protective mother, had begun in Bengal many centuries earlier.

Higher Ground: Reflections on Colonialism, Conflicts, and Environmental Justice in Northeast India

Sanjay Barbora

In this talk I look at the various ways that tensions around identity and environment have manifested themselves in Northeast India in the past few years. Floods and landslides have continued to cause havoc throughout the monsoon seasons; conflicts between animals in the wild and humans have increased with the expansion of agriculture and other human activities, and we are still very divided in the issue of identity, autonomy, and sharing of resources. I draw on theoretical perspectives emerging from environmental justice discourse to gather these disparate elements of our social and political realities in order to understand how issues of environmental justice out in our times. My observations, descriptions and analysis emerge from two decades of professional involvement with civil and political rights movements, as well as field-based studies on social change and economic transformation in the region. Much of the data that I can validate and stand by, come from the geographical area that we call the Brahmaputra Valley and its adjoining upland areas.

Climate Knowledge, Displaced Communities and Public Policies

Sohini Sengupta

Implicating human societies in problems of loss, depletion, disappearance and collapse (Elliot 2018), the Anthropocene, describes a new epoch in Earth's history to mark the boundary that describes accelerated change based on stratigraphic indicators and 'human forcing'. Some commentators advocate, rethinking of human history that is enabled by the collision of human and geological timescales. Stories of human injustice, they argue must be encapsulated not within the relatively short period of modern capitalism but include diverse planetary sufferings. Others find the focus on planetary epochs and the abstraction of species-life as limiting the scope of engagement and empathy. As living with perpetual crisis emerges as the new emulative paradigm, non-western and 'indigenous worlds' are coupled with policies of 'de-growth' by strong states (Mastini 2017). Visions of geo-historical transformations aided by fears of planetary collapse enables populisms that foreground technocratic-eco-centrism rather than democratic deliberation and justify eco-gentrification projects that are exclusionary. In this context, the construction and deployment of climate knowledge assumes great significance. Discourses of planetary transformation create political and ethical obligations 'to develop viable modes of living' and the need to engage with diverse ecologies. But doing so, requires going beyond restricted frames and 'foreclosed visions of future'

(Whittington 2016). In this presentation, I aim to explore and understand how authoritative frames obtained from influential reports (such as the IPCC AR6, Indian Climate Action plans), generate climate knowledge and influence popular narratives about community displacements that engage with development and public policies. While climate change is estimated to displace millions of people and the global society is predicted to face a migration crisis due to changing climate, international laws and conventions provide no legal protection for climate change and environmental migrants and refugees (Warren 2016). But as Boas et al 2019, warn, the understanding of climate mobilities tends to be grounded in simplistic assumptions about the inevitability of mass migration of 'climate refugees' from the global South to the North, induced by climate change, resulting in a 'security crisis.' Since migration is influenced by climatic, social, economic, cultural, and political factors and since migrants typically move within their national regions, policies that are restricted to the securitisation agenda, produce myths about climate induced migration (ibid).

Literary Fiction/Storytelling as a Tool for Teaching Environmental (Forced) Displacement: A Humanities-Based Approach

Srnita Bhattacharjee

This essay investigates the pedagogical utilities and challenges of introducing climate change and forced displacement through the sociological study of literary narratives. The aim is to use literature to understand specific social processes and phenomena to clarify and refine sociological and political concepts. Teaching climate change and forced displacement through literature can be a powerful and engaging approach to help students understand the complex interplay between environmental factors and socio-political and economic impetus for the irregular pathways adopted by the less-privileged human population in the contemporary era of neoliberal globalization. Literature allows an exploration of the human dimensions of climate change including the impact of climate change on displacement patterns, the role and repercussions of forced mobility in climate change adaptation, and the ethical considerations surrounding climate-induced displacement. By incorporating literature into teaching the local and global histories of climate-induced displacement, students can develop a deeper appreciation for the human experience in the face of environmental challenges and gain valuable insights into the importance of collective action to address these issues, fostering empathy and critical thinking. Indian English literature can be an engaging and thought-provoking approach to addressing these critical issues. This essay considers Amitav Ghosh's *Gun Island* for initiating a discussion on climate change and its accountability for human displacement. Ghosh provides a fictionalized account of climate-induced displacement and the human rights abuses occurring in the microcosm called Sunderbans. The author weaves into the folktale of a 'gun merchant' the contemporary climate-related realities. The focus immediately shifts from "... the singularity of local suffering to its connection with global discourses of violation, emancipation, and rights." (Nayar, 2011 EPW). Exploring recurring motifs, the nucleus of this compelling novel is the theme of displacement and renewal. "Gun Island" contextualises environmental issues and provides a nuanced perspective on environmental challenges. By discussing themes like cultural and ecological diversity, the impact of human activity on the environment, cultures, and mythologies, educators can frame complex issues in relatable narratives that encourage critical thinking and discussions among students. Ghosh weaves traditional myths and folklore that have a bearing on the environment. For instance, the legend of the goddess Manasa is incorporated into the narrative. This could be a starting point for discussing the role of myths and folklore in shaping human perceptions of the environment and our relationship with it. Ghosh's novel raises ethical questions about humanity's responsibility toward the environment. Students can engage in discussions by considering the characters' choices and the consequences of their actions. This can lead to reflections on environmental stewardship and the impacts of individual decisions on a larger scale. Incorporating literature into ecological education not only deepens students' understanding of complex issues but also encourages empathy and critical thinking. Educators can inspire a generation of environmentally conscious individuals by exploring the intersections of literature, folklore, and the environment.

Workshop Sessions

Inaugural Session

Byasdeb Dasgupta opened the inaugural session of the workshop with a recapitulation of CRG's involvement in studies and research projects and related activities concerned with varied issues of migration. CRG has led the path and contributed in a number of ways to migration studies with several programmes on pedagogy, online and offline training courses and teaching aspects of migration and forced migration studies throughout the year as well as in the previous years. It was highlighted that to take forward the studies, research and other activities related to issues of migration, CRG this year organised the teachers' workshop themed on 'Teaching Local Histories and Geographies of Climate-induced Migration', on 25-26 August 2023, in Kolkata, in collaboration with the Institute for Human Sciences (IWM), Vienna, with one of the broader aims on reflection on policy-making and curricula development designed for teaching and other academic activities related to climate induced migration. **Sabyasachi Basu Ray Chaudhury** briefly introduced the workshop participants to CRG's history since mid-1990s with civil rights activists, lawyers, social scientists, media practitioners coming together to build a platform for advocacy and work in the field of autonomy, democracy, civil rights, and other issues. CRG initially began its work with refugee issues and went onto work on statelessness, internal displacement, human rights, peace studies among others. CRG also started publishing Policies and Practices, the journal 'Refugee Watch' as well as an online blog 'Refugee Watch Online', and also publications from renowned publishing houses throughout the world. CRG began its initial journey through the introduction of courses on migration and refugee studies in South Asia, among few others such as Refugee Studies Centre, University of Oxford, which had similar courses, mostly beyond the reach of many scholars; today, CRG has grown manifold as an amalgamation of renowned scholars from different parts of the globe. The workshop sessions followed after a brief introduction of the participants.

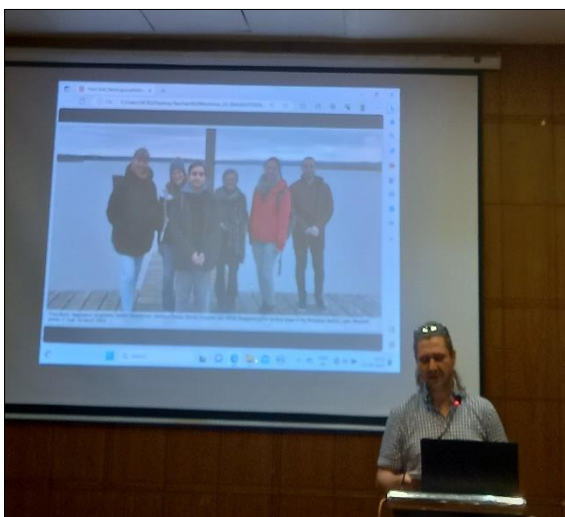


Inaugural Session of the Teachers' Workshop, 25 August 2023

Session 1: Keynote Lecture

“Teaching Local Anthropology on Climate: An Example of Field Schools in the LTSER Region Neusiedler See-Seewinkel”

The keynote lecture by **Franz Graf** provided detailed accounts of ‘field school’ as a crucial tool in teaching anthropology of climate change. Field schools provide students, with interest to conduct ethnographic fieldwork within the realms of learning through experience and practice, along with scientific methodology. Referring to Pierre Bourdieu’s study on social suffering, that compares artists’ and craftsmen’s work in a group of learners in a closed setting under the guidance of an experienced master craftsman. Graf argued that this praxeological approach can also be part of teaching anthropology. Moving on to a vignette of field photographs the lecture introduced the audience to the need for integrating field school method to anthropology curriculum. Three aspects of field school were highlighted. First, real world situations lay the foundation of learning skills of participant observation; second - the specific embedding in research sites through field schools, enhances interdisciplinary confidence; and third – local collaboration is not confined to academic circles but also involves local institutions and ordinary residents, the necessity of early integration of ethnographic fieldwork was summarised. Excerpts from conversations with natural scientists and Graf foregrounded the essence of perception of environment in field school, cross border national parks and lakes, with example from Austria's *Neusiedlersee region*. Interaction in social and cultural fields often casts complex practices and experiences show that a minimum of three weeks’ stay on field has proven maximum results, individual approaches, with number of students from five to twenty. During the longest stays, structures provide the processes of learning, in addition to group meetings for reflection and mutual discussion. Reaching out to institutions and establishing contacts and identifying further interview partners, field trips help and shape up perceptions on environment, making students from different parts of the world aware of the importance of field work. The lecture focused on how field-based anthropology deals with environment, with specific example from field school and the methods of integrating it into the study of anthropology and how the field opens up for analysis to students and researchers.



Keynote Lecture by Franz Graf and Paula Banerjee chairing the session

Session 2: Teaching Climate, Displacement and the Role of Disaster Policies

Gopal Krishna spoke about laws and policies related to climate crisis and disasters in the local context. The key tuning points with scientific and technological development and their impacts on Earth’s ecosystem and interference with the natural composition of atmosphere, were also highlighted. Krishna emphasised on the importance of data and IPCC reports since 1990s along with UNFCCC’s efforts on sensitising issues related to climate which initiated dialogues and negotiations on climate crisis. He

discussed the limitations of lack of policy bindings on climate in India, with the dangers of indiscriminate industrialisation and urbanisation.

K.M. Parivelan discussed climate change and disaster risk reduction in the context of a bottom-up approach and underlined how complex issues associated with climate triggered displacements have largely taken place in the last two decades. Legal protection regimes have been often overlooked in discourses on human rights and courses on teaching disaster, climate and policies. He stressed on the limited availability of ethnographic reports and data and research conducted in the context of South Asia. Parivelan touched upon the importance of field-based interventions and practical approaches integral to teaching courses on climate change, along with clear definitions for vulnerable groups and resettlement and rehabilitation (R&R) policies. The bottom-up approach was discussed in which marginalised communities are able to participate and share indigenous knowledge about their negotiations with the impact of climate change. This would bridge the gap between scientific knowledge and indigenous knowledge at practice level and help with reducing climate disaster impacts that affect local communities as a result of policy gaps.

Mouleshri Vyas discussed infrastructure, displacement and labour in terms of development projects and the related cases of informal labour displacement and relocation of urban poor. She presented the research findings on Mumbai Urban Transport project that triggered displacement and asserted that development practices in the urban sphere have rendered thousands homeless, while also adding to their struggles to survive. There are challenges of rebuilding the lives of displaced persons in the absence of binding laws, lack of social reinstatement for livelihoods and new configuration of social and economic relationships and essential spheres of life such as infrastructure and assemblage of housing, that remain intertwined with environmental, social and economic factors affected by climate disasters and displacements.

Sohini Sengupta questioned the essence of teaching climate change and the ways in which climate events and communication on events related to climate as well as the impending doom of climate crisis may be translated over large expanses of landscapes. This calls for creating ethical and political obligations at different levels, along with the construction, sharing and dissemination of knowledge on climate, such as what, where and who may be affected by sudden climate change scenarios and how to take forward the stories of affected population to the larger masses with the aim of prioritising, planning and implementing protection policies for such displaced or disaster affected persons. Sengupta raised questions on what happens to climate memories as climate is viewed on a planetary scale; are stories of climate and human injunction incompatible; how climate knowledge is produced, understood and narrated; the ways in which such knowledge may be misinterpreted at times with indigenous knowledge. The knowledge of environmental changes creating environmental migrants, and significance of reinforcing and planning, keeping in mind eviction due to development projects and the role of digital ethnography were emphasised.



Presentations in Session 2 'Teaching Climate, Displacement and the Role of Disaster Policies'

Session 3: Syllabus Making on Migration Studies

Samir Kumar Das while chairing the session, opened the discussion with valuable questions that help to address the shortcomings with regard to syllabus making on migration studies, teaching, courses and with relevance to under graduate and post graduate teaching levels. The panel had four presenters, however due to unavoidable circumstances only Madhurilata Basu was able to present her work physically during the workshop session and speak about the phases of work; the contribution of the remaining panellists in the syllabus making exercise, were read out during the session. **Madhurilata Basu** presented her work with the discussion of the draft syllabus on ‘Understanding Forced Migration and Refugee Studies’ compiled as part of the workshop. She elaborated the modules of the syllabus on theories and concepts, methodological issues, and law, culture and media, while also focusing on the challenges of compiling or drafting the manual for courses on migration and refugee studies. One important focus area was the effort in making the syllabus understandable, relatable and interesting to students, researchers and teachers alike. The making of the manual also included discussion on the lived experiences and interactions of students with migrants, and excerpts from interactions with migrants and refugee communities in several localities that not only enriched the deliberations on syllabus making, but also helped with the identification of problems aspects that may be worked with for better understanding of migrants’ daily livelihood challenges and experiences, and the lived need of sensitivity towards identity. The other drafts on syllabus making by Sudeep Basu and Ananya Chatterjee were read out by Shatabdi Das and Rituparna Datta from CRG. The manual on forced migration studies drafted by Sudeep Basu focused on pedagogic tools that may vary by way of using media technologies, digitality and migration as tools for analysis, auto ethnography, feminist methodologies, mobile ethnography, multisided ethnography, data science, media content analysis. Basu mentioned various participatory research for migrant communities. Methodological and pedagogical nuances on the forced migrant question should be one that considers conditions of migration in productive terrain which disciplines people and open spaces for negotiation of identities and emancipations. The need for teaching migration involves belonging and identity. Migration studies along with interrelationship with science, learning experience and strategy, help to create knowledge practice, and reconstruction of policy practices. To create functional practices for the teachers to offer in courses on migration studies, multiple challenges need to be addressed. The session drew attention to factual knowledge and policy related knowledge that require acknowledgement and how it has larger human benefits and the need to address the requirements for syllabus making for online orientation courses in India and South East Asia, methodology be given importance, especially in the context of the National Education Policy (NEP). The session underscored the necessity of the syllabus drafting of the manual in the light of concept, methodology, population, and culture, along with field methods and incorporation experiences of migrants and refugee families. Case studies as a point of instruction development is crucial. Addition of large number of field visits, films, oral narratives, while working on syllabus drafting is important.

DRAFT FOR DISCUSSION	
Syllabus On	
Understanding Forced Migration and Refugee Studies	
Compiled by Samir Kumar Das from the drafts prepared by Ananya Chatterjee, Madhurilata Basu, Sachismita Majumder, and Sudeep Basu [as part of several Teachers' Workshops (2020-2023) organised by the Calcutta Research Group in collaboration with the Institute for Human Sciences (IWS), Vienna].	
Unit I	Theories and Concepts
a)	Migration and Refugee Studies: Evolution, Definition, and Scope
b)	Concepts and Types: Voluntary and Forced Migrants, Refugees and IDPs, Asylum Seekers and Stateless Persons, Mixed and Massive Flow, Typology (Labour Migration, Circular Migration, Shock Migration etc.)
c)	Sources, Development, Climate and Conflict
d)	Intersectionality: Race, Ethnicity, Caste, Class and Gender
e)	Responses to Forced Migration Crisis: Role of State, Non-State and International Actors
f)	Studying 'Camp' as a Liminal Site
Unit II	Methodological Issues
a)	From 'Methodological Sedentarism' to a Case for Studying People on the Move
b)	Quantitative Methods
c)	Qualitative Methods: Case Studies, Historical and Archival Methods, Ethnography, Text and Discourse, Visual Anthropology
Unit III	Law, Culture and Media
a)	International Law: Guiding Principles on the IDPs; Regional Compacts
b)	Municipal Laws and National Instruments (like Human Rights Commissions); Policies of Resettlement and Rehabilitation, Case Laws and Judicial Interventions
c)	Forced Migration in Popular Culture: Select Case Studies
d)	Media and Representation: From Victimology to Victimhood; the Question of Subjectivation
e)	Ethics of Research and Reporting on Forced Migration
Select References:	
<ul style="list-style-type: none"> Acharya, Jagat Mani. 2004. "Bhutanese Refugees in Nepal: A Sourcebook". Media and Displacement Series. Calcutta Research Group and WACC. Arensd, Hannah. 2007. "We Refugees". In Kellan Jerome and Feldman, Ron H. (eds.), <i>Homework Around: The Jewish Writings</i>. Schocken Books, New York. 264-274. Balibar, Etienne, and Wallerstein, Immanuel. 1991. <i>Race, Nation, Class: Ambiguous Identities</i>. Verso, London and New York. Banerjee, Pankaj, Basu, Ravi, Chandhury, Subhasischi and Das, Samir Kumar (eds.). 2004. <i>Intersect</i> 	

The Draft Syllabus on Understanding Forced Migration and Refugee Studies

Session 4: Understanding the Role of Literature, History and Geography in Environmental Education

Srnita Bhattacharjee's essay investigated the pedagogical utilities and challenges of introducing climate change and forced displacement through the sociological study of literary narratives. Literature allows an exploration of the human dimensions of climate change. Her essay considers writer Amitav Ghosh's *Gun Island* significant for initiating discourse on climate change and its accountability for human displacement. Bhattacharjee enumerated that incorporating literature into ecological education not only deepens students' understanding of complex issues but also encourages empathy and critical thinking.

Progyya Ghatak elaborated on the importance of 'identity' and association with natural elements in upholding traditions and nature conservation practices. She emphasised the centrality of identity for tribal communities, and understanding of how loss of ancient practices as a result of forced migration brings about changes in belief systems.

Naveen Vashishtha in his research explores and applies a community-based approach to teaching climate induced-migration in Almora district of Uttarakhand. The method tries to understand how climate change affects local communities. The presentation also threw light on a comprehensive plan for designing, implementing and assessing the effectiveness of educational approach towards raising awareness on climate change.

Nirmal Kumar Mahato in his study focused on the relationship between migration and environment through folklore and vernacular literature. Mahato stated that unsustainable environmental policies lead to environmental degradation and adds to the number of environmental migrants. Through the analysis of local texts and literary volumes in vernacular language, insights can be gained into traditional practices of nature conservation and protection from environmental pollution and climate change. Such lessons envision alternative perspectives on resource consumption, and sheds light on vocabularies on geographies of mobility.

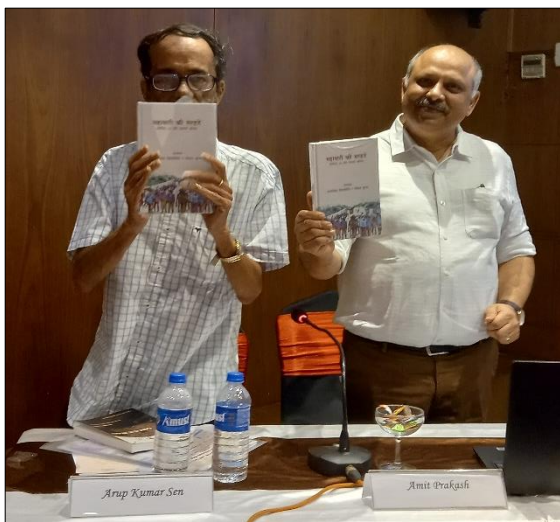


Session 4: Understanding the Role of Literature, History and Geography in Environmental Education

Session 5: Book Release and Discussion

“Labour Train” authored by Manjira Saha, translated from Bengali to English by Purna Banerjee published from Frontpage in 2023 and “Mahamari ki Sarhadein” translated from English to Hindi, an edited volume by Anamika Priyadarshini and Gopal Krishna, published by Aakar books in 2023, were released by Franz Graf and Amit Prakash on the occasion of the Teachers’ Workshop, on Day 1 of the programme, 25 August 2023. The session was chaired by Arup Kumar Sen. Abhijit Mazumder from Frontpage publishing house was present at the event. Both the books focused on the events that followed and occurred in the wake of the Covid-19 Pandemic and drew attention to extraction of labour power during the pandemic

creating a new regime of disposability of labour. Informal labour grappled through the complexities of labour process, be it through platformisation of labour in the gig economy or data inequality that rendered labour powerless in the Covid-19 times. The state authoritarianism in the name of disease remained the most harmful that created new borders of epidemic and irreversible structural changes in the labour market. The books focused on the ethnographic vision of the life-worlds of mobile or migrant labour. Both books revealed the fear psychosis about the migrant workers as carriers of disease and the powerlessness of the migrant labour in the Covid-19 hierarchy of the state system that made them visible only to reveal the aghast system that making outcastes of them, especially in the absence of provisions of relief of inclusion in the solidarities of Covid-19 pandemic. The books highlight how being captive audience at home due to Covid-19 lockdown, migrant workers became more visible, almost non-existent before the Pandemic. The very system channelised the vision of an immobile society that builds on the back of migrant labour as their bodies, their lives and their stories become hyper visible. The books create a unique closeness to the realities of life revealing the empathetic and as well apathetic synergies of the individual and the society.



Book Release and Discussion: Mahamari ki Sarhadein (Aakar books, 2023)



Book Release and Discussion: Labour Train (Frontpage, 2023)

Session 6: Resources and Ethics in Migration Studies

The speakers were Amit Prakash, Anjan Chakraborty, Iman Mitra and Nasreen Chowdhory. **Amit Prakash** spoke on “Some Reflections on Resources and Ethics in Migration Studies.” He opined that approaches to understanding migrants are at times unprincipled, and migration has been construed as an aberration with the evolution of the modern state form, normalising increasingly settled habitations that is an old human trait. Prakash pointed out the significance of oral histories as a rich albeit relatively underutilised source of understanding migration processes. It is necessary to read frames of normalisation of the settled as opposed to migratory patterns of living and to flip the developmentalism invented ethical axioms.

Anjan Chakraborty presented his paper on “Displacement: The Delusional Veil of Original Accumulation,” and while quoting Ranjit Dwivedi on “The prevalence of certain concepts signifies not just a desire to communicate meanings but also to frame a problem in a particular manner,” asserted how development, since the time of capitalist inceptions, has seen dislocation of a third world and displacement as representations of conditions that may be uplifted. Although migration for development is good, it may be destructive and painful at times as well. He discussed the concept of voluntary and involuntary migration and critiqued that ethical imperative is a delusional veil of covering up the original act of displacement on the basis of Marx’s idea of original accumulation.

Iman Mitra spoke on “Resources and Ethics in Migration Studies: A Historian’s Perspective,” and raised the problem of locating the unlocatable as a historian. H. H. Risley introduced the enumeration of migrants in the 1901 Census which allowed them to look out for individuals. Questions of migration may thus arouse anxiety in the thoughts and discourses of historians, regarding the problem of double enumeration and how to locate such occurrences. The problem of absence at the place of residence during enumeration recordings also persists in historical methodology.

Nasreen Chowdhory drawing from L. Malkki’s work asserted that researchers come about a number of predicaments while working with empirical observations. Empirical knowledge generated from the field and its ethical consequences always remain enormous concerns for researchers. Field not only invokes a political space but is also at times immensely a personal locale for researcher. And thereby, it becomes a critical and argumentative ground of investigation. The assumption that a field worker is sometimes outsider, hence capable of un-bias observation, may appear to be misleading. It therefore becomes a necessity to reinforce the socio-political hierarchies for developing knowledge from the field. Chowdhory questioned if research and field studies require researchers to remain neutral or opinionated to knowledge formation from the field and attempted to disentangle such questions while engaging with ‘doing field work’ and struggles of engaging with ethical concerns.



Session 6: Resources and Ethics in Migration Studies

Session 7: Community Approaches in Teaching Migration Studies

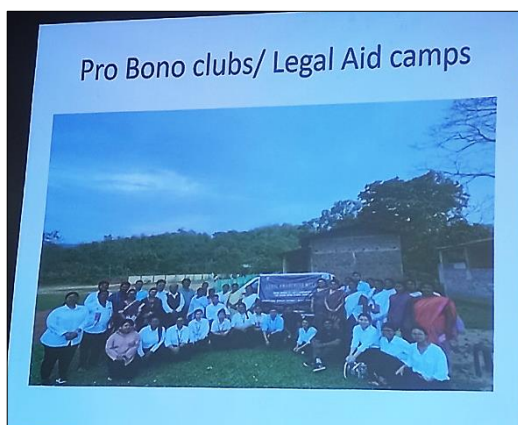
Anamika Priyadarshini discussed ‘Participatory Approach for Tracing the Unheard Stories of Female Migrants.’ She stressed on how migration is commonly understood as a male phenomenon or male-led action and female migrants’ experience and stories often remain unheard, under the pretext that women migrate for marriage in India. However, evidences suggest that women migrate for varied reasons, including livelihood opportunities, economic diversification and also for upward mobility and their desire for personal growth and autonomy. With rise in the informalisation of work, labour market segmentation is being accentuated and the female dominant jobs are being devalued, degraded and are the least paid jobs. Dearth of data on actual reality of female migrants in India makes it difficult to intervene through policies. Priyadarshini spoke about her objective of understanding the challenges faced by 14 female migrants and the role of participatory research approach (PRA) as one of the most effective approaches to understanding the complex nature of female migration in India. This approach is also referred to as Participatory Learning Action (PLA) as it emphasises over hearing the unheard voices of marginalised people and reversing the learning processes by placing participants in the seat of one who steers the narratives. This approach is powerful as it engages the participants and provides them ample scope to reflect upon their lived experiences. More importantly, it envisions people responding to the research questions as participants and not as respondents or subjects. This participant friendly method is relatively more effective for approaching vulnerable group of migrants such as poor women with low level of education and exposure. PRA also helps in mapping layers of discriminations faced by the participants and understanding complex intersectionality of various institutions, norms and practices that cause varied layers of differentiations. For instance, the problem of prioritisation of ground exercises may help in understanding the challenges faced by migrants while matrix ranking could help in assessing the varied impact of existing institutions and policies on lives of female migrants. PRA exercises may be conceptualised and developed for identifying migrant workers’ experiences and also for identifying institutions/factors that aggravate vulnerabilities of female migrants.

Anjuman Ara Begum talked about ‘Community Based Teaching Methodologies Among the Forced Migrant Population of BARPETA District and Urban Adolescent Girls.’ She underlined that for knowledge generation and unbiased understanding of the complexity and multidimensional aspects of social issues related to migrant community, community approach could be effective in developing solutions and critical requirement. Communities are important stakeholders and are resources for information and knowledge. Community-based teaching method needs to take the approach of ‘for the community, in the community, and with the community.’ If a community is not involved with new interventions in planning and policy making processes, then research would be incomplete and not inclusive. Char areas in Assam are mostly inhabited by the Bengali Muslim community who face forced displacement several times in their lives due to river erosion, flood and other phenomenon. People often migrate to cities to cope up with the economic losses where they again face multiple layers of discrimination and persecution. A few hundred thousand of them were also excluded from the National Register for Citizens in 2019. Their adverse situation is further exacerbated by the Covid-19 followed by lockdown in early 2020 that technically shut down the entire range of economic activities literally bringing the economy to a standstill in char area. During this time children were at high risk of school dropouts and community approach of teaching helped in reducing dropouts and facilitated continuous teaching and learning. She concluded with the focus with more involvement of adolescent girls as a messenger for education to the peers in urban areas of Guwahati and lastly involvement of migrant workers in reducing drops outs and early marriage in BARPETA, Assam.

Francis Adaikalam talked about the community approaches to teach migration, and how his academic efforts and community outreach tasks as part of research in the southern part of India, with special focuses on Bangalore and nearby areas, helps to interpret several crises complexities. He talked about the various examples of labourers who had to migrate during the Covid-19 crisis period and faced challenges in respect to livelihood options that would enable to cover the daily basic needs. How the various families moved from place to place to avail basic needs. People engage to different occupations for support of basic needs

and during and after migration many such people face problems related to not being familiar or learning new language(s). Migrants' narratives are often debated in political addresses that are rather problematic than a definite justification to problem. Public spaces also play a crucial role for migrants and how migrants create space in political sphere also make important arguments for discussion.

Ishita Dey discussed 'Walking as Pedagogy: Living Archive of Borders, Boundaries' and mentioned the integral position that walking has had in pedagogy. Walking allows a person to activate the senses, question themselves, and embed in a particular context. Walking is biographical and migration studies has the scope of opening up avenues, spaces, and dialogues that place biography at the centre of teaching, and research methodology. Scholars like Maggie O' Neil and Ismail Einashe argue that "Walking as biographical sociology (as we have argued) can also facilitate alternative narratives and practices that may shift and challenge the dominant power/knowledge axis embedded in the governance of, and hostile environment for, asylum seekers and migrants." Walking is collaborative and transformative. How do we decide where we will walk? How do we decide who we will walk with? Can walking help us challenge preconceived notions that students might have? How do we organise walks for a batch of 50? The presentation embraced such questions and set walking as both an individual assignment, and collaborative at the same time, collective assignment as well, that creates a living archive of borders and boundaries that students and teachers are able to inhabit. Dey's presentation also focused on designing assignments around walks, such as experiential maps as part of assignments so that students are left with impressions from walking. Critically engaging with walking as a method that becomes central to understanding migrants' lives, and how walking can contribute to building a living archive.



Session 7: Community Approaches in Teaching Migration Studies

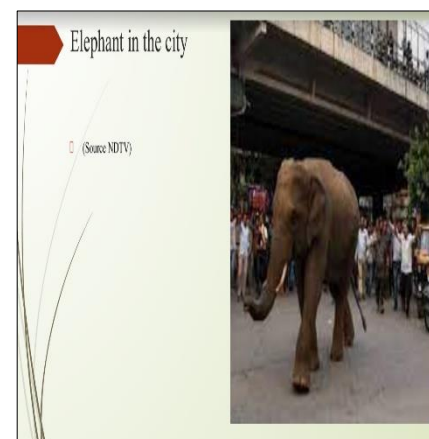
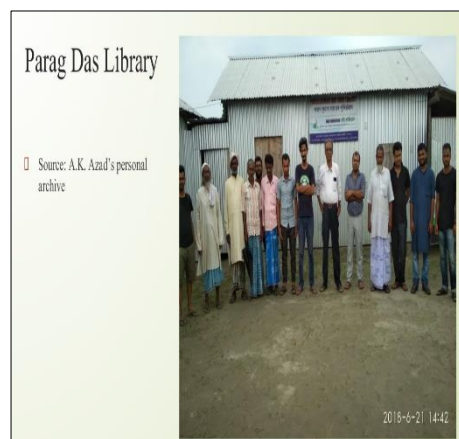
Session 8: Valedictory Lecture

“High Ground: Reflections on colonialism, conflicts, and environmental justice in Northeast India”

Sanjay Barbora delivered the valedictory lecture on "High Ground: Reflections on Colonialism, Conflicts, and Environmental Justice in Northeast India." The session was chaired by Anita Sengupta. The lecture focused on the ethical confrontations on inequity, precarity and lack of solidarity and how these issues have manifested in India's Northeast especially in the Brahmaputra Valley and the adjoining upland areas, over the past couple of years/decades when critically analysed through the prism of environmental justice cascading into social justice as a theoretical lens to understand how disparate elements of social and political realities interplay to construct pluralis and inclusion in the current times and associated moral risk in the modern forms of governance. The nineteenth century colonial project of envisioning the region as south Asia's eastern frontier had been of much critical discussion among social scientists. Forests that were considered common areas/property in the region came under restricted access. Even today the ancestry of the workers in the Assam tea plantations dates back to the coerced labour recruited in the tea gardens in 19th/20th century. Following Dulal Goswami's idea of identity, Northeast is a complex mix of geology, human beings and wildlife. The politics of embankments, canals and control over the water of the Brahmaputra Valley in the postcolonial state provided important base for the political mobilisation of the peasants through projects of irrigation and radicalisation of youth politics in the 1980-90's. The question hence remains important today, how the region should convince communities to communicate and cooperate rather than competing over resources and build a platform for dialogue to sustain peace and justice in its ensuing pathways of self-determination of the region.

Year	Event
1836	Empire of Assam: When Angkor and adjoining areas ceded to the East India Company.
1856	Charles Alexander Saxe experiments with tea nursery.
1858 (amended in 1854 and 1856)	Regional Subordinate Code.
1857-1858	The Royal Indigo Act in the British administration and subsequent liquidation of the East India Company under the Government of India, Act 1858.
1863-1882 (Subsequently repealed and modified in 1938)	Regulation of recruited labour under various Labour Emigration Acts from mainland India (from parallel to other destinations: Sri Lanka, Malaya, West Indies, and Mauritius).
1888	First railway set up in eastern Assam.
1899	Assam Tea Company set up at <u>Tea and Indigo</u> (Dispossession Assam).
1905/1911	Partition of Bengal (Reformation of Bengal) Migration of peasants from Deltaic Bengal.
1947	Partition of India: Creation of India and Pakistan. East and West: Declaration of State independence.
1958	Proclamation of Armed Forces Special Powers Act in the province of Assam.
1963 (23/8)	Creation of Nagaland (Mizoram) (Assam).
1971	Liberation of Bangladesh.
1979	Assam Movement (agitate endorsement of immigration) and armed movement for self-determination.

Some milestones (19th and 20th Century):



Glimpses from the discussion in the Valedictory Session of the Workshop

Teaching Local Histories and Geographies of Climate-Induced Migration

TEACHERS' WORKSHOP

25-26 August 2023, Kolkata



This programme is organised by the Calcutta Research Group (CRG) in collaboration with the Institute for Human Sciences (IWM), Vienna, and is part of the research programme of the CRG on migration and forced migration studies, conducted in collaboration with the Institute for Human Sciences (IWM), Vienna, Rosa Luxemburg Stiftung (RLS), DW Akademie, and several other organisations, institutions, and universities in India and abroad.

Event Poster

List of Participants

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Ananya Chatterjee [Haldia Government College & CRG]
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Anjan Chakraborty [University of Calcutta & CRG]
Anjuman Ara Begum [Royal Global University & CRG]
Arup Kumar Sen [CRG]
Byasdeb Dasgupta [Kalyani University & CRG]
Francis Adaikalam [Loyola College]
Franz Graf [Institute for Human Sciences (IWM), Vienna & University of Vienna]
Gopal Krishna [Patna High Court & CRG]
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