Ideosync

United Nations
Educational, Scientific and
Cultural Organization

Internal Migration

A Manual for Community Radio Stations

Internal Migration in India Initiative

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About the Authors

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Venu Arora is a communication for social change professional, researcher, trainer, and author. A specialist in ethnographic research as applied to communication for social change interventions, Venu has previously worked with the UNDP REACH programme, and has been the regional adviser to the Equal Access-supported Digital Broadcast Initiative in South Asia. She has been a consultant on several national and international C4SC interventions, and has authored CR: Learning the Skills, a detailed capacity-building manual for community radio trainers, and Community Radio Basics: A quick guide for NGOs interested in CR, published by UNICEF. A MacArthur Foundation for Leadership Development (FLD) Fellow, Venu was awarded the National Award for her Direction of Nirankush, Ideosync's feature on female infanticide. She is also a director, editor, poet and lyricist, with an extensive body of documentary and fiction work behind her.

Ramakrishnan & Venu work with Ideosync, a communication for social change organization based in the NCR of Delhi, India. Ideosync works to leverage the power of communication and media to create new information and knowledge flows, leading to better social, political and economic outcomes for the marginalized. Community participation, knowledge equity and freedom of speech remain guiding principles for its work on greater citizen access to and rights over media, with a focus on community radio, communication and media research and new media technologies.

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This manual has also been through an extensive review process with several community radio stations. Their combined knowledge is a wonderfully rich resource, which we have made extensive use of in this volume. We extend special thanks to Henval Vani Samudayik Radio, Chamba, Uttarakhand, and Gurgaon Ki Awaaz CR, Gurgaon, Haryana, for contributing the monographs describing their work on migrants' issues.

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Last – but not least – our thanks and appreciation to our colleagues at Ideosync, who read patiently through multiple drafts of each chapter, and helped revise, edit and format the text into its final manuscript form.

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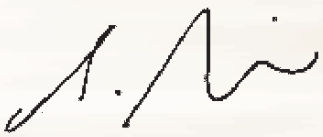
Preface

Community radio is rapidly becoming the medium of choice for creating community conversations around key developmental issues. In India today, there are more than 170 community radio stations on air, with nearly 400 at some stage of clearance. Many, if not most of these community radio stations, lie in parts of the country where migration is a significant issue: in source areas as well as destination areas. Potentially, this means a possible audience of over 25 million people today - growing to 60 million over a period of time - whom community radio could involve in discussions around migration, migrant rights, and migration's links to issues around labour rights, right to education, children`s rights, right to the city, social protection, and human development at large.

Given the Internal Migration in India Initiative (IMII)`s objective to increase understanding of the issue of internal migration, advocate for policy reform for inclusion of internal migrants in society, and inform migrants about their rights and responsibilities, community radio stations represent a vital opportunity to build community understanding of and a supportive environment for internal migrant populations.

The publication *Internal Migration: A Manual for Community Radio Stations* is the training tool proposed by UNESCO and Ideosync to support community radio stations in their capacity and potential to broadcast migrant-sensitive programming. It will highlight the main challenges faced by internal migrants across the country, stress their rights and entitlements and showcase existing audio-programming that is friendly to migrants.

I do hope that *Internal Migration: A Manual for Community Radio Stations* will spread to community radio stations in countries that face similar internal migration challenges and become a plurilinguistic tool for realizing a truly socially inclusive human society.



Shigeru Aoyagi
Director and UNESCO Representative
to Bhutan, India, Maldives and Sri Lanka

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Who is this manual for, and what is it about?

This manual has been written and designed for community radio (CR) practitioners, reporters, and broadcasters. It is also aimed at individuals in not-for-profit organizations that are supporting community radio stations.

If you are a CR practitioner, this manual aims to assist you and your station to understand migration as a phenomenon, appreciate the rights that protect all migrants and comprehend not just the causes and consequences of migration, but the development benefits achieved due to migration. The manual also aims to help you understand the need for developing enabling policies that provide a life of dignity to migrant workers, and ensure that they can access these rights.

The manual has been structured so as to enable you to understand migrants as a unique and critical audience within your station's larger listenership. Often, out-migration is seen as desertion by people who stay behind in the villages, and there is a general negative public opinion about internal migration in India. This manual lays out a different perspective on the issue of internal migration, which contextualizes and explains the causes and consequences of migration in a non-judgmental way, through a rights-based approach.

The manual will guide CR practitioners through a process of thinking about the kind of radio programmes, campaigns and other broadcasts that can be developed to address the myriad issues around migration, particularly reflecting ethical approaches to addressing migrants and their issues. It also examines methods and practices to actively include migrant communities within the CR station`s listenership, its programming and outreach. It will thereby

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help you create a socially inclusive agenda for your CR station with respect to migrants.

As CR practitioners, after going through this manual, and completing the activities and exercises contained in it with the members of your CR teams, you will be able to:

Understand the circumstances under which migration occurs, and the consequences of migration.

- Understand the rights of migrants, as well as the specific challenges that migrants face when they migrate.
- Identify communities of migrants within your listener population with a view to proactively and positively addressing their information needs through your CR station's content.
- Develop outreach processes and policies that are directed towards creating a greater involvement of these migrant groups in the decision making of your CR, as well as the development of content addressing these communities.
- Create discussions within your listener community on the concept of internal migration, with a view to creating a rights-based environment.
- Institutionalize the creation of migrant-specific content within your station's overall programme mix.

1 Understanding Internal Migration

What is at stake, and what are the challenges?

We ran along the railway
Arriving in some place called the city
Where we trade in our youth
And our muscle
Finally we have nothing to trade
Only a cough
A skeleton nobody cares about
Sleepless.
Midnight. Everyone is sleeping soundly
We keep our pair of young wounds open
These black eyes
Can you really lead us to the light
Nightshift.

– A poem by Xu Lizhi,
a factory worker in China
who committed suicide in September 2014

OBJECTIVES AND KEY LEARNINGS

As a CR station, it is important to understand the profile of all the individuals within your listenership, since the station belongs equally to everyone within the community. It is equally important that you understand their context, their cultural backgrounds, their levels of information, and where they come from. This is especially true for the migrants in your community, since their backgrounds may be very different from the large majority of your listeners.

After going through this chapter, you will understand:

- The concept of internal migration.
- The related concepts of source and destination areas, and short- and long-term migration.
- The causes of internal migration.
- The consequences of internal migration.

A. WHAT IS MIGRATION?

Migration is the process of leaving one's home or usual place of residence to move to a new area or location in search of work, livelihood or a better quality of life, as a result of marriage, to escape persecution or because of displacement.

The places from which people move are known as source areas. The places to which people go are known as destination areas. If the source and destination areas are in different countries – if a migrant goes from Bangladesh to India, for instance – this is called international migration. If the source and destination areas are within the same country, this is called domestic or internal migration.

In India, states like Uttar Pradesh, Bihar, Rajasthan, Madhya Pradesh, Uttarakhand, Andhra Pradesh, Chhattisgarh, Jharkhand, Odisha and Tamil Nadu are seen as source states, from which a large number of people move out in search of better opportunities. Delhi, Mumbai, Maharashtra, Gujarat, Haryana, Punjab and Karnataka are seen as destination states, where many of these migrants go.

Internal migration in India accounts for a large population of approximately 400 million, or nearly 30 percent of the total population as per Census of India 2011. Out of this population, 100 million are considered to be living in extremely precarious conditions. This figure is indeed staggering when compared with estimates of Indian emigrants, i.e. 11.4 million. Internal migrants are often excluded from the economic, cultural, social and political lives of society and are often treated as second-class citizens.[1] For the purposes of this manual, we will focus on internal migration, since internal migration is far greater in magnitude than the migration of people across borders. It is therefore far more likely that there will be numerous migrants from other parts of India in the area where your CR station is located, and that people from your area will have migrated to other parts of the country rather than abroad.

DID YOU KNOW?

India's population as per the 2011 census is 1.21 billion. Of this population approximately one third are internal migrants. This means **three in every ten people** - or approximately 400 million men, women and children in India - have moved from their original place of residence and are living as migrants. Out of this, 100 million are considered to be living in extremely precarious conditions. Compare this to international migration, which is only 11.4 million, or less than 1% of the population.[2]

B. SHORT- AND LONG-TERM MIGRATION

Before we move into a discussion of the causes of migration (discussed in Section C, below), it is also useful to define migration on the basis of the duration for which the migration activity happens: just as there can be different causes for migration, migration can also be for different periods of time. People sometimes migrate seasonally, when the harvesting of crops requires additional hands in some areas; in search of pasture for their animals after the winter; or during the tourist season in a particular location, when jobs become available.

Long-term migration: when someone relocates their home or usual place of residence for more than six months, individually or with their family members, it is called long-term migration. Long-term migrants often see their movement as a temporary move, but this sometimes turns into a permanent settlement in the destination area. In other cases, long-term migrants spend an extended period of time – several months or several years - in the destination area before returning to their original homes.

DID YOU KNOW?

Most migrants are young people. In India, 30 percent of the total migrant population consists of young people in the age group of 15-29 years (Census 2001). Children and marginalized communities like the scheduled castes and scheduled tribes also constitute a large part of the migrant population, as seasonal migrants. Women constitute the largest single group of internal migrants with 70.7 percent of the total women population in India[3] declaring to have migrated due to marriage (Census 2001). Estimates suggest that child migrants constitute approximately 15 million children in India.[4]

1 http://www.unesco.org/new/en/newdelhi/about-this-office/single-view/news/internal_migrants_in_india_the_millions_who_cannot_exercise_their_rights/#.VL7wcsYk_LU (Accessed 16 January 2015).
2 UNESCO (2011); UNESCO (2013a); UNESCO (2013b).
3 UNESCO/UNICEF (2012b).
4 UNESCO/UNICEF (2012d).

Short-term migration: when people move away from their home or usual place of residence for shorter periods of time - usually one to six months – this is called short-term migration or circular migration. This could be regular migration resulting in a circular movement between the source and destination areas or a one-time back and forth movement. Seasonal migration is usually short-term.

C. MIGRATION: CAUSES AND CONTRIBUTING FACTORS

There is a large number of reasons for people to move from one place to another. These reasons can be political, social, economic or environmental. Together they form what are known as push and pull factors, and migration results from one or a combination of these. Push factors may include unemployment, lack of safety and security, crop failure, drought or floods etc., and these would be situations that people find themselves in in source areas. The pull factors may include potential for employment, a better safety environment, better service provision, fertile land, a good food supply, less likelihood of natural disasters, more affluence and greater political stability. Some of these are discussed here below:

Lack of resources and opportunities

A large part of India is still rural, and a large proportion of this rural population depends on farming for a livelihood. In most cases, the farming activity is also primarily a subsistence activity, with the family depending on the produce it grows. Since agriculture is a seasonal activity and subject to the vagaries of weather, many families find it to be a very undependable livelihood, especially given the relatively small sizes of landholdings in this country. At the same time, many parts of the country have a paucity of other livelihood opportunities: industry, businesses and other forms of commerce – and the varied employment opportunities they provide – tend to concentrate in urban areas and particularly in large metropolitan cities. This imbalance of resources and opportunities for livelihood is a large factor in people's decisions to leave their existing homes and seek a new life elsewhere.

The city as aspiration

Cities are also an aspiration: not only are they seen as places with better availability of resources – electricity, for example, or piped water supply – they also carry an image of better life outcomes and quality of life, including better education, living standards and livelihoods. In a world where satellite television and mobile phones carry images and ideas from place to place easily, people want to be in step with a changing, modern, developed world. This leads them to migrate to areas that seem to offer possibilities to achieve a more fulfilling and comfortable life, resulting in an influx of migrants into large metropolitan cities (also known as rural-urban migration).

Displacement due to natural or human causes

Displacement refers to the forced relocation of an individual, family or community due to reasons totally outside their control. Sometimes, a disaster in one's place of residence renders the place uninhabitable, or so resource poor that one has no option but to relocate: floods or earthquakes, for instance, destroy people's homes and existing livelihoods forcing them to leave their places

of residence. The earthquake in Latur in 2008 and the Uttarakhand floods in 2013 are some examples of such natural disasters that spurred large-scale migration.

Other forms of displacement have more direct origins in human activity: the development of large dams, for example, has often resulted in the relocation of large numbers of people after their original villages were flooded as part of the catchment area of the dams. The indiscriminate use of groundwater in some areas has meant a wholesale shortage of water for cultivation in such areas, resulting in failure of crops, and even the redevelopment of otherwise cultivable land as residential areas.

Undertake a quick research project in your own area. If you are in a rural area, visit 20 households around where you live or around where your community radio station is situated. Ask the families if anyone from their house has migrated, and if so where they have gone and why.

If you are in an urban area, similarly visit 20 households in your neighbourhood and ask if they are migrants, and if so, where they have come from and why. Ask also if they return to their original place of residence on a seasonal/cyclical basis or if they have moved to the city on a permanent basis.

Create a table of the kind given below to enter your data. Can you determine what the main reasons for migration in your area are? Do the reasons for migration match any of the ones in the list above?

S. No.	Migrants in Family	Gender	Age	Source/Destination	Reason for migration	Seasonal/cyclical OR permanent

Displacement due to war, conflict and persecution

Displacement may also be caused by wars, violence or communal strife and conflict. The partition of India and Pakistan in 1947, for example, was the cause of large-scale migration, in which large numbers of people had to leave their homes in search of a new life in the country they felt would treat them more appropriately. In some places, religious, ethnic and caste-based minorities and marginalized groups are routinely persecuted and harassed by other communities, often leading members of these groups to seek a safer life elsewhere. The twentieth century has seen more widespread conflicts than any other period in history, and has contributed to the displacement of vast swathes of humanity.

DID YOU KNOW?

The Indian Constitution states:

'All citizens shall have the right (…) to move freely throughout the Territory of India; to reside and settle in any part of the territory of India and to practice any profession or to carry out any occupation, trade or business.'

(Article 19(1)(d), Article 19(1)(e), Article 19(10)(g) Part III, Fundamental Rights, The Constitution of India, 1950.)[5]

D. THE SOCIAL AND DEVELOPMENT CONSEQUENCES OF MIGRATION

Now that we have understood the concept of migration, it is important for us to understand the consequences of such large-scale movements of populations from one area to another. Like every social process, migration has its own share of social- and development-related consequences. As discussed above, most migration happens from rural to urban areas. Migrants constitute a critically large workforce in urban areas and even though women cite marriage as their primary cause for migration, once in cities, most women join the workforce as well.

While migrants provide cheap labour and a myriad of services in the city, there has been little preparedness to welcome them to the city. This puts tremendous pressure on the existing infrastructure in cities and in towns, thereby creating extreme situations and vulnerabilities for migrants and their families.

The consequences that we see are mostly due to this unpreparedness that is present at many levels. Outlined below are some ways showing that our state machinery is unprepared to handle internal migration:

5 Austin (2014).

The consequences of policy unpreparedness

There is a gap in the research and data available on the realities faced by migrants in their movements from their places of residence in villages and rural areas to the city. This lack of appropriate data and information therefore leads to poor policies, which are made in the absence of any concrete evidence. Policies that are designed and implemented without a clear understanding of the realities within which internal migration is taking place in the country are thus not geared to address the issues of migrants and their needs.

Migration also results from poorly thought-out development strategies and projects, which in turn lead to distress migration: projects ostensibly designed to push the overall development of the country can result in the immediate displacement of communities or disable their local traditional livelihoods, and thereby can also become responsible for spurring out-migration from remote, rural and marginalized areas. In order to prevent this from happening, the State would need to adopt pro-poor development strategies in backward areas, increase access to land and sustainable livelihood options, and strengthen programmes like MNREGA and food security.

A critical policy gap is in the Interstate Migrant Workman (Regulations of employment and conditions of services) Act, 1979, which leaves out migrants who do not cross state boundaries from its purview and does not provide for stringent monitoring of unregistered contractors and establishments. The Act also does not mandate the provision of medical services, crèches or education centres for children of migrant labourers, or social protection for migrants. There is also no mention of the rights of migrants to the city or the special vulnerabilities of women and child migrants. Important provisions of the act such as minimum wages, displacement allowance and medical facilities remain unenforced, thus enhancing vulnerabilities of migrants (for more on vulnerability-related issues, see Chapter II).

The consequences of administrative unpreparedness

Due to the lack of a rights-based framework within administrative establishments, migrants are at often at the receiving end of extremely harsh, inhuman and unjust treatment by local administrations. Migrants more often than not lose out on basic entitlements, as most entitlements require proof of residence, which in the case of mobile populations is not available. This non-availability of appropriate paperwork negatively affects their rights and entitlements, especially their right to food, education and health facilities. This lack of documentary proof of identity and residency also affects the availability of legal rights, public services and social protection for migrants. Most migrants will have no ration card and will find it hard to get one made; will not be able to access a gas cylinder, even though they may be below the poverty line; and may not be able to access free medicines from government dispensaries of health clinics, since they may have no acceptable identification.

DID YOU KNOW?

Big cities are the primary recipients of migrating populations. India's urban population has increased from 286 million in 2007 to 337 million in 2011, as per the 2011 census. In 2014, for the first time in its history, India's urban population exceeded its rural population, and this is set to change still further as time goes by: it is projected that the urban population of India will grow to over 600 million in the next 20 years.[6]

The consequences of infrastructure unpreparedness

It is the migrant workforce that creates and maintains a city, whether it is through their work as labourers in construction sites, or as domestic service providers in the homes of city dwellers. However, cities often lack the infrastructure to provide for dignified living conditions for this migrant labour force. As a result, most migrants stay in temporary shanties and slums, with poor or non-existent sanitation facilities, informal electricity connections and no access to safe drinking water. Primary shelters are made up of tin sheets, cardboard or tarpaulin that provide poor shelter during extreme weather conditions like rain or cold.

This infrastructure unpreparedness can become a cause for great unrest and lack of cohesion in the city, given the projected rapid increase in migration and city populations. Very often we find city administrations wanting to clear out large slum areas without any considerations for appropriate alternate residential accommodation

6 UNESCO (2013a).

In your community radio teams create a role-play by enacting the progression of events that occur as a result of the following situations. Each role-play must end with at least one positive and enabling solution that is transformative for the migrant experience in any one of the above areas of unpreparedness (i.e. policy, administrative or infrastructure unpreparedness).

After each suggested role-play note down the suggestions that the teams come up with and put these up on flip charts around your community radio station. Reflect on these suggestions, and later in this manual, when you are creating radio programme ideas on safer migration, analyse whether any of these can be used as inputs.

Scenario I

A village in a central Indian state is ravaged by a second year of drought. The government has minimized the roll out of the MNREGA scheme, and this village no longer falls among the beneficiary districts. Madho was a subsistence farmer and he and his wife would supplement their income by getting the 100 days of work guaranteed by MNREGA, but this is now no longer available. Madho therefore decides to go to the city in search of work. He comes into contact with a labour recruiter who promises him work at a construction site if both he and his wife migrate for six months. Madho has three children, the youngest being 3 months old. Madho decides to go to the city with his wife and their three-month old child, leaving the two older children with his parents and other relatives in the village.

What happens in the city? What, in your opinion, are the services that Madho and his wife should have access to given that they also have an infant? What kinds of challenges do you anticipate they will face? What enabling policy, administrative or infrastructure reform will you recommend to improve their situation?

Scenario II

In a lush valley in a Himalayan state, the Government decides to build a large dam. The dam is supposed to provide electricity to the major north Indian cities. As the construction work begins, it becomes apparent that thousands of families will have to move as the dam waters will submerge agricultural lands and their villages. They are offered compensation. However, most families do not see the compensation as fair exchange, as although they are being given residences in an alternate area, the agricultural land they have been promised is not of the quality of their original lands. Many families therefore decide to move to cities in search of livelihood after several years of distress.

What kinds of policy, administrative and infrastructure reform need to be considered in order to mitigate the harm caused to the families in the above scenario? Predict in your role-play the life of the people who moved to the city in the above situation. Are you aware of any public hearings that must take place before development projects are implemented?

Scenario III

Radha is married to a young man who lives in the city and works in a garment factory. She comes to live with him in the city, and soon becomes pregnant. However, when she approaches the local primary health centre, they ask her for her identity and proof of residence documents. She has none. Do you think Radha will be able to access medical facilities and the check-ups required during pregnancy? What kind of support system is available for a young pregnant migrant woman having a baby in the city? What can be done to mitigate the challenges Radha will face?

Scenario IV

Ramkali is a widow with three daughters. She has a small piece of land on which she grows rice. There is always very little food for the family. Many girls from the village go to the city to work as housemaids and return after one year. Ramkali decides to let two of her girls go with an agent who promises a monthly remuneration and promises to have them return in a year. What do you think happens? What policy, administrative or infrastructure reform can be put in place so that girls like Ramkali's daughters can exercise their right to go in search of work to the city and be safe?

for migrants living in those slums, many of whom have been living there for decades and have small businesses. Examples like the agitations against the Dharavi resettlement plan in Mumbai abound, and serve as reminders of how infrastructure preparedness is critical to an appropriate response to the large-scale internal migration that India is witnessing today (and will continue to observe in the decades to come).

Unpreparedness will lead to knee-jerk and exclusionary reactions by the administrations of various metropolitan cities: the kind that were visible, for example, during the 2010 Commonwealth Games in Delhi when migrant colonies were made invisible in an attempt to present a 'neat' city to visiting tourists. These trends then spill over to a general feeling of antipathy and antagonism towards migrants by city populations, which fail to consider the overall benefits that internal migration presents.

E. THE DEVELOPMENT BENEFITS OF MIGRATION

As we have seen in an earlier section, large-scale migration puts pressure on the existing resources in cities. The lack of administrative and infrastructural preparedness and response creates resentment among the existing inhabitants towards migrants, without realizing the tremendous value migrants add to the economy and the growth of the city. The contributions of migrants are neither recognized nor advocated. They become invisible workers who provide for the development and growth of cities, but are excluded from the development gains achieved by the country.

It is important to understand the benefits of migration in order to counter this perception of migrants as a burden. Let us examine some of these issues:

Diverse workforce

If we think about the kind of work that migrants are generally involved in, we usually think of the following settings: construction, brick kilns, salt pans, the embroidery and carpet industry, and commercial and plantation agriculture. Virtually all modern industries are based

'So far as the economy of the metropolitan country is concerned, migrant workers are immortal: immortal because continually interchangeable. They are not born: they are not brought up and they do not age: they do not get tired: they do not die.'

- John Berger and Jean Mohr, ***A Seventh Man***

on a migrant workforce, whether it is the garment industry, auto industry or the business process outsourcing (BPO) industry. In addition, most of the household ancillary services in any urban area are provided predominantly by migrant workers, including electrical repairs, plumbing and metal work. Finally, migrants dominate the secondary services sector in urban areas, including hawkers, street vendors, daily wage workers, rickshaw pullers, and autorickshaw and taxi drivers. Are these not contributions to the nation's economy? Imagine the urban landscape without these essential services, or think who would undertake this work in the absence of migrants.

Diverse culture

Since migrants travel from different places, they bring a diversity of language and culture with them. The places they settle in become melting pots of cultures, and a meeting place for multiple faiths, ideas and practices. In a multi-cultural and multi-ethnic country like India, such cultural and linguistic exchanges and cross-fertilization promote a more holistic and healthy cultural environment with a dynamic cultural identity. It helps the people of this country understand each other and develop respect for the differences embodied within its different cultures. Perhaps most importantly, it helps forge a common cultural and national identity that is inclusive rather than exclusive; tolerant rather than narrow-minded.

Migrants contribute to over 10 percent of the overall Gross Domestic Product (GDP) of the country. According to UNDP's Human Development Report (2009), migrants also contribute substantially to overall human development in terms of improved incomes, education and health. Can you think how this is accomplished?[7]

Social and skill diversity

Migrants bring back new skills and knowledge to their source areas when they return and these can be seen as social remittances over and above the money that they earn. Further, the social transmission of new practices by migrants is one of the key reasons in the gradual transformation of traditional and socially restrictive practices, enabling greater freedoms and the erosion of entrenched social attitudes and behaviours. This is particularly true for women, many of whom have benefited from the liberal values that go with migrant multiculturalism, and this has enabled many women from extremely marginalized communities to play a greater part in decision making. Urban experiences enable migrants to question oppressive and abusive feudal relationships in their source areas, and demand more equitable rights in rural work environments.

7 UNESCO (2012b).

2 The Vulnerability of Migrants

Why are migrants at greater risk of marginalization?

'Why do people move? What makes them uproot and leave everything they've known for a great unknown beyond the horizon? Why climb this Mount Everest of formalities that makes you feel like a beggar? Why enter this jungle of foreignness where everything is new, strange and difficult?
The answer is the same the world over: people move in the hope of a better life.'

– Yann Martel, Life of Pi

OBJECTIVES AND KEY LEARNINGS

Now that you have understood some of the basic background on migration, it is also important to understand the specific vulnerabilities that migrants face when they move to a new location. Migrants often move without the support of an established support network at their destination, or even a clear understanding of the realities they will be faced with when they arrive. This leaves them open to exploitation, abuse, and even greater marginalization than what they may have wanted to escape.

In this chapter, you will understand:

- The factors that make migrants vulnerable as a population.
- The many facets of social and economic exclusion that migrants face.
- How the basics of establishing identity and residence contribute to migrant vulnerability.
- The special challenges facing migrant women and children.
- Some myths and misconceptions relating to migrants and migration.

A. WHY ARE MIGRANTS VULNERABLE?

As discussed in Chapter I, migration is the process of leaving one's home or usual place of residence to move to a new area or location in search of work, livelihood, a better quality of life, or to escape persecution or displacement. But this also often creates a new set of challenges, some of which leave one vulnerable to exploitation.

Let's look at some of the factors that could result in greater vulnerability for migrants:

Contextual barriers

Migrants often come from small villages and the entire context of the city, for them, is new. Right from the frighteningly large number of people and motorized traffic on the streets to the local public transport system, migrants have to adjust to all of this the instant

they arrive in the city. Life in the city is faster and people have little time to explain or help each other, as opposed to the slower pace of life in rural areas. This can be disorienting and challenging, making migrants lose confidence and the ability to negotiate daily tasks, and often making them fall prey to those wanting to exploit or take advantage of them.

Linguistic barriers

One of the biggest barriers and challenges faced by migrants moving to urban areas is language. While language provides diversity in a country like India, it becomes extremely hard for migrants to negotiate their early days in the city if they come from completely different linguistic backgrounds. Not being able to ask for directions, seek jobs, or even buy simple necessities makes them vulnerable to abuse and easy targets for cheating and deceit on a daily basis. Migrants have to learn fast and learn local language cues quickly.

Illiteracy and lack of education

Most migrants coming to the city in search of livelihoods are illiterate and have extremely poor reading and writing skills. City cultures rely more on written agreements rather than oral commitments, thereby putting migrants at a disadvantage. Migrants are often duped by house owners or employers as they end up signing documents that exploit their ignorance or lack of reading skills. As a flip side, other individuals also take advantage of their lack of literacy skills to NOT provide written contracts and agreements, often denying them basic rights or cheating them. Illiteracy and the inability to read also make migrants vulnerable on a daily basis where navigation in the city requires reading directions and signage, bus numbers and routes etc.

Lack of support structures and networks

Most migrants still migrate without any available support structures: often they end up in a new place with no contacts, no people whom they can ask for assistance and no guides on where they should go and what they should do. This means they have to find work and a

Theatre of the oppressed

Get everyone in the community radio team to sit like an audience. Now have two volunteers come to the front. Ask each of them what they want in life. They may say things like: a college degree, a good job, a new house, food for everyone in my family etc. Create a track for each of them and place their imagined aspiration on a table at the end of the track. They will both get three tries after which there will be a discussion.

Place obstacles in the way of one and no obstacles in the way of the other and ask the two of them to try and reach their goals, but that they must do so in slow motion. In the next try tie the feet of the person who has obstacles in their way, and ask them both again to reach their goals. In the third try, keep the obstacles and tied feet as they are, put the aspirational object further away as this person is just about to reach the goal.

Use this theatre performance as a starting point for a discussion. What did the two people trying to reach their goals feel? What do the people sitting in the audience feel? Is either one of the two people performing more disadvantaged, or vulnerable? How and why? Can some similarities be drawn with the migrant vulnerabilities discussed earlier in the chapter?

place to stay in a completely new and unknown environment. Harsh conditions and this lack of support structures find many migrants sleeping on sidewalks and footpaths for many days before they can find accommodation in slums, or find any work. This makes them vulnerable to physical abuse and injury.

Lack of awareness regarding rights

Migrants are unaware of their rights as human beings. They are also unaware of the rights granted by the Constitution regarding freedom of movement and the setting up of trade or occupation to all citizens of this country. This stems mainly from illiteracy, lack of education and poor media exposure in their source environments. Unfortunately, this makes them liable to abuse by authorities like the police or local goons. It is important for migrants to be aware of what rights they have in terms of wages as well as in terms of safe living conditions. Awareness is the first step for migrants to feel empowered to demand these rights.

B. PROOF OF IDENTITY AND ADDRESS: CHALLENGES

In India all citizens have multiple ways to prove their identity. These include a public distribution system (PDS) ration card, a driver's licence, a voter ID card, a passport, and below poverty line (BPL) ration cards. However, in order to get any of these a person requires a proof of residence: another document that establishes where one lives. An electricity bill or a telephone bill received at an address are often considered as proof of residence. However, none of these are available to migrants: if they have any such documents at all, their proof of residence relates to their place of birth or place of original residence. They usually do not have documents like rent agreements, or official or authorized electricity connections.

In the absence of any documentation in the city, migrants therefore remain without any identity proof, and therefore outside the purview of legal protection like access to free legal counselling services; public services like water, cooking gas or electricity; or to social protection and welfare programmes and schemes like MNREGA and the PDS system.

The Unique Identification programme (Aadhaar or UID) started in 2009 was designed to give every citizen of India a single identity paper that would be the basis of accessing all public services and government benefits. The Aadhaar website even states that the *Aadhaar card will give migrants 'mobility of identity'*. In practice, however, there have been several grievances regarding how the registration for the Aadhaar card has been rolled out, especially since registration for Adhaar also requires proof of residence! In the case of migrants who have no documentary proof of residence or identity even at their original places of residence, getting the Aadhaar card has been an even harder task. Under the Memorandum of Understanding (MOU) signed in July 2010 between the Unique Identification Authority of India (UIDAI) and the National Coalition of organizations for the security of migrant workers, there is a provision for enabling community leaders and staff of civil society organizations working with migrants to become introducers of migrants in case there is a lack of proof of address or identity. This needs to be publicized and migrants made aware of the benefits of a proof of identity as provided by the Aadhaar card.

DID YOU KNOW?

Aajeevika: A case study

As a response to the identity crisis that a migrant faces – especially during inter-state migration – the Aajeevika Bureau undertakes a process of registration of migrants and issues identity cards. The worker applies for the identity card by filling out a simple registration form that captures his or her demographic information, including the duration of their migration cycle and his/her destination, trade and income. Migrants get this information verified by the *Sarpanch,* the elected head of their *panchayat* (village level institution of local self-government). Following this, migrants are issued with an identity card that contains all the relevant details, including their domicile, trade, education and contact details.

Started in 2005, the registration and identity service achieved a significant milestone in December 2007. After two years of advocacy efforts, the card was recognized as a valid proof of identity by the Ministry of Labour and Employment of Rajasthan. With this authorization, the card has found greater acceptance as a credible proof of identity among employers, police and local administration. Going beyond a mere proof of introduction, this card has now become the gateway to accessing numerous services such as employer verification, opening of bank accounts and enrolment for social security services. As a photo ID, it is also becoming a critical document in preventing migrants from experiencing police harassment.

The Aajeevika Bureau's official documentation states that over a span of seven years, the Bureau has been able to register a total of over 70,000 migrants. Under the Sir Dorabji Tata Trust- (SDTT) supported migration programme, this service has now been replicated by 32 organisations across 41 districts of states such as Odisha, Bihar, Uttar Pradesh, Madhya Pradesh, and Rajasthan, covering source areas in high out-migration states as well as key urban destinations, reaching out to over 100,000 migrants. While civil society organisations have demonstrated how migrants can be counted, registered and offered a verifiable proof of identity, it is clear that the scale of migration in reality demands a much larger, state-driven response to solve this identity crisis.

This simple yet powerful tool designed by Aajeevika has secured the identities of a mobile and vulnerable population who were otherwise struggling to assert their citizenship rights in urban spaces. Away from their homes and local community support systems, often speaking a language that no one understands, the identity card gives them a sense of security and entitlement.[8]

Source: Aajeevika Bureau (www.aajeevika.org)

There are several examples of valid identity proof having an overall beneficial impact on the quality of life of migrants. The Aajeevika bureau cards for migrants are one such successful example.

C. ECONOMIC EXCLUSION: CHALLENGES

Migrants often find work in the informal and unorganized sectors: as construction labourers, for instance, or in brick kilns or coal mines, or as domestic workers and helpers. They also take on contractual labour tasks, or become hawkers, vendors and rickshaw pullers etc. Being in the informal and unorganized sector means they receive no contracts, no minimum wage guarantees and no employee benefits. As a result, they are vulnerable to abuse and are denied their basic rights as workers. Employers also often bear no responsibilities towards health care, shelter or other basic requirements of migrants.

8 www.aajeevika.org

Another prevalent and widespread economic abuse of migrants is bonded labour. There are several industries/sectors like construction and brick manufacture, in which unregistered contractors supply labour to the industry. These contractors pay cash to migrants when bringing them from the source areas and take away their identification and other documentation, till the work has been finished. Some migrants are even physically incarcerated to make them a captive labour force. Unable to fight back effectively, migrants are often unable to negotiate their terms of work, and fall into an endless cycle of debt that makes them bonded labour for life. They are cheated of their freedom in exchange for cash that may or may not fully compensate for the labour they put in.

One way to address these economic vulnerabilities of migrants is by enhancing the skills of migrants through training programmes, so that they are able to take up skilled work in better paying and dignified work environments. This would require the networking of organizations working with migrants with those requiring their labour. These training programmes could provide training certification that is recognized in the various sectors that employ migrants as well.

D. SPECIAL VULNERABILITIES OF MIGRANT WOMEN AND CHILDREN

When we discuss and try to understand the vulnerabilities of migrants it is particularly important to think of the needs and the special vulnerabilities of women and child migrants. While women and children face all the challenges listed above and the consequent vulnerabilities, they are at a double disadvantage due to their age and/or sex. Women and child migrants are most vulnerable to sexual harassment and abuse. They may get pushed into sex work either as a last resort, or even by coercion. This makes them further vulnerable to sexually transmitted infections like HIV. In such circumstances and with poor access to health facilities migrant women and children face the burden of abuse and disease.

Migrant Women

In terms of their economic rights, women migrants are also discriminated against more than men. They often get paid less than what male labourers make for the same labour or work. They are denied maternity leave or benefits, or breast-feeding breaks at work, all of which being unique supportive processes that only women will need. Reproductive and sexual health indicators for migrant women are poor since they have access to extremely poor sanitation conditions and have no access to medical services. Malnutrition and anaemia are also common among adolescent migrant girls and women, both of which contribute to additional vulnerability. Survivors of violence and migrant women who have survived other exploitative situations require crisis centres and other spaces of safety and counselling services.

Migrant Children

Migrant children are at the receiving end of exclusionary practices that severely affect their future. Migrant families are unable to get birth certificates for their children born in cities due to lack of proof of residence. This leads to low immunization of infants in migrant

International laws and treaties on gender-based discrimination and human trafficking

There are several international laws and treaties that are designed to prevent gender-based discrimination and trafficking. India has signed these treaties and agreed to abide by the rules stated in them, and create appropriate legal and social frameworks to ensure gender equality. Some of these key laws and treaties make specific reference to migrants. It is important to think of the principles behind these conventions and treaties, and recognize how internal migrants require similar provisions to ensure their safety and security and prevent their abuse.

CEDAW (Convention on the Elimination of All Forms of Discrimination against Women)

India ratified the convention in 1993. CEDAW's General Recommendation No. 26 on women migrant workers specifically outlines recommendations that respect, protect and fulfil the human rights of women migrant workers against sex- and gender-based discrimination. However, in practice this remains largely unimplemented.

UNCTOC (Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime)

India is a signatory to UNCTOC. The Protocol obligates signatory states to undertake measures for the prevention of trafficking and also for providing physical, psychological and social recovery for victims of trafficking.

SAARC Convention on Preventing and Combating Trafficking in Women and Children for Prostitution

The Government of India has also signed and ratified this SAARC Convention. The Convention deals with the various aspects of prevention and suppression of trafficking of women and children, the prevention of use of women and children in prostitution networks, and the repatriation and rehabilitation of victims of trafficking.

families. Migrant families have limited access to *anganwadis*, public health systems and public food distribution systems, thus effectively excluding their infant children from the health and other social security services available to other poor families in the country. In the absence of crèches and early childcare facilities, migrant children find themselves unable to join the formal schooling system, resulting in their limited access to education. The absence of crèche facilities also means that migrant children are often carried to the workplace with their parents, exposing them to other environmental risk factors.

Older child migrants are a completely invisible workforce: they work as labourers on construction sites, in brick kilns and stone quarrying sectors. They are paid minimal wages and their labour is not recognized. Migrant children are always on the move and therefore have no peer support structure and are unable to develop friendships. They are vulnerable to drug addictions and drug abuse.

DID YOU KNOW ?

Available estimates suggest that there are 15 million child migrants in India and that children in the 0 -14 year age group accompanying their migrant parents may constitute as much as one third of the total seasonal migrating population. [9]

E. MIGRATION: MYTHS AND MISCONCEPTIONS

It is a sad fact that even though many communities have experienced migration, there is very little understanding of it within society. This has resulted in a number of myths and misconceptions around migration, which have often worsened the treatment of migrants and increased their vulnerability.

The sense that migrants 'steal' jobs that would otherwise have gone to locals often prompts a backlash against migrants, and a militant response to inmigration without a thought for the economic prosperity that has often resulted from the inputs of the same migrants. Similarly, the feeling that migrants cause the ghettoization of a city stems from a convenient ignorance of the fact that the problem actually originates from poor administration and infrastructural planning.

It is important to dispel many of these misconceptions in the mind of the general public in order to approach the issue of migration constructively, and in a way that benefits everyone within the larger community: something that CR stations can do very effectively.

9 UNESCO/UNICEF (2012a).

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United Nations Educational, Scientific and Cultural Organization

Migration Myths

Give the table on myths and facts noted below to one person in your team. Have this person read out the myths one by one and ask CR team members to discuss whether the statement is true or false. Based on what you have read in Chapter II, see if your team can come up with arguments against the stated myths.

Write down the important words that you generate as you discuss the issue and put these up on walls around you. At the end of the discussion on every myth, check if the stated fact matches what your CR team has concluded.

MYTH	FACT
Internal migrants are a burden on society and a drain on the economy of the destinations to which they migrate.	Internal migrants contribute cheap labour for manufacturing and services in urban destinations and are therefore, in fact, providing a subsidy rather than being a burden. Internal migrants contribute to the National GDP, although their contributions are not recognized.
Internal migrants steal jobs from local populations.	Poor migrants typically do the Dirty, Dangerous and Degrading (3D) jobs that locals do not want to do. This is different from stealing jobs. It is providing a much-needed service.
Internal migration can be stopped.	Migration and urbanization are phenomena synonymous with economic development and societal transformation, and historical experience bears out the fact that they cannot and should not be stopped.
Inhospitable and harsh cities that do not encourage migrants are a deterrent to migrants.	This does not serve as a deterrent, but only as a cost multiplier increasing the risks for migrants and decreasing potential benefits.
In India, people have the right to move so internal migration and related discussion of their vulnerabilities is a non-issue.	While the Indian Constitution guarantees the right to freedom of movement, in practice the administrative system through successive governments has created an unsupportive environment for internal migrants.
Women's migration is mostly for marriage and associated reasons.	Data collection instruments do not allow for recording multiple reasons for migration. The reasons for the migration of women are therefore often recorded as being on account of marriage, and their economic and work-related reasons go unrecorded and unreported, making them invisible contributors to the economy.

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State Bank of India
भारतीय स्टेट बैंक
SHANKAR MARKET
HARI IRON STO
LEADER
APEX
LML WORLD

3 Migrants and Voice

A rights-based approach to highlighting migrant issues

'Let us give them (migrants) the dignity they deserve as human beings and the respect they deserve as workers.'

– Juan Somavía
Director-General of the International Labour Organization
marking the first UN-designated International Migrants Day
(18 December 2001)

OBJECTIVES AND KEY LEARNINGS

Having rights within your community starts with being able to make your voice heard. Addressing poverty of voice – the inability to make yourself heard – is one of the core tenets of community radio: the key principle is to create a voice for the marginalized; those who are not heard by the mainstream.

After going through this chapter, you will understand:

- The concepts of poverty of voice, and voice as a right.
- Voice as a means to agency.
- The special need to ensure a voice for migrants.
- The case for affirmative action by CR stations to create access and space for migrants and migrant issues.
- An agenda for action through CR.

A. POVERTY OF VOICE

Picture this: you are poor, and on the train to the city in search of a new life. On the way, a stranger strikes up a conversation with you, and offers to help you get settled when you reach the city. You know no one, and are happy to receive this offer of support. When you get off at your destination, he offers to take you to a place that has cheap rooms. Somewhere along the way, he snatches your bag and escapes. You struggle to locate a policeman. When you finally find your way to the local police station, they can't understand you, because you don't speak the local language well, and *they* don't speak *your* language at all. They ask for your identity papers. You have none. What do you think happens next?

Chances are that, defeated by the circumstances, and terrified of the authorities questioning you further, you slink away, and decide not to follow up. Many migrants across the country have faced similar circumstances, and have meekly decided to cut their losses and accept their fate. They have been robbed of not just their belongings, but their voices and identities.

What is poverty of voice?

Many communities and individuals, on account of their poverty, or other barriers like caste, gender, language or ethnicity, are prevented from expressing their ideas or making their voices heard. In fact, many communities are actively denied their rights, subjected to systematic exploitation, abuse and extreme marginalization, and are unable to combat this or defend themselves because of their inability to speak out (in Chapter II you have seen how this contributes to increased vulnerability of migrant populations).

This forced inability to express one's ideas, views and perspective on account of one's circumstances is known as poverty of voice. It is at the root of many developmental challenges, since the key to social change always starts with awareness and information sharing, and poverty of voice means our road to social change is blocked at the very first step. How does one ask for information regarding one's entitlement, if one is not given the opportunity to speak at all?

This, in some ways, makes poverty of voice even more difficult to escape than economic poverty: even assuming that you find a job or a way to make a living, if society decides not give you a way to express yourself, whom can you turn to? And what's more, being an intangible quantity, there is no easy way to ask for redress, except through a court of law, which presents its own set of access challenges!

Poverty of voice as lack of media access

As an extension of this idea, consider the fact that today, our communication happens increasingly through technological media like radio, TV, mobile phones and the internet. What happens if I do not have access to these media: if I am too poor to buy a mobile phone, say, or never learnt how to use a computer, or cannot participate in the activities of my local community radio station? Is my not being able to use or access these media also contributing to my lack of voice?

The answer is yes, it is! Being excluded from technological or media access also contributes to poverty of voice. As you will see in a later section of this chapter, this makes the role of a community radio station especially significant from the perspective of the most marginalized sections of the communities it addresses.

B. VOICE AND AGENCY

Voice as a right

The Constitution of India, in Article 19(i)(a) says: *'All citizens shall have the right to freedom of speech and expression'*. This means every citizen of this country has the right to present their views, ideas, stories, difficulties, challenges and dreams to other people, to society, and to the world. Later in the same Article, the Constitution also notes that in using this right to freedom of speech and expression, we should not hurt anybody else's feelings, or take away *their* freedom of expression.

If you think about it, through these two provisions the Constitution actually guarantees that there will be no poverty of voice at all, because it is everyone's right to be heard and to express themselves, and to not be prevented from doing so.

Many legal experts feel that this actually guarantees us our right to voice, even if this not explicitly stated as a right within the Constitution. Each one of us, no matter how rich or how poor, no matter what language we speak, or which ethnicity or section of society we belong to, has the inalienable right to speak up and be heard.

This also means that not recognizing people's right to voice is actually against the principles of democratic and participatory governance, and of our right to equality and justice. Not allowing someone to have a voice is to discriminate against them in the worst possible way.

Yet, every day, scores of people in this country are not able to take advantage of this basic right, and are forced into a position of subjugation. If they do not have a voice, they do not have the

ability to participate in social decision making and in democratic processes. They do not have access to the government's social support schemes, and they do not even have a recognizable legal identity, since so many of the processes that go into making a ration card, or an Aadhaar card, or a BPL card need one to seek information, access systems and respond with the appropriate paperwork. This leads us to…

Agency: The ability to act

The ability to turn our thoughts into action is known as agency. It is obvious that we can only act when we have the appropriate information on which to act, and when the social structures that we are surrounded by support our ability to act.

So what happens if society does not grant us our right to voice even if we legally have a right to it, and when other parts of our community conspire to either rob us of our voice, or simply ignore it? We lose not only our right to voice, but also our *agency*: our ability to act upon our thoughts and strive for our own betterment.

As you have seen in Chapter I, the Constitution's Article 19 also guarantees us the right to move freely around the country, to reside and settle in any part of the country, and to choose a business or profession of our choice. If you take away an individual's right to voice and agency, you are also taking away his or her freedom to choose his life's profession and earn a living, and move without impediment across the country.

Additionally, not respecting an individual's right to voice means obstructing his or her ability to seek information, and thereby seek justice, redressal of grievances, and the protection of the law.

So, as you can see, poverty of voice has far deeper consequences than you may originally have imagined!

A quick quiz on our fundamental rights!

As a citizen of India, the Constitution of India guarantees you certain rights. These rights are known as fundamental rights. Take this quick quiz with your colleagues at your CRS and see how well you know our fundamental rights. Mark True (T) or False (F) against each of the rights mentioned below.

Now look up the answers given at the foot of this box. Give yourself one point for each correct answer. Any score below six means you need to start reading up more!

	TRUE	FALSE
1. The right to equality		
2. The right to own property		
3. The right to drink alcohol		
4. The right to drive a vehicle		
5. The right to freedom		
6. The right against exploitation		
7. The right to freedom of religion		
8. The right to employment		
9. Cultural and educational rights		
10. Right to open a bank account		
11. Right to constitutional remedies		
12. Right to throw garbage in the street		
13. Right to education		
14. Right to information		
15. Right to travel by rail		

Answers: (1) True; (2) False; (3) False; (4) False; (5) True; (6) True; (7) True; (8) False; (9) True; (10) False; (11) True; (12) False; (13) False; (14) False; (15) False

C. THE NEED TO SUPPORT A VOICE FOR MIGRANTS

A new urban framework is emerging in India: by 2050 the urban population will represent more than half the population of the entire country - around 54.2 percent - constituting more than 875 million people for whom the 'right to the city' could represent a powerful tool for better addressing the inherent challenges of such a radical social transformation.[10] Migrants' right to the city therefore needs to be voiced where both urban services and spaces are available for them.

We have already discussed the factors that contribute to greater vulnerability of migrants. Earlier in this chapter, you have also understood the importance of constitutional guarantees to freedom of expression, and their significance with regard to our right to voice and agency. It is time now to take the next step down this path: the importance of affirmative action as a way to preserve migrant communities' right to voice.

The concept of affirmative action

To start with, let us understand that term a little more deeply: affirmative action, at its simplest, is the process of creating special provisions for some disadvantaged sections of society in order to create a more level playing field.

The ideal situation is always a society in which everyone has the same opportunities, and the same access to education, information, and facilities, so that everyone can be judged purely on the merit of their thoughts and abilities. Unfortunately, history and development have not treated everyone fairly, and our society today is riven with artificial divides on the basis of class, caste, creed, religion and wealth.

Our founding fathers in the Constituent Assembly recognized this fact. They tried to remedy this by not only creating laws that

10 UNESCO (2011).

enforced equality, justice and non-discrimination, but also created special provisions for the most disadvantaged within society: by reservations in educational institutions and government employment, for instance, and the public distribution system for rations. But laws and legal provisions can only go so far. After more than 60 years as an independent democratic nation, we are yet to achieve the ideal of fairness and equality for all our citizens. For society to truly reform itself and create a meritocracy, affirmative action and a sense of justice and equality will have to permeate down to the grassroots, and be a part of the very essence of our social structures.

Affirmative action through voice

In the previous chapter, we have already seen the factors that contribute to the vulnerability of migrants: migrants are often out of their own cultural context, and therefore feel hesitant to speak up. Often, they also face linguistic challenges, especially in a country so linguistically diverse. As we have seen at the start of this chapter, migrants are also voice-poor as a result of their lack of access to the technologies of communication as well as because of their lack of identity within the communities they join when they migrate.

As a natural extension of our discussion so far, then, the first step to affirmative action on behalf of the marginalized within our communities is to enable these marginalized populations to have a voice. This means that individual communities will have to take on the following tasks:

- **Analyse** who the more disadvantaged and marginalized among them are.
- **Identify** and address the challenges that prevent them from speaking out.
- **Create spaces, platforms and opportunities** for those individuals to participate in the community's decision making.

In Chapter IV, we will examine some participatory methods by which we can work with the communities in our geographical areas to identify the migrant groups within our larger communities, and

examine the issues and challenges that they face. But it is the third point – the creation of spaces, platforms and opportunities to take this discussion further – that leads us to the crux of our current discussion: how community radio can be a part of the solution to poverty of voice among migrants.

Experiencing voicelessness

You will need the following materials for this activity:

1. Soft rope or string
2. Clean handkerchiefs or cloths (to be used a blindfolds or to tie with)
3. Clean cotton (to be used as earplugs)

Gather a group of volunteers from within your CR team. Ask for one further volunteer from this group. Tell this person that s/he cannot speak or say anything at all during the activity, and can only be a passive participant. Ask him/her to stand in one corner of the room.

Ask the other volunteers to start by tying this person's wrists together. In succession, they should progress by tying the person's ankles together, followed by a cloth across their eyes as a blindfold, then cotton plugs for his/her ears and finally a cloth across his/her mouths to gag him/her. Carry out these activities at an unhurried pace, and let the person adjust to each of these steps before progressing to the next. Once the final gag is in place, do not do anything and just let the person stand in the corner.

After five minutes, ask the other volunteers to remove all the bindings and let this person join the group. Ask this person to describe the experience and the emotions s/he experienced.

Discuss within the group how it feels when you are cut off from others completely, and are ignored and voiceless. Discuss whether there are communities in your area that are figuratively cut off from the rest of society, and how that must feel.

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D. THE ROLE OF COMMUNITY RADIO IN ADDRESSING VOICE AS A RIGHT

The case for community radio

Community radio is often defined as radio 'for the people, of the people and by the people'. By this, we mean that community radio should be owned and managed by the communities within which they are situated: that the members of these communities should be responsible for deciding what these media talk about and in what form, and that these community members should be the people who make and present the media content itself.

Community radio, therefore, in its ideal form, changes us all from being passive listeners and consumers of content developed elsewhere - with no reference to us, our interests and our context - to becoming active producers and consumers of content that we choose and find important, in languages we find familiar.

It is only logical, then, that a community-owned and community-managed media platform is the best placed to project the voice of those who have none. As a resource specifically created to host community discussions, and foster community conversations, community radio provides the ideal space – safe, community-curated, and anonymous (if one so chooses) – in which members of extremely marginalized communities can speak up and be heard by the entire community.

As a community radio station, therefore, you should understand that it is your inherent responsibility to take affirmative action for the most marginalized and the most voice-poor within your community, and to create a privileged space within your content and broadcast for such individuals and sub-communities. It is in this sense that community radio has a special significance for migrant populations, which are likely to be *the* most voice poor and *the* most marginalized sub-group in your listenership area. The CRS is the primary platform where migrant populations will find a place to establish their right to voice, and to freedom of expression.

Community radio and social inclusion: Challenges

At the same time, it is also important to understand that CR is subject to the same pressures as any other social institution: there will be those from the more privileged classes in your community who subvert the agenda of the CRS, and try to turn the CR into a platform that furthers *their* agenda rather than that of the marginalized. This will perpetuate the inequities in society rather than erase them. And while this capture of the CR's agenda will be more visible vis-à-vis the marginalized within the indigenous population of that area, it will be almost invisible where the migrant populations are concerned, since they are less clearly identified.

It is, therefore, also the CR station's responsibility to safeguard its independence and ensure that it is truly and fairly representative of its community and its composition, especially the underprivileged members of that community.

One way to achieve this is to not treat social inclusion as an agenda or a project, but to ensure that equitable representation, affirmative action and social development become the core tenets of the CRS, around which all its other activities are oriented. If the CRS is conceived with these purposes in mind, social inclusion will underpin every action and every decision made by the CRS, instead of being an on-again/off-again methodology that is subject to the whims and fancies of the current crop of volunteers within the station, or the pressures exerted by the sections of society the station is situated in.

Community radio: Turning purpose into action

Now that you have understood the significance of community radio within the broader picture of migrants' right to voice, it is time to spell out an agenda for what we can do to address the issue of social inclusion of migrants through our community radio station.

International experience suggests CR stations can contribute to this rights-based empowerment framework by:

- **Introspecting and building awareness of migration**

  CR stations are the ideal tool to ask the community to introspect and identify its engagement with the concept of migration. Does the community understand what migration means? Does the community experience out-migration, in-migration, or both? Does the community have a broader understanding of how migration contributes to the economic growth of the country, and the challenges associated with migration? How can the listener communities assist the out-migrants and in-migrants and share their stories and learn from them?

- **Examining the communication and information needs of migrants**

  CR stations, being community based, are ideally placed to conduct research on the information needs of migrant populations. What are the challenges out-migrants face? Where are the in-migrants coming from, and what are the challenges they face? What is the in-migrants' current level of information about the place they have arrived in? Where do they get their information from? Do they have any informal networks? What kind of information will best assist the migrants in your area? How is this information best provided (entertainment, call-ins, discussions)?

- **Producing content addressing migrants**

  It is the CR station's responsibility to dedicate a section of its programming to groups within its listener community that are too shy to speak up, or are socially challenged or marginalized. The CR station will use this space to produce content with, by, and for those communities in particular, to redress the imbalances in voice that society has otherwise fostered (this content will be informed by the research processes referred to in the point noted above, and will be supported by inclusive processes within the station noted in the next point).

- **Creating a gateway for social inclusion of migrants**

  Above all, the CR station should become the place where those without a voice go to talk, engage, introspect, and

demand their entitlements. Every strong CR station is built on a foundation of ethics and a vision and mission that are at once liberal, inclusive and equity-based. It is from this perspective that the CR station should be the standard against which all other social structures and customs are measured. It should develop an internal policy that places the interests of the marginalized and migrant populations uppermost, and that emphasizes equity and social justice the most. It should be the living example for the social inclusion of every different sub-group within the community. By doing so, the CRS will slowly create a settled space within the community for those once seen as alien to it, and pave the way to understanding and mutual comprehension instead of suspicion and hostility.

Building a set of migrant inclusion-related goals and objectives for your CRS

If your CRS was set up in discussion with - and with the participation of - your community, you may already have a defined vision and mission for your CRS. If you don't have them yet, it is probably a good idea to develop these!

A vision and a mission are long-term statements of the purpose and the values that your CRS stands for, so that this perspective is not lost as further generations of volunteers and community members participate in the station's activities.

The vision should articulate what the community sees as the station's dream. For example: our vision is that in 20 years every villager in the coverage area of this station will be empowered with the ability to produce radio content and broadcast their opinions and views over this CRS.

The mission should articulate a broad palette of activities for the station, and outline the purpose of the station. For example: our mission is to work towards protecting, preserving and invigorating our culture and cultural practices, and enabling the villagers in our area to share their stories and talents. We will also work to inform our listeners about their rights, and assist them in planning for their own social and economic development by providing them with accurate information and a platform for discussion and debate.

Within this, you could develop a set of goals and objectives. Goals are the end results towards which the CRS will direct its efforts. Objectives are the steps that will be taken to achieve one or more of the goals, and are usually specific, measurable, achievable, realistic and timebound (SMART).

Thus, one of your CRS' goals could be: to provide a voice for the marginalized.

The objectives you could list under this could be:

Within the next year, select, include and train at least five new volunteers from communities x, y and z as part of the CRS.

Within the next six months, develop and broadcast a regular weekly programme on issues faced by dalit workers in our area.

Can you articulate at least two goals and three objectives related to the social inclusion of migrants and affirmative action on behalf of migrant communities in your area for your CRS?

Over the remainder of this manual, we will dwell further on the aspects of the CRS' engagement with the issue of social inclusion of migrants, and its exploration of migrants' issues and their right to voice.

In Chapter IV we will discuss research processes through which the CRS will create engagement with migrant communities within its listener area, to prioritize issues, information needs and challenges of importance to these communities.

In Chapter V we will discuss the process of content development to turn these inputs into broadcast content that addresses and involves migrant communities.

In Chapter VI we will discuss ways and means to use technology- and methodology-based processes to address the issue of high migrant mobility, so that the informational and social benefits of the migrants' involvement in the CR station and its content continue to benefit them irrespective of their geographical location.

In Chapter VII we will discuss the development of an ethical charter and a migrant policy for our CRS, in order to protect the interests and dignity of members of these communities.

Finally, in **Chapter VIII** we will examine the experiences of two CR stations, and a nationally broadcast radio programme that was designed to address safe migration issues, and was designed to address and be responsive to migrants and their issues.

HERO
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Splendor

4 Researching Migrant Issues

Creating better CR content for migrants through research

'Do not monopolize your knowledge nor impose arrogantly your techniques, but respect and combine your skills with the knowledge of the researched or grassroots communities, taking them as full partners and co-researchers...Be receptive to counter-narratives and try to recapture them. Do not depend solely on your culture to interpret facts, but recover local values, traits, beliefs, and arts for action.'

- Orlando Fals Borda, 1995
Colombian Researcher and Sociologist

OBJECTIVES AND KEY LEARNINGS

One of the critical inputs to designing any innovative and useful programme that inspires social change is research. Research is the key to understanding the communication needs and interests of your listeners: done well, it will clearly tell what you have to say, what the best way to say it is, and to whom it needs to be addressed. It also enables you to create community linkages and facilitate community participation and engagement.

Research is especially significant when the community in question is composed of migrants, since you are unlikely to know their backgrounds, cultures, contexts, or histories in the first place.

After going through this chapter, you will understand:

- Research perspectives and approaches, including some research-related ethics.
- Methodologies and tools for formative research.
- How to analyse and synthesize the findings to guide better content addressing migrants.

A. RESEARCH PERSPECTIVES AND APPROACHES

In order to create any content it is important to understand the issues at hand. The first three chapters of this manual must have helped you get a good grip on the context and the rights-based approaches when discussing and contemplating internal migration and the lives of migrants in India.

It is now time to go and meet the migrant community in your area, to understand their issues, perspectives, points of view and opinions first hand. Through the discussions you will have with these migrant communities, you will not only create a focus for your radio programmes, but also engage and involve individuals from these communities in the design, development and production of the programmes themselves.

Understanding content-related research

Research undertaken to inform the creation of media content is called formative research. Typically, formative research calls for the intensive investigation of:

- The community's information-seeking behaviours.
- The community's level of awareness regarding various issues and events.
- The community's use of – and preferences with regard to – media.
- The community's access to various media.

Within this, there are two broad sub-types of research that we will have to undertake:

Primary research: this is the research you conduct by going into the field. Primary research means visiting villages and people and collecting first-hand information by talking to people, discussing with community members, observing and asking questions, and getting responses.

Secondary research: this is the research you conduct by locating existing information, whether by reading books and published papers, accessing libraries or public offices where records are kept, or by searching the internet. During secondary research you collate relevant information from the materials and data that have already been collected and compiled by others.

By reading the first three chapters of this manual, you have undertaken a truncated form of secondary research on internal migration. By undertaking the activities described in this chapter you can practice primary research.

DID YOU KNOW?

If you try and make a programme for everyone you will end up making a programme for no one. Therefore it is critical to decide who your primary audience/ listener is, and make that programme for just that one person. Research their needs, engage with them on their issues, and bring them on board as stakeholders and participants in the making of the programme.

If you identify your audience clearly and precisely, you will find that the programme will resonate with and be useful for others as well.

Some notes on research-related ethics

Migrants are not a homogenous group, so you cannot make a programme for all internal migrants. You may need to decide whether you want to first start by making a programme for women migrants, men migrants, migrant children or for elderly migrants as their priorities, ideas and opinions may be different from each other.

Additionally, if there are migrants from different parts of the country in your area, you may have to consider what languages to use, and prepare different programmes for each of the linguistic sub-groups (you will learn more about content design for migrant populations in Chapter IV).

Research helps you gain an understanding of the various perspectives that your audience has on a particular issue and design a programme appropriately. Accordingly, research approaches must be sensitive to the people being researched. This is why all research must follow some basic ethical tenets. Ethics are a set of moral rules that one sets for oneself.

Here are some simple ethical rules your CR station may like to follow:

- **Informed consent**

  When you seek information from people you must make the effort of informing them why you are seeking the information from them, and what you intend to do with that information. Once you have explained the purpose of your engagement

with them, it is important to obtain clearly articulated oral or written consent that ensures that they have understood the purpose of the research engagement and are willing to participate in it.

- **Respecting people's right to privacy**

  At any point during your conversations and research engagement, the respondents could feel uncomfortable and be unwilling to provide information. They may feel that your presence or your questions are an invasion of their privacy, or that revealing certain bits of information to you may bring them harm. Even though your intentions are honourable, it is important to respect the respondent's privacy and terminate the interaction the moment they convey reservations about continuing their engagement with your research process.

Put a table in the centre of the room with a teacup full of water on top of it. Divide your community radio team into small groups of two or three. Ask one group to observe the table from above. Ask another group to lie down and observe the table from below. Ask the third group to go slightly further away and observe the table from the side.

Give the groups five minutes for the observation exercise and ask them to write down five things that they see about the table.

Now have everyone come together and share his or her observations.

You will find that while all of the groups were observing the table, what they noticed was vastly different from those observing the table from the other ***perspectives***.

The exercise reveals that while we may be looking at the same things, the perspectives from which we view them makes all the difference to what we see. This activity takes perspective literally to illustrate the point. Discuss whether perspective can be a mental standpoint based on our knowledge and understanding of issues as well.

Our perspective must keep the interests of the migrant communities for whom we are making the radio programmes central, and inform the way we design our formative research framework and collect the information. This is why having a rights-based approach must be integral to our research. We will revisit this idea in the next chapter.

- **Confidentiality, anonymity and risk of harm**

  As a researcher it is imperative that you maintain the confidentiality of the information provided to you by your respondents. Very often people in vulnerable situations, like migrant women and children, may come to harm if information about them becomes known or if their anonymity is breached in some fashion. Remaining anonymous while still being able to exercise their right to voice can be a critical service that community radio can provide its migrant community. You will see a further discussion of this in the chapter on content development.

B. RESEARCH METHODOLOGIES AND TOOLS

The first principle of primary research is to listen. As a broadcaster, you may be in the habit of talking and providing information to your audiences. However, when you begin to undertake research that will inform your content, you must prioritize listening. There are several research tools available to help you facilitate conversations with the communities you want to listen to. Research tools are designed to fulfil the kinds of research that you wish to undertake.

There are three broad methodologies for research:

Quantitative research

The outcome of this research is in numbers. It provides us quantitative data and answers to questions like *how many*? So you will undertake quantitative research if you want to find out how many internal migrants there are in your district; how many migrants left their original places of residence due to lack of employment and livelihood opportunities; or how many migrated due to natural disasters.

The primary research tool for quantitative research is a survey form or a questionnaire. The survey form designed for quantitative research usually has multiple choice answers or yes/no types of questions (these are called closed-ended questions).

A sample survey section is given below:

1. Name: _____

2. Age: _____ Gender: M ☐ / F ☐

3. Married: Yes ☐ / No ☐

4. Are you a migrant? Yes ☐ / No ☐

5. Why did you migrate? (Tick appropriate options)

   ☐ Because I got married and had to move in with my in-laws.

   ☐ Because there was a natural disaster in my place of residence (floods/landslide/earthquake/drought).

   ☐ Because a dam construction/factory came up and we were displaced.

   ☐ Because there was no work in the village so we came looking for work.

   ☐ Education.

   ☐ Any other reason.

A complete survey questionnaire[11] like the one above is designed in order to understand and derive statistics regarding the issue at hand. You could add questions regarding how many migrants in your area have ID cards or bank accounts.

Qualitative research

Qualitative research provides answers to questions like *What? Why? When? Where? How?* These are details that help the researcher understand causes and consequences. Tools such as focus group discussions (FGDs) and in-depth interviews (IDIs) are often used for gathering qualitative data. Discussion and interview guides are designed beforehand and key informants who are knowledgeable about the community and its issues are selected to be respondents

11 Refer to Annexure I: Sample Questionnaire.

for the research. Key informants are especially useful for in-depth interviews. Key informants are people from the community who are likely to have more detailed understanding of the issues. These could be community leaders, or someone who has been in the community for a long time.

Here are a few examples of questions in a focus group discussion:

- What challenges have you faced through the process of migrating from your place of residence to the city?
- How has the experience of finding a job been?
- In your opinion, what are some of the changes the government should make in order to make your life easier?

It is often useful to combine a simple survey with some basic qualitative research in order to get a more holistic picture of the issue, and how it plays out within a community and society.

In both the above research methodologies, researchers try to keep an objective point of view. This is not as easy as it sounds, since we tend to have opinions on everything that we think about. But if the research is to be useful, we need to keep our own opinions out of it, and not ask leading questions that colour the information that you are gathering.

Break up your CR team into two groups: ask one group to prepare a simple 15-question questionnaire designed to find out more details about women internal migrants in your area.

Ask the other group to design a focus group discussion guide to be undertaken with a group of 6-8 women migrants in the age group of 17-30 years in your area.

Share the outputs of each group with each other.

Consider this: if the exercise was not focused for a clearly defined group like women internal migrants of a defined age group, would it change the way you structured your research tools? Also consider whether the information that is likely to emerge would be more diffused.

Examine whether the focus group discussion (FGD) guide contains any closed-ended questions that would result in yes or no responses from the group. All the FGD questions should be open-ended!

For example, instead of asking:

'Migration must be a very painful and uncomfortable process, isn't it?'

Ask: 'Did you face any challenges as a migrant?', and let the other person tell you how his/her experience was.

Participatory research

One of the key methodologies for community-based research is the concept of participatory research. Participatory research enlists community members and makes them part of the research team. The various issues are then explored jointly, with credibility given to people's subjective views and perspectives. The conclusions emerge through discussions with the community members, through a process designed to reduce the binary power equation between the community being researched and the researcher. This is the primary innovation of participatory research methods: the researcher becomes a facilitator whose primary task is to enable discussion and help ideas and perspectives to emerge.

There are several tools available for conducting participatory research. These tools help community groups explore the issues in a structured way. It may be useful for you to combine qualitative research methods with participatory research for your formative research design. A few participatory research methods are given below:

a. **Resource mapping**: the idea of this tool is to be able to understand the resources available to the migrant community, especially women migrants. Resources are things like infrastructures and facilities that help a migrant woman live her life. These could include work, food, water, toilet facilities, health and medical facilities, clothing, schools for her children, banking or other saving facilities. There are several ways you can try and map out the resources. One way would be to lay out a piece of paper in the middle of a group. Provide pens to everyone and ask them to draw up their neighbourhood. Give prompters like: is there a school, hospital, shopping complex, and public toilet

in the village/neighbourhood? Now ask members to list which of these they have access to and which they don't, and why. A resource map can be a critical way to analyse gaps in access to resources. Help the community members articulate challenges.

b. **Problem trees**: this is an interesting and important tool that is used during participatory research to understand what the community members perceive as the causes of the various problems they face. Typically illustrated as a tree with roots, branches, leaves and fruits, research participants are encouraged to identify a critical issue that they face and write this down on the trunk of the tree. Encourage the community to discuss the reasons for the existence of this problem. The reasons or causes of the problem should be listed as the roots of the tree. The community members then discuss what happens as a result of the problem, and these are listed as consequences of the problem, in the form of the leaves and fruits of the problem tree. The result is an interesting visual presentation showing the relationship between the perceived causes and consequences of the problem.

   Creating a problem tree also helps bring focus to the radio programme as it helps you think through the causes and consequences of the issues faced by the community as articulated by them.

c. **Seasonal calendar:** a seasonal calendar helps identify the movements and activities of the community through the year. It is usually drawn as a circular calendar with twelve pie-shaped sections representing the calendar months. Community members then list their activities and movements within each month (or group of months) across the year. The seasonal calendar helps identify when your community is likely to go back to its source area and return again, as well as what activities they are likely to be engaged in at different points of the year. You could also use it to discuss festivals, wedding seasons, harvest seasons and other such related social engagements of the community. These will help you design a programme tailored to the yearly schedule that your community follows.

Break up into three teams and visit three different groups of migrant women in your area.

Each CR team should pick one of the above participatory tools and undertake the exercise with the community members. By the end of the field work, you should have one completed resource map, one problem tree and one seasonal calendar.

Assess the information you have gathered through the above research process and using the details given in the next section, try and assimilate the information into a research outcomes document.

C. ANALYSING AND SYNTHESIZING RESEARCH FINDINGS

Research results in a lot of data. This data is only useful if it is assimilated and analysed for a purpose. Our purpose in this chapter is to understand the use of this research to inform the design of our programme.

Once you have undertaken the data collection using a mix of qualitative and qualitative research methods, one of the simplest ways to analyse your findings is by grouping sets of information.

We have already noted that migrants are not a homogenous group, and that responses were likely to be different on the basis of age, gender, and point of origin. Before trying to understand your research results, you may like to segregate your responses further as received from migrants engaged in white-collar jobs, skilled labour and unskilled labour, and literate, partially literate, and illiterate. Each subdivision of your audience will help you keep your research outcomes focused and will guide the creation of a targeted radio programme that will address that sub-group specifically.

You may also come up with the following thematic sets or areas under which all the information you have received can be grouped:

- Security, safety and street abuse.
- Unfair treatment by employer: no payment of wages or withholding of wages.
- Lack of access to ration, health and education facilities due to non-availability of documentary proof of residence and identity.

- Lack of toilets and water facilities.
- Feelings of being unwanted; emotional depression and distress.
- Pressure to send money home.

Once you have broad topics like the ones above you could break them down and write sub-topics under each of them. You may also connect personal experiences or stories that have been recounted during the research with the topics they seem to correspond with.

Try to prioritize the topics that are emerging based on the number of times they have been voiced during your research, and how often they are repeated. The ones that crop up more often are probably a higher priority for the migrant community members you have interacted with, and deserve prioritization within the content as well.

Look at all the materials and information you have generated through the various research exercises that you have undertaken through the activities contained in this chapter.

Here is a research outcome template you can use to organize all this information in a structured way, so as to inform the design of your radio programme. Use this template to collate, synthesize and understand your research data.

Research	Outcome	Further research
Key audience or community to address	Internal migrant women, 17-30 years old, unskilled, uneducated	Is there a secondary audience?
Key issues and themes	Lack of appropriate shelter and toilet and sanitation facilities Sexual abuse Low wages and non-payment by employers No ration facilities No day care facility for infant children	Any other linked themes or sub-themes?
Information/learning needs of target community	Rights of migrants Information on how to get identity cards like the Adhaar card made Networking strategies to bolster negotiation capacity Learning from coping practices of other peers	How much do communities know about the policies for migrants? There may be other policies not necessarily labelled as policies for migrants but that are applicable for migrants and can be used to enable securing their rights.
Opinions, community wishes voiced/ expectations for change	Police should be more sensitive Schools need to be sensitive to needs of migrant children and must admit them	Any success stories of resistance or negotiation?
Rules, laws, regulations, policies, schemes related to the issue being implemented or not implemented in the area	Workmen's Compensation Act (1923) Payment of Wages Act (1936) Minimum Wages Act (1948) Immoral Traffic (Prevention) Act (1956) Contract Labour (Regulation and Abolition) Act (1970) Bonded Labour System (Abolition) Act (1976) Equal Remuneration Act (1976) Inter-State Migrant Workmen (Regulation of Employment and Conditions of Service) Act (1979) Child Labour (Prohibition and Regulation) Act (1986) Building and Other Construction Workers (Regulation of Employment and Conditions of Service) Act (1996) Unorganised Workers Social Security Act (2008) Criminal Law (Amendment) Act 2013	Understanding what is currently being implemented in the area
Other stakeholders working with migrants in the area	NGO DISHA, Ajeevika Programme[1]	

5

Designing CR content on migration

Strategies and techniques for designing CR content that addresses migrants

"'Many migrant workers do not have the time or money to afford visiting internet shops because most of them live in factory or plantation compounds and don't leave very often," station manager Ko Naw Kham told Mizzima Business Weekly in an email.

"Radio is a very easy way to get information," he said. "Many migrant workers listen to the radio on their mobile phones while they are working.'"

– From a report on the closure of MAP Community Radio (Migrant Community Radio) in Mae Sot, Thailand, by mizzima.com

OBJECTIVES AND KEY LEARNINGS

Now that we have learnt about the process of investigating the communication and information needs of the migrant populations in your CR's area, it is time to buckle down to the task of actually developing the radio content that will address these populations. To do this, you will have to keep in mind several factors, ranging from the language that this content will go out in to the process of actually recording and producing the programme itself. Perhaps most importantly, you will need to decide whether the CR station needs to adopt any specific processes to encourage migrant populations to be active participants in the CR's decision-making and content-development procedures.

Your CR station can only be said to have successfully engaged with migrant communities in your area if they feel as at home interacting with the station as any of the indigenous communities in the area, and feel the same sense of ownership. Every migrant community member should be able to listen to the station, and participate in programmes with the secure knowledge that he or she will receive the same respect, treatment and airtime as anyone else within the listenership, and that his or her voice, culture and ideas will be reflected in that content with equal fairness.

After going through this chapter, you will understand:

- The concept of social inclusion as a framework for content addressing migrants.
- Processes to better engage with migrant communities on programme design and production.
- Content and series design for programming that addresses migrants and migrant issues (including innovative approaches with formats).
- Partnerships with other stakeholders to improve the impact and reception of these programmes within the migrant community.

A. SOCIAL INCLUSION OF MIGRANTS AS A FRAMEWORK FOR CONTENT

As we have seen in previous chapters, there are many factors that place migrants at a disadvantage within social structures, and that contribute to their marginalization. But the issues are so large, and have so many ramifications, that CR stations are often at a loss as to where to start addressing the issues.

As a CR station, it is good to remember that the primary purpose of any content that we develop to address migrants has to focus on their social inclusion: migrants must be integrated into the communities that they have moved to, so that they are treated fairly and equally by other members of that society. At the same time, this must not be at the cost of their own cultural, ethnic and linguistic identities.

In its publication *Social Inclusion of Internal Migrants in India* (2013), UNESCO has developed a 10-point framework that identifies the areas that contribute to the social inclusion of internal migrants. This is a useful starting point for us to look at areas that could be addressed by the content that we develop.

The 10 points are:

Registration and identity

As we have seen in Chapter II, not having identity papers or any proof of residence prevents migrants from accessing social benefits and rights, or even just being counted as members of the local population. Helping migrants access such documents or advocating for processes that will provide such documents to migrant communities can be a core focus for content on CR. Many organizations have taken steps to provide such identity documents for migrants, and being able to highlight such organizations and build partnerships with such agencies could also play a part in this.

Political and civic inclusion

The lack of identity papers, combined with their marginalization in destination areas, means that most migrants lack effective political agency in their destination areas. Many migrants actively return to their home villages and towns during elections, but do not vote in their destination areas, where they spend most of their time. CR programmes can focus on ways and means to increase the civic participation of migrants. Many cities are now working on citizen's charters and regulations related to time-bound provision of services to citizens, and migrants are as much citizens of those areas as anybody else around them. Making a case for migrants to be included in such provisions should also be a focus area for CR content, like the New Delhi Municipal Corporation Citizens Charter, available at: http://www.ndmc.gov.in/AboutNDMC/user_CitizenCharter.aspx[12]

12 UNESCO (2011), p. 54.

Labour market inclusion

As most migrants work in the informal sector, they are subject to unfair labour practices. Coupled with poverty, illiteracy and other challenges, this means that labour norms are flouted by their employers with impunity. Many agencies, governmental and otherwise, have embarked on skill-building processes that address migrants in order to improve their employability and offer them a chance to compete for better jobs. Simultaneously, there are initiatives that are contributing to the formalization of these informal employment sectors. Both deserve to be highlighted in CR programming, to create awareness and access among migrants.

Legal aid and dispute resolution

Though often subject to unfair labour practices, their circumstances prevent migrants from accessing legal redress to protect themselves and their rights. Often, employers use their services, but do not pay them. This is compounded by the fact that migrants constitute a fragmented workforce, and are often unable to unionize. Developing fora for legal consultation and the provision of legal advice for migrants through our CR stations would be an excellent step towards ensuring that migrants can access their rights.

Inclusion of women internal migrants

Migrant women, as we have seen in Chapter II, are especially vulnerable to exploitation and abuse: a fact compounded by the fact that they are often even more educationally and economically disadvantaged than their male counterparts. Highlighting processes that ensure the registration of female migrants, creating awareness regarding safety from possible abuse and developing fora in which they can express themselves freely and discuss issues specific to women migrants could be important foci for CR content addressing migrants.

Inclusion through access to food

Though the Indian Public Distribution System (PDS) provides subsidized food to all disadvantaged sections of society, this is only provided against proof of residence and identity and is not transferable. As a result, many migrant families have PDS access at their source areas, but cannot access subsidized food at their destination areas and often face acute food scarcity. They do not earn enough to be able to buy food in the open market. The case is the same where access to cooking fuel (kerosene or LPG) is concerned. It is important to advocate for the creation of processes that address this food scarcity, whether this be through the development of local community kitchens, or through registration processes that allow migrants to access subsidized rations in their destination areas.

Inclusion through housing

Migrants, by virtue of their lack of identity and residence documents, are relegated to slums and unauthorized colonies in urban areas, often without adequate access to water and sanitation facilities. Though some municipalities have developed shelters for the poor, these often discriminate against migrants, and are not effective long-term solutions to the issue of better, subsidized housing. Seasonal migrants, as opposed to long-term migrants, are even more disadvantaged in this respect. Advocating for better quality employer-provided housing, affordable rent or action on this count by civic authorities are important action areas for CR stations.

Educational inclusion

Migrants, especially seasonal migrants, often take their children along as they move from place to place. Unfortunately, this means that the children do not study consistently in school, and their education is severely affected even though subsidized education is available. As they grow up, this lack of education contributes to deepening the vicious cycle of poverty and exclusion that they are trapped within. The development of crèche facilities and worksite education could go a long way towards addressing this issue, and CR stations can play an important role in advocating for better educational facilities for migrant children. They can also address migrant children with learning-based content.

Creating transfer certificates for migrant children [13]

Kendriya Vidyalaya Sangathan (KVS) is an autonomous organization under the Ministry of Human Resource Development, Government of India. The KVS administers its schemes through 25 regional offices and 1094 Kendriya Vidyalayas, including those 3 outside of India. Each Kendriya Vidyalaya has its Vidyalaya Management Committee headed by a senior officer from defence, the civil services or an educationist. All the Kendriya Vidyalayas are affiliated to the Central Board of Secondary Education (CBSE), Delhi.

Policies for Kendriya Vidyalaya Sangthan are framed through its Board of Governors headed by the Minister for Human Resource Development. The Commissioner, Kendriya Vidyalaya Sangathan is the executive head of the organisation.

As per the citizen's charter of the Kendriya Vidyalaya Sangathan, on transfer of a parent, admission of a student studying in a Kendriya Vidyalaya is allowed at any time during the session.

Such a methodology can be adopted by all government educational institutions so that children of all migrants and not just those in government service have the facility to continue their education uninterrupted when they move from one place to another.

Public health inclusion

Beyond the dangerous and risky sectors that migrants are often employed in - construction or quarrying, for example - their lack of access to adequate nutrition, and other social factors such as loneliness and being away from their families expose them to additional risks. Migrants have a tenfold higher rate of HIV incidence than other communities. Lack of access to birth facilities and poor maternity management as a result of frequent shifts of location also expose migrant women to further risk, contributing to high maternal and infant mortality within migrant communities. CR could play an important part in creating awareness among these communities on various health issues, as well as in connecting them with medical assistance or advice.

13 Citizen's Charter of the Kendriya Vidyalaya Sangathan: http://kvsangathan.nic.in (Accessed on 5 February 2015).

New Delhi Office
Cluster Office for Bangladesh, Bhutan, India, Maldives, Nepal and Sri Lanka
United Nations Educational, Scientific and Cultural Organization

Financial inclusion

Lack of identity-based access to banking systems means that most migrants depend on informal money transfer systems like *hawala* to transfer money back to relatives in their source areas. This not only increases the cost of money transfers, but also exposes these funds to misuse, theft and loss without chance of redress. Building awareness about ICT-based mechanisms like mobile phone-based money transfers, or connecting migrants with banking services specifically designed to service their interests could be key ways in which CR stations could assist migrants.

B. DEVELOPING CONTENT FOR MIGRANTS

Now that we have some idea of the directions and themes we can engage in to develop content addressing migrants, it is time to examine how we can structure and present these programmes so that we do justice to the themes, and so migrant communities in our locality benefit.

Let's look at some of the issues governing our development of content for migrant communities.

The CR policy guidelines and the AIR Broadcast Code

CR stations are already governed by the CR policy guidelines and the All India Radio code of conduct, which together lay out several dos and don'ts regarding the content that the CRS is expected to air. Some of the ones we need to remember in light of our current discussion are:

a. CR programmes must be in the local language and dialects.

b. The CR station must ensure that no programme contains anything that:

   i. Contains attacks on religions or communities, words contemptuous of religious groups or promotes communal discontent or disharmony.

   ii. Criticizes, maligns or slanders any individual or certain groups, or segments of the social, public and moral life of the country.

   iii. Denigrates women or children.

   iv. Perpetuates hatred against any person or group on the basis of ethnicity, nationality, race, gender, sexual orientation, religion, or physical or mental disability.

It should be obvious that these regulations are intended in spirit to promote understanding, stop discrimination, and allow everyone within your listener population to feel comfortable knowing their

linguistic and ethnic identities will be respected. This is the core that will underpin all our programming, and the touchstone that you should use to evaluate whether the CRS is performing its function of providing a local medium of communication for all its community members.

Mainstreaming vs. dedicated programming

When developing programming for marginalized communities, CR stations often face a conundrum they are unable to resolve: should they be working toward integrating these communities into the mainstream, by discussing their issues within the primary programming that they broadcast? Or should they make community-specific programming, designed to specifically address the communities in question?

Towards linguistic diversity

Brahmaputra Community Radio Station (BCRS), situated in Dibrugarh, Assam, is one of the comparatively few stations in the north-east of India. Picturesquely situated on the banks of the Brahmaputra River, the station was set up by the Centre for North East Studies and Policy Research (C-NES) with support from UNICEF India.

Dibrugarh is one of the key commercial centres of the state of Assam, and home to diverse populations: it not only has a large population of ethnic Assamese people, it is also home to the Sadri-speaking tea tribes who work on the local tea plantations, the Bhojpuri-speaking population that lives on the riverine islands or chapories, and members of the Mising and Boro tribes, who live on the mainland and on the chapories.

When the initial groundwork for the station was taking place in 2009, members of the team conducted a formative research and communication needs process. The process threw up the linguistic diversity of the area. The team was immediately faced with a dilemma: should it broadcast in Assamese (which almost everyone understood), or in each of the languages? The BCRS team consulted a variety of stakeholders: the potential listener communities, other organizations working in the area, the district administration and academics from Dibrugarh University.

The consultative process led them to a conclusive decision: if the station wanted to live up to its objective of defending and preserving the cultural and linguistic traditions of the area, it would have to broadcast in all the languages and dialects spoken in the area.

Accordingly, the team designed a process whereby it would include volunteers and trainees from each of the communities, so that they could generate programmes in the relevant languages, and the team eventually had volunteer reporters from the Sadri (tea tribe) community, the Assamese community, the Boro and Mising communities, and the Bhojpuri (chapori) community. Programme development was also scheduled in all five languages, and production and review work carried out in all the languages in parallel.

Though it has been a continuous challenge to keep a stream of volunteers from each community going - there have been patches of time when BCRS has struggled to have representation from the Boro and Mising communities in particular – the station continues to schedule the broadcast of existing programmes in these languages despite such gaps, to ensure a continuous stream of programmes in all of the languages.

The answer is a little bit of both. While the CR station needs to develop programming that mainstreams the issues of marginalized populations and brings recognition within the broader community of issues specific to these sub-communities, there should also be some programming that addresses (or is primarily accessible to) only members of that sub-community. This ensures that some of the issues specific to the marginalized community are dealt with in adequate detail, so that this community feels comfortable in knowing that there are spaces within the on-air broadcast over which they have ownership.

For example, the CRS may air a phone-in programme that talks about general legal aid issues, with callers consulting an expert over the air. Such a programme could answer queries from all community members. However, it is unlikely to be able to respond adequately to issues such as labour disputes exclusively faced by migrants. It might make sense to have a separate programme that addresses some of the legal issues faced by migrants alone, so that these issues receive adequate airtime.

Linguistic considerations

We have already noted that the CR guidelines already talk about language- and dialect-appropriate content on CR stations. While CR stations do try to develop local language content, most of them tend to understand this responsibility as developing content in the primary local language: if there is more than one dialect or language used within their listenership areas, they tend to focus on the language that is understood the most widely.

Unfortunately this does not fulfil the basic mandate of the CR station. In many areas, there are sizeable populations that speak a different language or dialect: this is especially true of areas where there are large migrant populations. The CR station, therefore, must attempt to create language/dialect programming in all the languages or dialects in use within its listenership area. This may be challenging from a production point of view, but – as we will see in the next point – not impossible if there is true community engagement.

Participatory and representative content development

It is only possible to address both considerations mentioned above if the station's foundation is based on a truly transparent, representative and participatory bedrock. The CRS's make up and guidance should be provided by a body that has representatives from every sub-community within its listenership area, no matter how big or small. Only this will ensure that the issues and concerns of all these communities are adequately reflected in the functioning of the station. Additionally, the content should be developed by volunteers from each of the sub-communities, who will have the best understanding of these concerns, as well as the ability to articulate them effectively in the language understood by the members of their sub-communities.

With respect to migrant communities, this means that the station will have to undertake an exercise to equip members of these communities with the technical and thematic comprehension skills required to develop and produce radio programmes and broadcast

The process of building a relationship with any community is a time-consuming process, and more so when the community in question is already wary of the animosity of other local populations, and the barriers caused by ethnic and linguistic differences. Don't assume that it will be possible to create programmes with the migrant communities in the area from day one. In all likelihood, you will have to start the process off gently, with community conversations or listening sessions, where you can narrowcast existing programmes even if they have not been designed for migrants. It is only after several such sessions - when the CR team becomes a more familiar sight in the settlement - that you can begin to broach the topic of engaging with volunteers from within the community, who will then become a part of the CR team. It may also help to invite community members to the CR station, and to arrange to physically bring them to the station and drop them back home.

The process of training volunteers from more marginalized communities is also a longer, more drawn-out process, since their exposure to media and technology, as well as their literacy and education levels, is likely to be much lower than the norm for your area.

Expect to spend several months building a rapport with the migrants in your area, and a much longer duration in imparting technical and thematic skills and understanding to any volunteers from the migrant communities.

them. It also means that these individuals will be the driving force behind developing content that is specific to those migrant communities, and for ensuring that those communities' concerns are sufficiently represented within the broader programming.

Another aspect of participation is the participation of audiences in the programming itself. This may happen in terms of individuals from the migrant community being recorded in the studio or in the field, or in terms of community members using phones to call into programmes to express their thoughts or queries (see also Sections C and D).

C. INNOVATIVE FORMATS AND PROGRAMME ELEMENTS

It is also important to consider whether there are specific programme elements that we can use within content that addresses migrants in order to increase the programme's efficacy.

Our examination of these elements must start from the understanding that the community radio station and its programming will be one of the few key outlets for migrant community members to be able to talk about themselves, their issues and their concerns. Migrant communities, as we have seen in Chapter III, are particularly voice-poor, and bereft of opportunities to openly express themselves. It is therefore up to the CRS to establish itself as the platform of choice for migrant communities to interact, engage with and discuss these issues and concerns amongst themselves.

With this perspective in mind, experience suggests that there are a few elements that work especially well:

The use of storytelling formats and drama

Stations addressing large migrant communities have reported that programmes that offer opportunities for migrants to tell their own life experiences and experiences of migration are particularly well received.

These programmes could range from:

a. **Simple radio talks** in which the actual migrant speaks about his or her own experience in the first person.

b. **Dramatized monologues** in which the migrant story is enacted by a voice-actor, and the story is told in the first person, and possibly augmented by dramatized interludes that illustrate portions of the story being recounted. For example: the programme opens with the 'migrant' (played by an actor) recounting his or her experiences. At a point after the first few minutes, when the 'migrant' reaches a particular point where he/she is describing a specific incident, the incident is dramatized and played by several actors, like a regular radio drama. At the end of the incident, the narrator 'migrant' voice comes on again to continue the story.

c. **Full scale radio dramas**, where the entire story - based on real life incidents and experiences researched beforehand with migrant communities – plays out as a stand-alone or (episodic) multi-part drama.

Anecdotal evidence of listener response to such programmes suggests that the very act of being able to tell one's story is a hugely liberating experience for migrant communities. Simultaneously, the act of listening to the stories of other migrants like oneself is a hugely empathetic act that forges new community bonds and establishes a linkage between migrants who otherwise may not be able to meet in person.

As a subsidiary effect, the recounting of personal experience has a powerful experiential learning component for other migrant listeners, who often extract relevant travel, situational and cultural hints from each other's stories.

On another note, many Indian communities – and especially those in rural India – have extensive traditions of storytelling and performance art. As a result, one of the most easily comprehensible formats in terms of its accessibility for migrant communities is radio drama-based programming. Information and awareness-building messaging built into dramatic storylines – skits, one-act dramas or

even episodic serial drama – can do more to communicate issues around health, safe migration or rights than programming that uses discussion- or interview-based presentations.

Using live programming with phone-ins and offline voice messaging services

Another important component in migrant-responsive programming by CR stations is the use of phone-in components in such programmes. Phone-in programmes allow listeners to call in to a live studio phone line, and speak to the presenters of the show, or a guest/expert in the studio, or just express one's ideas and opinions.

As recounted earlier, individual migrants feel a powerful sense of disconnection from their fellows, especially in light of their being in a somewhat alien cultural and linguistic environment in the destination areas they have migrated to. This is exacerbated by the often hostile response from the locals, as well as the exploitative conditions. The phone-in programmes provide a community platform for self-expression and reconnection that many migrants greatly cherish and appreciate.

At a practical level, phone-in components can be added to almost any programme format of one's choice, whether it is a magazine format, a studio discussion, or even a radio drama. All it takes is for the announcer to signal the upcoming phone-in segment throughout the programme with repeated announcements of the studio number and the upcoming phone-in segment.

An important consideration with regard to migrant communities is that they may not always be available as per the daily schedules followed by other communities in the area: migrants are often engaged in shift-based work (on construction sites, say, or as security guards on night duty), and are therefore only in a position to use their phones to call in at odd hours. It is therefore also useful to have a phone-in recording system that can be accessed by callers around the clock. Callers can then leave their messages, feedback or comments on programmes at a time of their choosing. This can then be compiled for inclusion in programming at a later time.

Phone-in segments can often be tricky: often, after the segment is thrown open for calls, you may simply not receive any calls for the first several minutes, and sometimes none at all. It is a good idea for the programme presenter to be prepared with alternate issues to talk about, so that he or she is not at a loss if no call comes in. If there is a guest in the studio, the presenter should be prepared with additional points for discussion with the guest.

The importance of modular formats for migrant programming

Migrants also often find themselves unable to follow broadcast programming regularly, with dedicated times of day when they listen to programmes. This is mostly because of the unpredictable pattern of their own lives, since many migrants undertake contract labour, and have to find fresh work opportunities on a regular basis. This does not leave them with regular segments of leisure time to be spent on listening to radio programming.

It is easy to see that this means working with multi-episode programme series for migrant audiences can be quite a hit-and-miss affair, with many audience members only intermittently able to catch the programme. Typically, listeners from such communities may end up listening to a quarter or less of all the programmes in the series. As a result, series in which each successive episode is referential to prior episodes quickly become incomprehensible, as migrant listeners lose several of the strands of information with each programme they miss.

It is for this reason that programmes for migrants are best designed as stand-alone or episodic programmes, with individual episodes being self-contained and independent of the others in the series. This allows migrant listeners to listen to individual programmes without losing track of what is being communicated. (This also has implications in terms of the mobility of migrant populations, where such populations move between source and destination areas (for a discussion of mobility-related challenges, see Chapter VI).

Using content that recalls the migrant communities' source areas

Most migrants have a strong sense of nostalgia for the sounds, culture and people from the areas they originally called home. This can be used creatively to draw migrants into the CR station's fold.

In addition to using the language or dialect that the migrant community in your CR station's area uses, the station can develop programmes that incorporate songs, voices and references to the

culture, events and history of the source area they come from. This will not only appeal to the migrants' nostalgia for their homes, it will also provide a reassuringly familiar environment within which additional messages can be couched. We all feel more comfortable learning from the people we know, and this approach is often appealing enough to prompt migrants to respond to the station and its programming.

D. SOME KEY CONSIDERATIONS WHILE RECORDING PROGRAMMES WITH MIGRANTS

Over and above considerations regarding appropriate programming formats for migrant audiences, there are also some key concepts to note with regard to the actual process of recording and producing programmes for migrants.

The importance of having volunteers from migrant communities

As a CR station, you already understand the importance of having a team that is representative of the various ethnic, linguistic and social groups and sub-communities in your area. It is important for the CRS to be seen as representative of all the sub-communities, rather than be seen as 'owned' by the largest sub-community in the area.

At a practical level, though, it is important to realize that it takes someone from the sub-community to actually understand the issues and concerns of that group, and articulate them well. Anyone from any of the other sub-communities would be an outsider, and unable to understand the full ramifications of a given issue within the group in question.

This is especially true of marginalized populations like migrants: very often, only somebody who is a migrant himself or herself will be able to access community members properly, in the sense of being able to have in-depth conversations with them regarding their issues or experiences. It is therefore vital that you have members of the community as trained volunteers within the CR station, and that they are able to handle recording and production responsibilities.

Making special provisions for recording timings

Again, it is often a significant challenge to be able to record programmes with members of migrant communities, since there is usually no standard time of day when you can access the community. Most migrants are likely to be employed in jobs for which the timings are quite erratic, and they may not be available when other groups within the larger community may be free.

Recording programmes with migrants therefore requires the dedication of studio, equipment and production time in quite a distinct fashion: it will usually not be possible to club these recordings together with other ongoing production processes at the station or in the field. Pre-recorded programming in the field may mean more visits to the community than your station usually anticipates for a programme of a given length. Similarly, it may be challenging to invite members of the community to the studio, not only because of availability issues, but also because the community members may be too nervous or shy, or just not able to afford the back and forth costs of local transport. In many cases, you will find that much of this programme will be recorded on-site, in the field.

It is therefore wise to plan these programmes somewhat differently, in terms of the anticipated expenses and the time it may require to produce the programme. Budget for up to 30 percent more time on the production, and at least 25 percent more lead time for the production when planning the production and broadcast schedule. This means that if your standard pre-produced programme takes four days to produce, you should anticipate that programmes involving hard-to-access communities like migrants may take at least an additional day to record and edit.

Making special provisions for working with migrant women and children

Given the issues with accessing members of the migrant community in general, it is likely that you will face significantly greater challenges in accessing women and children within those communities. It is vital that you do address women and children within these communities, though, since they constitute an even more marginalized sub-group

than the men in the community, and are at even greater risk of exploitation and abuse.

It follows that having just men from the community within the CR team will not be enough, as they will not be privy to discussing some of the key issues that the women in the community may face: health or reproductive issues, for instance, or the abuse that they may be subject to. The CR team will therefore have to involve both men and women from the migrant communities, and build production skills in migrants of both genders. If we do not do that, we may miss out on accessing a significant proportion of an already reclusive population, and the CR station cannot fulfil its core purpose.

The importance of an ethical approach to content development

There are also some important considerations in terms of being sensitive to the disadvantaged position of migrant populations, and especially to the circumstances faced by the women and children within the community. We therefore need to set some rules regarding the process of interaction that we will follow, as well as how we judge the best interests of the community and its members.

In the previous chapter, you saw that as researchers, we need to establish a code of ethics for how we interact and use the information provided by the community. The same code of ethics extends to our production-related activities. We therefore need to keep the following points in mind when producing content with and for migrant communities:

a. **Informed consent:** when your team records with any member of the migrant community, you must make it clear that the their voice and what they are sharing is being recorded for the purpose of a broadcast radio programme, and that this will be heard by other people within and outside their community over the radio service provided by the CR. The community member being recorded should ideally provide specific consent for this, with a full understanding of what he or she is being requested to do.

b. **Respecting people's right to privacy:** if the person you are requesting for an interview or participation in a discussion refuses, you may try to explain the need for him or her to speak out and express himself or herself, but you must ultimately respect his or her refusal. People have the right to privacy, and as a CR station you do not have the right to coerce anyone to speak.

c. **Confidentiality, anonymity and risk of harm:** the information or experiences that are being shared with you may involve material of a sensitive nature. Since many marginalized groups are subject to exploitation, abuse, unfair labour practices and social ostracism, some of these revelations or comments are likely to rile people or communities in positions of power, or even other people within the speaker's own community. As a CR station, it is your duty to preserve the anonymity of the speaker if this is requested, and to protect them from any reprisals or retaliation as a result of speaking out.

For a further discussion on ethics and the need for an ethical code within the station, see Chapter VII.

There is a delicate trade-off between preserving anonymity, being able to verify facts, and unwittingly making unjustified accusations and allegations. Community interactions are often very polarized and politicized, and there are many vested interests in perpetuating certain attitudes, practices and power balances, especially in the case of migrant populations, which are easily taken advantage of for the reasons we have explored previously.

In the interests of being able to articulate legitimate grouses and concerns, and highlight nefarious exploitation of migrant communities, the CRS must be careful to check its facts and information, especially if the person giving the information desires to be anonymous. It would damage the credibility of the station to make allegations based solely on the testimony of one or two individuals in the absence of cross verification against other facts.At the same time, it is almost impossible to verify allegations of the sexual abuse of women migrants, or of illegal employment or abuse of migrant children. The station team will have to use its judgement, its relationship with the local administration, and its ability to countercheck with a variety of other stakeholders and community sources in order to be able to take a clear-headed decision on these matters.

E. JAB CHALE SHEHAR KI ORE: PROMOTING SAFE MIGRATION THROUGH RADIO

The *Jab Chale Shehar Ki Ore* ('Towards the City') radio programme was broadcasted on All India Radio FM Gold stations in Delhi and Mumbai, and the All India Radio medium wave station in Najibabad, Uttarakhand, between 2007 and 2009.

Developed and produced by Ideosync Media Combine, an Indian NGO working on communication for social change issues, in partnership with Equal Access, an international NGO working on radio for development, the series was developed as part of the Ford Foundation supported New Voices initiative.

The series was based around the concept of safe migration: that is, the concept that migrants should make an informed choice when they choose to migrate, and must be well-prepared with information about their destination, and networks of support when they make the shift. The concept was prompted by Ideosync's previous work with community radio and communities in Uttarakhand, while helping to set up the CR stations Henval Vani in Chamba, Tehri Garhwal, and Mandaakini Ki Awaaz in Bhanaj, Rudraprayag.

Though not a CR programme in the sense discussed in this chapter, a number of principal elements of both the programmes were produced by the two Uttarakhand CR stations, neither of which was yet on air at that point. Designed as a 52 episode x 25 minute magazine show for migrants from Uttarakhand to Delhi and Mumbai, the series had a number of different elements. Ideosync produced the primary drama segment and some of the key interviews and information segments. Henval Vani and Mandaakini Ki Awaaz produced the vox pop sections, the community commentary sections and collected the messages that went on the show. Ideosync also trained individuals within the Uttarakhandi migrant communities in Delhi and Mumbai to record audio on portable digital recording units, which were left with these individuals for the duration of the programme. These migrant-reporters recorded messages from the migrants, as well as feedback for the show.

By broadcasting the show in destination and source areas simultaneously, the programme was heard by migrants travelling

back and forth, and also by the migrants in the city and their relatives in the villages of Uttarakhand; a design that prompted a common understanding of the issues and offered opportunities for connections between the source and destination communities.

Structurally, the show had several unique elements designed to promote the idea of safe migration:

- **Drama:** the principal drama segment told the story of a young Uttarakhandi migrant who decides to leave his home and family to seek better income and a livelihood in Delhi (and later, Mumbai). His experiences as a naïve migrant, and his misadventures as he attempts to establish himself in the city form the dramatic core of the story. The story itself was derived from an extensive formative research process, and was an amalgamation of a variety of experiences shared by community members.

- **Bhaijee Se Poocho (Ask Bhaijee):** 'Bhaijee' is a respectful term for an older brother, but is a generic term for anyone older and wiser than oneself. The Bhaijee in this segment was played by an actor, who converses with the presenters of the show to give several helpful hints about how to prepare before one moves to the city, and the perils that one must avoid. Bhaijee's tips were tied closely to the drama story and the hero's trajectory throughout the drama.

- **Sandesh (Messages):** the formative research revealed that one of the principal challenges that Uttarakhandi migrants faced was of communicating with their relatives back home, and vice-versa. At that point in time, mobile telephony was not as widespread as it later became. The Sandesh segment addressed this by recording messages from the migrants to their relatives back home, and by recording messages from the people back home to their migrant family members in the city. Listening to the programme meant that one often heard the voice of family members one had not seen for a considerable period of time, and built a connection with the programme. Messages were recorded by the migrant reporters and the CR stations, and were also recorded over the phone by Ideosync, in response to missed calls made to a dedicated phone number.

- **Quiz:** the show also had a quiz segment, in which listeners were asked questions based on the information content of the show, or the events in the drama segment. Answers were sms-ed or emailed to the show, and winners received good quality travel bags as prizes; a valued commodity for migrants who were often not well-off enough to afford better quality bags. Winners were announced on air a few shows after a specific question was posed, so that answers could be compiled and a winner selected.

The elements in the show were carefully designed to promote interactions and connections between the listeners and the show, and an exchange of information between those who had migrated and those who were considering it. The show did not place any value judgements on migration, treating it as the fundamental right it is.

The show was very popular while it was broadcast, and requests for a continuation of the programme continued to pour in for several months after the show came to an end.

The Jab Chale Shehar Ki Ore series can be accessed on the resource DVD accompanying this manual, which also carries several other programmes and resources on internal migration.

Parampara

6 Content and the challenge of migrant mobility

Strategies for CR engagement with mobile migrant populations

'The land flourished because it was fed from so many sources — because it was nourished by so many cultures and traditions and peoples.'

– Lyndon B. Johnson

OBJECTIVES AND KEY LEARNINGS

One of the key issues with addressing migrant populations is that they tend to be diffuse, and that migrant communities do not remain static: individual members of the migrant population tend to come and go, some to return after a period of time, and others to never rejoin your community of listeners. This poses some additional challenges to content design, which we will discuss in this chapter.

After going through this chapter, you will understand:

- The challenges of addressing unstable and non-static listener populations.
- Using source-and-destination-based approaches to programming.
- Leveraging information and communication technologies (ICTs) to expand your station's reach and penetration.
- Creating networks and partnerships to support engagement with migrant listener populations.

A. THE CHALLENGES OF SUSTAINED ADDRESSABILITY

When we create content for a communication for social change intervention, and assuming the medium is already decided, we typically try to estimate three quantities as part of the planning process:

- The quantum of information that needs to be passed on to the audience being addressed.
- The rate at which this needs to be disseminated for optimum comprehension.
- The rate at which feedback can be incorporated in order to make course-corrections in the content.

However, this entire process tends to assume that the listener/viewer audience itself is relatively stable, and that it can be addressed repeatedly over a period of time. Most populations, on average, tend to be relatively stable, in that a large proportion of individuals

within the community tend to remain within the population for an extended duration. Accordingly, it is fairly easy to estimate the quantities noted above.

Migrant populations, on the other hand, are not static: individuals tend to move into and out of the population all the time, based on the availability of work or facilities. and the overall population numbers themselves are often not stable, often waxing and waning significantly. Even the proportion of men to women within the population often shifts dramatically over the short term. For example, in Western Uttar Pradesh, the brick kilns operate only during a few months in the autumn. At this time, the migrants working in the kilns, who come from East Uttar Pradesh, Jharkhand and Bihar, are found in dense populations living in and around the kilns themselves. But when December comes, the same populations return home, and within a fortnight, the vicinities of the kilns are deserted. Similarly, large numbers of people move during harvest time to be farm labourers on large farms in states with large farming industries like Uttar Pradesh, Maharashtra and Tamil Nadu, and return home after the harvest season ends.

This poses a special challenge for a CR station, since it precludes being able to address individual migrants in the medium- or long-term through their broadcast programmes. As a result, we need to be able to design our programme content in a different way, in order to maximize the value that a migrant listenership can draw from it.

B. ADDRESSING MOBILITY-RELATED PROGRAMMING CHALLENGES

We can broadly divide our response to the challenges posed by the extreme mobility of migrant populations into two categories of approaches: those that use specific content design or partnership-based approaches to sustain addressability, and those that leverage other information and communication technologies (ICTs) to solve the issue of continued contact. Let's examine these approaches in more detail.

Content design and partnership-/outreach-based approaches

a. Short form, episodic or stand-alone programmes

One way to approach the challenge of addressing migrant populations in a sustained manner is to design short form programmes and stand-alone programmes rather than extended series-based programming.

Series programmes rely on the repeated iteration of linked issues, and are based on the way that human cognition generally works to understand unfamiliar issues: all of us understand information better if it is provided in the form of a slow outward spiral of information that revisits previously learned concepts while adding fresh layers of knowledge. But series programming – especially serial drama – requires the listener to have heard some of the previous programmes (if not all of them) to make sense of the later content, something that is a marked challenge if the population does not listen to the series in its entirety.

Standalone programmes, or episodic series – in which individual programmes follow a particular structural pattern or format, but are self-contained modules with no direct linkage between episodes – often serve better in these situations. There is no expectation that migrant listeners need to hear every episode, but if they do, that adds more value.

It makes sense, therefore, to examine the content that needs to be incorporated, and visualize it as a series of self-contained information packages, as it were. Programmes on health, for example, could be divided thematically around episodes centring on individual ailments: each programme could describe the symptoms, diagnosis, testing and cure for a specific illness, rather than referencing other parts of the series that the migrant audience may not have heard.

b. Using narrowcast-based distribution

Another approach to dealing with mobile migrant populations is to include migrant outreach as a part of the station's narrowcasting activities. As you are aware, 'narrowcasting' refers to the process

of physically conducting group listening activities with community groups using portable playback units (laptops, cassette recorders, CD players), after which you can conduct short discussions with the listener group.

The experience of a number of community radio stations suggests that narrowcast-based interactions with migrant communities lead to a greater engagement with members of those communities. Many individuals within migrant communities are too poor to afford mobile instruments or radio sets, and are not used to the regularity and time-bound process of listening to broadcast radio programming. For such individuals, the more familiar process of listening to content in a group setting seems to approximate the sensation of a public performance, and a more culturally common and familiar way to consume entertainment and information. Responses and participation are correspondingly higher in such face-to-face interactions. Additionally, this creates the possibility of conducting gendered activities, with narrowcasts for all-men and all-women groups; thereby permitting more effective discussions around issues like reproductive health, sexuality and gender-based violence.

c. Using source-and-destination-based content approaches

Perhaps the most effective way to interact with migrant populations continuously on a specific theme is to design programming and content that will address the same populations and individuals at the source and destination areas. This is a challenging prospect, since CR stations are primarily local stations, designed to be heard over a smaller geographical area, and the migrant populations may be crossing the length or breadth of the country to come to the CR station's area.

There are two ways to deal with this challenge and create an effective source-and-destination content dissemination process:

i. **Coordinated content approaches:** if several CR stations in the source and destination areas for a particular community of migrants work together, they can develop a variety of content that discusses various aspects of a given issue: HIV, for instance, or

safer migration practices, or the importance of building migrant networks in destination areas. The programmes can then be identified as part of a common programme series or campaign, with a common branding. The result will be the creation of a pool of programmes that are identifiably part of a coordinated initiative. A pool of health programmes, for example, could be branded as content belonging to the 'Community Health Initiative', and all programmes produced under this initiative could be preceded by an announcement noting that the programme is presented as part of this initiative.

The coordination aspect will be enhanced if stations discuss and evolve common programme formats in advance – magazine shows, for example, or radio drama – so that the programme itself feels familiar in terms of its structure and presentation. The common structure and presentation can even extend to the level of common characters in the radio dramas presented, or by keeping the name, gender and presentation style for the key presenter of the programme at both ends. Listeners will feel a sense of continuity when listening to the programmes even if they leave one of the areas and arrive at the other.

ii. **Collaborative content approaches:** an alternate methodology is for stations in source and destination areas to actively collaborate in order to create a common programme or content, rather than a complementary set of programmes. Such a common programme could feature characters and presenters from both areas, and address the issues faced by migrants in a comprehensive manner, providing a continuous stream of information as they move between the two areas.

If collaborative programmes of this kind are also broadcast in tandem, with coordinated schedules, the listening experience can be seamless for migrants travelling between the two areas, and give the CR stations the chance to address the same populations without interruption. Being continuously exposed to the same programme in this sustained manner will also support enhanced awareness and comprehension of the issues and themes within the migrant populations addressed.

A collaborative content approach also provides the added value of bringing two sets of creative people together to brainstorm the best way to approach the content design. This often results in better and more insightful programmes than could have been achieved by either of the stations on its own.

It is important to note that source-and-destination approaches to content, whether coordinated or collaborative (or both) are predicated on:

- Correctly identifying the CR stations at the source and destination areas.

The Community Radio Consortium for Environment Protection (CRCEP)

Collaboration and coordination between CR stations

In response to the June 2013 disaster in Uttarakhand, where many lives were lost due to torrential rainfall and resultant landslides, a group of CR stations came together in October 2013 to explore how they could coordinate a response to similar disasters, and pre-emptively create awareness regarding environmental degradation in the state. The discussion was facilitated as part of Grassroots Mediascapes, a Ford Foundation-supported initiative being implemented by Ideosync Media Combine, a New Delhi-based communication for social change organization.

The six stations from Uttarakhand that participated in this discussion decided to identify themselves as a collective of CR stations working on environmental issues, and came to be called the Community Radio Consortium for Environment Protection or CRCEP. Through a series of trainings - in which the stations interacted with a variety of organizations and individuals working on environment and sustainable development issues - the group of stations began to evolve several programme series on issues ranging from disaster preparedness to sustainable development, global warming, and the social audit of development practices in Uttarakhand.

The programmes were made in Garhwali, Kumaoni and Hindi, depending on the specific areas and audiences for each station, and were developed in discussion with the other stations, so that the sub-themes that were being addressed were clear to all from the start.

All the programmes were preceded by announcements and opening presentations identifying the programmes as being produced under a common initiative. And all the produced programmes were coordinated and timed to go on air on 16 June 2014, the first anniversary of the Uttarakhand disaster. All the programmes were available to each of the other stations to re-broadcast, creating a large pool of common content for the CRCEP stations as a whole.

Though the programmes did not address migrants directly, the consortium approach strives to underline the value of coordinated and collaborative approaches to content development by CR stations, and the force multiplier effect that such collaborations can provide.

- A high degree of interaction, understanding and commonality of purpose between the stations at both ends.

Though common or similar languages at both source and destination ends can assist the process of coordination and/or collaboration between the stations, experience shows that this is not required, as long as CR station teams from both ends can interact with each other in a common language.

Using ICT-based approaches

Some initiatives have also experimented with solutions that address migrant mobility through a variety of information and communication technologies. Such ICTs are often deployed in parallel with the primary radio broadcasts, and can act as force multipliers by creating continuous access to the content as the migrants travel.

a. Using mobile telephony

The rapid increase in the usage of mobile phones presents an interesting opportunity to address migrant communities. Though many marginalized communities continue to remain too poor to purchase a mobile instrument, the downward spiral of prices

Conduct a short discussion activity with the migrant communities in your area to ascertain the following:

1. Where do they come from?
2. Is your area their final destination, or are they using it a staging point before they go somewhere else?
3. What is their primary language of communication?

You may get multiple responses to these queries. Try to estimate the composition by geography of the individuals who make up the migrant community in your area. If you talk to enough individuals, you will end up with a table that gives the person's name, age, sex, place of origin, and languages spoken.

Now look up the listing of current CR stations on air in the latest CR compendium published by the Ministry of Information and Broadcasting (the soft copy will be available on the Ministry's website at www.mib.nic.in if you do not have a copy already). Note down the stations that are in or closest to the sites that your migrant populations identify as their home towns or villages. These will be the stations you need to work with in order to create source/destination partnerships that will sustain your interaction with the migrants who come from those areas.

Build a table with the details you have collected so that you have a unified ready reckoner that provides a simple reference chart for you and your CR teammates to consult.

has meant that large numbers of individuals have been able to acquire an instrument for themselves. We can take advantage of this in two ways:

i. **Using on-demand content services:** in this approach, the broadcast content addressed towards migrant communities is simultaneously deployed over an interactive voice response system (IVRS). An IVRS is a computerized content storage system that can be accessed over a wired or cellular line by calling a dedicated phone number assigned to the service. Callers call the designated number whenever convenient, and are guided through a series of choices by a voice menu. Users then select their choice of what they want to listen to by pressing digits on the keypad of their phone instruments.

   Migrant communities can access the same number even when they are out of range of the CR station deploying the system, and therefore have continuous access to the same programme or programme series. If the IVRS is updated regularly with new programming, one can actually carry on listening to series-based programming without missing out on episodes. The fact that one can access the system at a time of one's choice is an additional bonus, since it also removes the dedication of time required to listen to broadcast programming. Finally, it also allows the user to listen to the same programme again if he or she chooses to, which may contribute to better comprehension of the content.

   IVRS services are provided by a variety of service providers (www.awaaz.de, www.mobilevaani.in) who offer packages based on the number of minutes of call time required or anticipated, and the complexity and volume of the content that needs to be deployed over the system.

ii. **Using peer-to-peer distribution:** the content produced by the CRS can also be distributed from instrument to instrument over short range data transfer features like Bluetooth that are commonly available on low cost mobile phones. This approach involves making the programmes available as digital files, commonly in the MP3 format, to any

Since phone calling involves the expense of money by the user, and marginalized populations are often too poor to spend money on the comparatively heavy usage such a system would involve, it is useful to deploy such systems in ways that do not cause a financial burden on the user. The use of **toll-free numbers** to access the IVRS, for example, is a good choice, since toll free numbers transfer the cost of the incoming call to the deployer instead of the user. Similarly, many such implementations use a **missed call/call-back facility**, where the user gives a missed call to the designated number, and receives a return call from the system, which is paid for by the deployer. Both options require careful planning when used by a CR station, since the CR station itself may be stressed financially by heavy usage of the system.

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Peer-to-peer distribution can be greatly encouraged by two simple actions:

1. Selecting the **key opinion leaders** within a specific group, and passing the content to them first.
2. Distributing the content to **key distribution points** like mobile phone repair shops, shops that load songs onto mobile phones, and shops that offer mobile recharges (many are all three).

Selecting key individuals within a community ensures that the content goes to the individuals who circulate most within the group, thereby maximizing the chances that the programme will be shared. The same kind of effect is provided by the distribution points noted above, which many individuals from the community are likely to cross through. Done correctly, such distributions spread the content exponentially through the community; a process known as **viral distribution** or **going viral**.

members of the community who can physically interact with the CRS team, either at the station itself or when the outreach team conducts a narrowcast or contact programme in a more accessible location. From then on, the programme file can be transferred from one phone instrument to another whenever two members of the community meet physically.

Like the IVRS methodology, this method also allows access to the programme whenever convenient to the listener, as well as repeated listening if the listener so desires.

b. Other ICT-based approaches

Though comparatively few approaches leveraging other communication technologies have been deployed in India, international experience suggests that many of these would be very useful in addressing the challenge of migrant mobility. Some of these approaches are:

i. **Internet streaming-based services:** many CR stations are already distributing their content over the internet as it broadcasts, a process known as streaming. Combined with mobile telephony, this means people outside the station's base listenership area can also listen to its content over internet-enabled mobile phones, or computer or tablet devices that are connected to the internet.

The process of setting up a streaming service is relatively easy, and primarily requires a dedicated internet connection, and sufficient internet bandwidth to allow multiple listeners to access the stream of audio data simultaneously. The bandwidth needs to be purchased from a service provider, and is a cost that needs to be planned for by the station beforehand.

However, it should be noted that internet connectivity is yet to reach large sections of the country: though mobile internet has improved this position somewhat, not all instruments can access the internet at sufficiently high speeds to allow a smooth audio listening experience. Data use also carries associated costs at the listener/user end, which is

an additional factor that may deter poor users from using the service. Some pilot experiments have addressed this by placing dedicated devices (computers, tablets) with prepaid bandwidth within populations, with a specific person given charge of maintaining and managing the device. This has allowed groups of listeners to form around these units, in a kind of remote narrowcast process. This kind of listener group allows communities that have moved away from the broadcast area to continue listening to the content.

ii. **Satellite radio-based services:** one of the key experiments in this respect has been conducted in Nepal by the Digital Broadcast Initiative, a process that was later extended to Nepali migrants in Delhi and Mumbai through the Desh Pardesh initiative.

The process used was twofold: one aspect of the initiative was to connect CRS across the country by placing satellite receivers at each station. Stations would then use the receiver at pre-agreed times to connect a common broadcast distributed over the satellite system to their own broadcasts. This allowed the same broadcast to be heard across source

and destination areas (see also the section on source-and-destination-based approaches earlier in this chapter).

The other aspect was to place the satellite radio units among listener communities in the source (Nepal) and destination (Delhi/Mumbai) areas. The listener groups were trained in tuning the sets, and were informed about the broadcast timings of the programmes being developed for them. Being a satellite broadcast, any receiver across the whole of South Asia could tune into the same broadcast. This allowed listener groups to listen to the same programme whether they were in Delhi, Mumbai, or Nepal, as long as they were close to one of the groups where the satellite receiver was placed.

It should be noted that this methodology has not been used to date to address internal migrants in India, and has been deployed primarily to address cross-border migration. It is a very expensive option, and calls for partnerships, coordination and the availability of a large number and quantum of resources, both financial and human.

Contact some technology service providers like Gramvaani and Awwaz.de (these are two examples; there are many more, and you should research them over the internet and by consulting fellow stations first).

Access the rate cards and understand the cost structures of at least three such service providers. Try to estimate how much it would cost under each of their systems to:

1. Set up the IVRS tree as per your requirements, including any audio content that you provide.
2. Pay for up to 300, 500 and 1,000 outgoing calls per month against calls to your missed call number.

Also find out whether they require any deposits against the booking of their service. Compose the results into a comparison chart, under the following headings:

S.No.	Service Provider Name	Cost of IVRS setup	Cost of call backs 300-500-10000	Remarks

Can you work out which service may be the most appropriate for your purpose, should you choose to install an IVRS-based system?

FINO
LUX
VENUS
FINO
FINO

7

Ethical concerns while addressing migrant populations

A code of ethics for inclusion and engagement of migrants by CR

Give me your tired, your poor
Your huddled masses yearning to breathe free
The wretched refuse of your teeming shore
Send these, the homeless, tempest-tost to me
I lift my lamp beside the golden door!'"

– Poet Emma Lazarus, 'The New Colossus', 1883
inscribed beneath the Statue of Liberty in 1903

OBJECTIVES AND KEY LEARNINGS

As we have seen in previous chapters of this manual, migrant populations represent one of the extremely marginalized groups within many communities. Addressing migrants and designing content for migrant communities requires additional sensitivity, and the ability to understand their vulnerabilities. Many individuals within your CRS may not fully comprehend their context, or the situations migrants face in their daily life. This means that your CR station will require a specific code of ethics when dealing with migrants and their issues so that it can provide a proper representation of their interests within your CR station's programming and outreach. This is especially useful from the point of view of having a reference for new volunteers and workers within your CRS, who will continually need to be oriented on these sensitivities.

Secondly, as a CR station, it is critical that you have provisions to enable the participation of migrants in the decision making of the CR station, especially if migrants form a large part of your community. Just like many stations have a gender policy designed to ensure the adequate participation of women in all aspects of the station's work, it may be useful to adopt a migration policy and a code of ethics for your CR station.

After going through this chapter, you will understand:

- The need for and importance of a code of ethics for your CRS.
- Key sensitivities you must keep in mind while working with migrant populations.
- Evolving key concerns and a developing sense of your communities' interest.
- How to evolve an internal policy for mainstreaming migration and gender within the CR's work.
- A sample code of ethics and migration policy.

A. CODE OF ETHICS

A code of ethics is a written set of values, principles and standards to guide decisions. It is important to have a code of ethics in your CR station, because it can guide the CR reporters and managers regarding content production, broadcast and management of the CR station. If you don't have an ethical code already, take the time to evolve one with your team and your community. If you have one already, it may be a good idea to reflect on it based on the learnings from this manual, to see if it adequately guides your actions and activities with regard to safeguarding the interests of internal migrants in your area.

Let us consider a hypothetical situation in which the CR station has the opportunity to receive funds through advertisements from a local factory or industry. If you do not have any ethical guidelines you would probably blindly accept the advertising, as it provides revenue and helps sustain your station. However, what if the industry is polluting the agricultural land of your community farmers by flouting industry safety guidelines? Or what if that factory or industry practices bonded labour by underpaying its unskilled workers and flouts equal pay norms? Would you still take their advertisements?

Your CR station may have to take several judgment calls on similar issues and considerations on a daily basis. In order to make these decisions, you will need a certain set of guiding principles that set the standards for your actions, and that you are mandated to consult before taking decisions. If your code of ethics demands that you first verify the values of any advertiser prior to taking advertisements from them and requires that you do not accept advertisements from any industry/factory that does not uphold the interest of the minority/marginalized community in your area, you will be obligated to undertake such an investigation of the advertiser's credentials. It is important that the community that runs and manages the CR station looks at some of the concerns it wants the community radio to uphold, and articulates an ethical code that will provide guidance towards the same.

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Is it important to have a written code of ethics?

A code of ethics when written and put up in a CR station helps the CR station team resolve difficult ethical questions and dilemmas that may arise on a daily basis. It also serves as a continuous reminder of the principles and standards that the station has agreed to hold itself to.

Work at a community radio station can be stressful and hectic, and we do not often have the time to reflect on ethics. If the CR team and management take the time for such reflection and write up a code for themselves, it becomes a reference for the actions of all people working at the CR station. In the absence of a written ethical code, a CR station could be in a situation in which it has not adhered to its core values.

Discuss the following situations in your CR team:

Situation I

You are making a programme on migrants and visit a community slum where most residents are migrants. There is much commotion, and you see that there are police and other official looking personnel threatening the migrants with eviction. You see money changing hands on the sly. As a reporter from your CR station, what will you do?

Situation II

You are doing a programme on out-migration from the villages surrounding your CR stations. Many young men have gone to the big metropolitan cities in search of work, and this out-migration is leaving many households headed by women. You have been trying to get interviews but the women are either always busy or may be shy or unused to talking openly, and you are unable to find women for your interviews. What will you do?

Situation III

The migrants in your community are keen to partner with the community radio station. They want to discuss their situation, the issues they face in the factories they work in and their harassment by the landlords of the slum shanties they live in. However, they want to remain anonymous, and tell you that they can come to the studio or can give you time only late in the evening after their work shift is over. This is outside of the regular timings of your community radio station and the working hours of most team members and volunteers. What will you do?

Situation IV

Your station's vision and mission are to include the marginalized classes in your production team. However, migrants are willing to join the team and give time only at night or at hours that suit their work timings as they are mostly shift labourers. What do you do?

Break your team up into groups and ask them to discuss what actions the CR team will take if confronted by such situations. Try and evolve an understanding of the principles that will be used to define the CR station's responses in these situations. Once the groups make their presentations, collate all the ethical guidelines that have emerged on a whiteboard. Compile the principles evolved into a set of ethical guidelines for your CR station.

Discuss with participants whether they think something is missing in the guide, and what they can do to add to it.

If the CR station members are happy with what has emerged through the above two exercises, get them to adopt the guides as a formal ethical charter. See if you want to include some specific points on migration-related issues within the larger document itself, or whether you want to create a separate sub-document for an ethical charter for migrants.

Additional reading

Also read Session III - Module VI of the Community Radio: Learning the skills manual available at: http://www.ideosyncmedia.org/Publications/CR_Training_Manual_UNICEF_IMC_2014.pdf

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B. A MIGRATION CHARTER FOR CR

A migration charter enables a CR station to include the interests of internal migrants who live in its broadcast range and are a part of the listening community.

Since one of the critical philosophies of community radio is to redress voice poverty and bring to the fore the voices of the most marginalized, migrants become critical stakeholders for community radio.

Consequently, in order for CR stations to contemplate strategies to create a space for internal migrants to participate in setting the agenda for the CR station, it is important to develop a few guidelines for addressing, involving and engaging with internal migrants. A brief discussion of some of the ideas that such a migration charter for CR may include is given in the box item on the next page.

Work with your team to develop a policy for migrants' involvement in your CR station using the above tenets and key principles. Share this with your migrant community/ communities, and if the individuals within those communities as well as the members of the CR team are happy with what you come up with, adopt the policy and share it with your peer CR stations.

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FOUR PILLARS FOR MIGRANT INCLUSION IN COMMUNITY RADIO

Every community radio has the responsibility to ensure that migrants are visible and have a space for their voices. Addressing the special needs of migrants both in terms of their rights, access to information, and access to services should become part of a community radio's agenda. Internal migrants are often not recognized for their contribution to the overall development of society, and enabling their participation in community radio -especially in all levels of decision-making and programming - will ensure a redress of such an imbalance, enabling them to become active participants in creating an alternate discourse about their contribution to the development and well-being of society. Such a policy for the inclusion of migrants should become part of the CR station's by-laws and ethical policies.

1. Access

It is critical that migrants have access to the airwaves. This means an ability to have their voice heard, make radio programmes, broadcast these programmes and undertake live broadcasting. This would require training and capacity building. CR stations will need to make a special effort in engaging migrants in their training and capacity-building programmes, or by creating special training programmes that cater for migrants in case time constraints and other everyday challenges prevent them from participating in ongoing training programmes. Making the CR accessible to migrants would be the first step in ensuring their participation.

2. Representation

The stereotypical representation of internal migrants is quite negative. It is critical that any programme produced and broadcast by the CR station creates a new alternate discourse that dispels the common myths about migrants. Internal migrants should be presented for the contributions they make to the city, like undertaking hazardous and dangerous unwanted tasks that others don't want to do. They provide the backbone of development in cities by shouldering the bulk of the construction and labour tasks. All programmes on the CR station therefore must ensure a positive representation and image of migrants.

3. Special needs

In order to have a meaningful contribution from migrants in the upkeep and running of, and innovation in a CR station, their special needs must be taken care of. As migrants in the city they will be unable to take time off from their daily jobs to volunteer and make programmes at the CR station, or to undertake any training that you provide. Asking them to take time off so that they can be part of radio programmes may end up harming their interests, to the extent that migrants may also lose their jobs. You will therefore have to make special provisions regarding timings, so that more migrants can participate in the general discussions on the radio shows and other programmes. Migrant women may be accompanied by small children when they visit the CR station, and appropriate arrangements should be made for day care for the children while the mother participates in content creation and programming.

4. Participation

Just using migrants to take their interviews and voice bytes for several programmes addressing migrant issues is not enough. It is imperative that the CR station works towards an enabling environment that allows migrants to be part of ALL decision making in the CR station, just like any other community that the CR station serves. It may be useful to try using mobile phones to connect with migrant communities on a regular basis if they can afford such devices. Enabling a broad-based space for migrants to claim ownership of in every area of the CR station activities is the only way to ensure full and equitable participation.

8 Working with migrant populations: Learnings

CR station experiences on working with migrants

'All of us are migrants to this world for a few days.'

- Kandathil Sebastian,

Dolmens in the Blue Mountain

OBJECTIVES AND KEY LEARNINGS

By now, you will have understood many of the intricacies of addressing migrant populations within the larger listenership of your community radio station. Furthermore, you will now be familiar with the need to strategize within your CRS while developing migrant-friendly policies, outreach processes and content. Your CR station will only be able to champion the cause of the migrant populations in its area if its team clearly understands the opportunities for addressing migrants, the migrants' key priorities, and what lies in these communities' best interests. It is now time to understand some examples and learnings from CR stations that have addressed and involved migrants in their areas, and an example of how an organization addressed migrants through a radio programme on a national broadcast platform.

After going through this chapter, you will understand:

- The experience of Gurgaon Ki Awaaz CR in Gurgaon, NCR of Delhi.
- The experience of Henval Vani Samudayik Radio in Chamba, Uttarakhand.

A. GURGAON KI AWAAZ, GURGAON, HARYANA, NCR OF DELHI

Gurgaon Ki Awaaz (GKA) is a community radio station that has been broadcasting in Gurgaon on 107.8, since 2009. It is a station in what would be considered a destination area for migrants. Gurgaon is a bustling metropolitan suburb of the National Capital Region of Delhi. Over the last decade, Gurgaon has seen rapid growth and influx of corporate and manufacturing giants setting up their offices, and a burgeoning of malls and centres that cater to the upper middle class. This rapid pace of construction and development attracted a huge migrant population. However, now that Gurgaon is mostly built, there are two cities: one the shining glass city of the corporate houses, and the other the invisible but equally large ghettos of the migrants who built it, and who now service the majority of the population staying there.

As a community radio station, GKA decided to focus on the large migrant population as their key stakeholders, partners and their main audience. Once that decision was taken, the radio station was able to design all its content and programming to address the various issues of the migrant population, in a manner that was distinctly participatory and inclusive. The main language of broadcast is the local Haryanvi dialect. However, several programmes are in regional languages as migrants come from different states and speak different languages. Programme designs were first researched with the audiences and began to focus on issues that emerged through discussions with several migrant communities: for example, programmes on livelihoods and job notifications, and festivals and songs from the different regions from which the migrants come.

As Gurgaon Ki Awaaz began to focus on its migrant listening community, they found a partner in a local organization, Society for Labour and Development (SLD). SLD works on labour rights in Gurgaon and its neighbouring districts and suburbs. Its main focus is helping migrants become aware of their rights, and then assisting them in asserting these rights. SLD had been looking for ways to reach out to more migrants with information on their rights and

entitlements as well as to help them through the process. Gurgaon Ki Awaaz community radio was a perfect vehicle for this.

In 2012, a first meeting was held between the two teams of the two organizations. They decided to undertake a process of joint research to come up with a programme idea that would cater to the rights of migrants listening to Gurgaon Ki Awaaz and enable SLD to provide services to those approaching Gurgaon Ki Awaaz as a result of listening to the programme. The result of this partnership, and the trainings provided to both the GKA and the SLD teams and their communities by Ideosync Media Combine, was a radio programme series entitled *Zara Hatke* ('A little differently'). The idea of the programme series was to directly address the challenges faced by migrants in the city. It dealt primarily with questions of migrant identity and their work-related rights, while also inspiring migrants to form collectives and not forget their roots.

Every episode focused on one rights issue: for example, the importance of an appointment letter when taking up a job, or how to get a ration card or an identity card made. Several episodes also focused on the right to minimum wages and leave entitlements (especially during pregnancy), and other labour-related laws. The programme was a big success, with several migrants calling in during the phone-in section of the show every week. The radio programme affected the efficacy of the SLD drop-in centres, where footfalls increased as a result of the programme, and many more migrants enrolled for their radio training sessions, in which volunteers learnt how to record interviews in the field and collect stories from community members. These recordings became part of further episodes of the *Zara Hatke* programme series.

From a content and structure point of view, the *Zara Hatke* programme was presented by a migrant worker character, his local dialect adapted to the way of speaking in Gurgaon. This migrant narrator was the main character of the series, and over the sequence of episodes, he takes the audience through his own journey, recounting his first travel to Gurgaon, and then his travails when looking for work, negotiating a place to stay, and so on. Audiences were invited to share their own experiences through an open invitation to phone in to the programme, as well as through

letters. Audience members were also encouraged to drop by at the SLD drop-in centres in various parts of Gurgaon.

The overall format of the programme had five sections:

***Meri Kahani* (My story):** this section of the radio programme was a first person narrative by a migrant-community member. This section was designed to generate empathy and also to help migrants realize that they are not alone, that thousands of migrants leave their homes every day and have fascinating stories. Each story was positive, and reflected the enormous resilience of migrants. The story was told in an enabling manner and not as a complaint or a rant against circumstances.

***Halchal* (How are things):** this was the most liked section of the programme and received much appreciation from the listening migrant community. In every episode, the place the migrant who was telling his/her story in the *Meri Kahani* section came from was the focus of the section. The *Halchal* section spoke about the place, its historical relevance (if any), current events taking place at that location and any well-known landmarks or places of interest.

The partnership between Gurgaon Ki Awaaz and Society for Labour and Development enabled the creation of a migrant-centric approach to community radio content creation, and paved the way to designing better strategies for stakeholder collaborations on the issue.

Any particular news or current update on the place etc. was also included in the section. The section helped migrants connect to their homes and places of origin, and evoked a very nostalgic and emotional response from listeners.

***Sun Mere Bhai* (Listen to me, oh brother):** this was a mini drama introducing the key rights issue that was to be discussed in the episode. This mini drama placed the issue within the everyday lived situations experienced by migrants. So whether the issue was about an appointment letter or minimum wages or ration card or identity papers, it was creatively portrayed, with actors conveying the real-life situations faced by migrants. The mini drama was followed by the information section *Jaano!*

***Jaano!* (Know):** this section was an information section following the mini drama, and it provided detailed information designed to help migrants find a solution to the problems discussed in the mini drama. Care was taken that only one, focused issue, was brought up in the *Sun Mere Bhai* drama section, so that the information provided in the *Jaano!* section could be precise, to the point and actionable. The section also included a guest or an expert who could provide accurate information that was local and not generic. The idea was to be able to assist migrant listeners living in the 15-kilometre radius of the CR station to actually be able to solve their problems by following the information provided.

Call in – live: The programme also had a live call-in section, during which listeners called in for a direct conversation with the expert. While many migrants called looking for a solution to their issues through a one-on-one discussion with the expert, several listeners called to simply applaud the programme and the efforts it was making to include migrants in conversations about the city.

B. HENVAL VANI COMMUNITY RADIO STATION CHAMBA, UTTARAKHAND

Henval Vani Community Radio was established as a small community group in early 2002. Among its first initiatives was a compilation of oral histories of the villagers in the state of Uttarakhand. The oral histories recorded people's stories about

their forests, their mountains and their lives in the hills. Situated in the hills of Uttarakhand, Henval Vani is a CR station in what would be considered a source area for internal migrants.

"Even after 14 years of gaining separate statehood, Uttarakhand still has a paucity of diverse livelihood options," says CR station manager Ravi Gosain.[14] The primary form of agriculture is subsistence agriculture, and with no industries or large manufacturing in the state, people began out-migrating, leaving village after village with a very small or non-existent young male population. Growing aspirations and the desire to do well in life propelled people to go to cities for higher education, paying jobs and, in some ways, freedom from the hardships of a life in the mountains.

The community radio station began addressing the issue of migration seriously some five years ago. Today they have two regular programmes that discuss the issues on a weekly basis.

14 As told to Ideosync Researcher working with the CR station for the better understanding of CR and sustainability issues.

***Mudda* (The issue):** this is a regular weekly chat show that the CR station has been broadcasting for almost three years. Each programme is one hour long, and includes an informal chat between two presenters and an expert invited into the studio to discuss the topic of the day. Since most issues in the hills are connected in one way or another with the phenomenon of out-migration, the programme is designed to discuss the issue of out-migration on account of economic compulsions, and the importance of migrating by choice with adequate preparations rather than out of necessity.

In the *Mudda* radio programme the CR station has seriously taken up the issue of creating local livelihoods for people, and of encouraging local small industries. The programmes have also discussed ways in which innovations in agriculture - like growing cash crops that do not destroy the soil, for instance - are ways to increase agricultural income. As part of the programme, the CR station has created links with the local district-level government departments that provide subsidies or training to communities to start and sustain local small industries. The CR station now plans to engage with state-level policy makers to press the urgency of the issue and the need to listen to grassroots voices in this regard.

***Chhui Khan Kaman Ki* (Conversations about making a living):** this programme addresses issues of livelihood, and is designed to enable community members and families to successfully manage in the absence of male members of the household. The programme documents success stories of experiments and innovations by women-led households that have led to economic empowerment, and in some cases inspired their men folk to return to the villages. One such story is the success of a dairy farm started and run as a women's cooperative. The dairy farm became so successful that the husbands of the 10 women who were running the dairy cooperative returned home to assist with the operations.

The idea of creating radio programmes in source areas is not to discourage out-migration but to ensure that when migration happens it is safe, as has been discussed earlier in this manual through the example of the ***Jab Chale Shehar Ki Ore*** ('Towards the City') initiative. Community radio can engage with local communities, district-level governance structures and other civil society stakeholders to ensure that more opportunities for livelihoods can be created for the local communities.

Ultimately it is the communities and migrants and their families who will be the best judges of whether the community radio station and its programmes are in their interest and fulfil a concrete purpose in their lives, enabling them to have a voice and creating opportunities for those voices to be heard. In the meantime, Henval Vani continues its sterling work of building awareness regarding the economic and development consequences of out-migration, and continues to inspire the local population to consider these issues long and hard before taking the decision to migrate.

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ANNEXURE I

SAMPLE QUESTIONNAIRE FOR QUANTITATIVE RESEARCH WITH MIGRANTS

Understanding Migration in our area of Broadcast CR Station

Date / Time: _____

Name of researcher: _____

CR station _____

Area of coverage: (Names of blocks/district) _____

Do you broadcast in a source area or a destination area: Source/Destination

Note: You may have to adapt the questions based on where you are broadcasting. The questions have been drafted for CR stations in destination areas. Please add questions to this sample as required.

INSTRUCTIONS: ask all questions. Circle relevant responses as per instructions in each section.

Section 1: Selection/Sampling

1. **Family is a migrant family YES/NO**
   A family is considered a migrant family if any member of the family is living away from home. (Terminate interview if not a migrant family)
   i. Respondent has migrated alone
   ii. Respondent has migrated with other members of immediate family
   iii. Respondent has migrated with other members of distant family

2. **Who is the migrant?**
   i. Man
   ii. Woman
   iii. Child
   iv. Entire family

3. **Access/availability of telephony**
   i. Own a mobile phone
   ii. Spouse owns a mobile: mobile easily accessible to respondent
   iii. Spouse owns a mobile: mobile not easily accessible to respondent
   iv. Mobile/landline accessed through neighbour or distant relative

Section 2: Demography and Background

1. **Name of respondent:** _____

2. **Sex**
   i. Male
   ii. Female
   iii. Other

3. **Please describe your marital status:**
   i. Married
   ii. Unmarried
   iii. Other

4. **Do you have children?**
   i. Yes
   ii. No

5. **If yes, how many children**
   i. One
   ii. Two to three
   iii. More than three

6. **Details of children**
   Child 1: Name_____ Age_____
   Child 2: Name_____ Age_____
   Child 3: Name_____ Age_____
   Child 4: Name_____ Age_____

7. **Current address and contact details of respondent:**
   _____
   _____
   Mobile number: _____
   Alternative number at home: _____

8. **`Address and contact details of home of respondent**
   _____
   _____
   Mobile number: _____
   Alternative number at home: _____

9. **Age of the respondent:**
   i. Under 25 years
   ii. 25-40 years
   iii. Over 40 years

10. Relationship to migrant:

i. Self
ii. Parent
iii. Spouse
iv. Other (specify):

11. Education of respondent:

i. None
ii. Primary (till 5th Std)
iii. Higher secondary (6 – 8th)
iv. Senior secondary (9-12th)
v. Vocational
vi. Graduation
vii. Post-graduation

12. Education of migrant (if different from respondent)

i. None
ii. Primary (till 5th Std)
iii. Higher secondary (6 – 8th)
iv. Senior secondary (9-12th)
v. Vocational
vi. Graduation
vii. Post-graduation

13. Occupation of respondent

i. Self-employed
ii. Daily wage earner
iii. Government service
iv. Private service
v. Homemaker
vi. Other

14. Details of occupation (specify) _____

15. Occupation of migrant (if different from respondent)

i. Self-employed
ii. Daily wage earner
iii. Government service
iv. Private service
v. Homemaker
vi. Other

16. Details of occupation (specify) _____

17. Average monthly family income

i. Under 5000
ii. 5001-10000
iii. 10001-15000
iv. 15001-20000
v. Above 20000

18. How much of this income comes from contribution of migrants in the family?

i. All
ii. More than 50%
iii. 25%-50%
iv. Less than 25%
v. None

19. Housing amenities and assets (circle as many assets as are present in the household)

i. Pucca house
ii. Semi-pucca/semi-kachha
iii. Electricity connection
iv. Fridge
v. Mobile
vi. Landline
vii. Computer/laptop
viii. Television
ix. Cycle
x. Motorcycle
xi. Car/van
xii. Toilet
    a. Inside house
    b. outside house

20. If yes, what type of latrine is it?

i. Flush/pour flush
ii. Pit latrine
iii. Composting latrine
iv. Latrine draining into canal/creek
v. Others

Section 3: Media Access, Use and Engagement

21. Media subscription in the household (circle as many as applicable)

i. Newspaper (English/Hindi)
ii. Magazine
iii. Radio
iv. Mobile
v. TV (Please specify a. only DD b. Cable Television c. DTH)
vi. Internet
vii. Other _____

22. Which of the following do you read regularly? (Circle as many as applicable)

i. Books
ii. Newspaper
iii. Other (specify) _____
iv. Do not have a reading habit
v. Cannot read

23. Do you watch TV?

i. Yes
ii. No

24. How often?

i. Often:everyday
ii. Sometimes: a few days every week
iii. Rarely: once every two weeks or less
iv. No, I don't watch TV (Skip to Q. 20)

25. What programmes do you watch? (Please note the channel and programmes and broadcast time if possible)

_____

_____

26. Do you listen to radio?

i. Often: everyday
ii. Sometimes:a few days every week
iii. Rarely: once every two weeks or less
iv. No, I don't listen to radio (Skip to Q. 28)

27. What do you listen to radio on?

i. Transistor
ii. Phone

28. What channel and programmes do you listen to on Radio/FM? (Please note the channel and programmes and broadcast time if possible)

_____

_____

Section 4: Migration

29. Why did you migrate?

i. Because I got married and had to move in with my in-laws
ii. Because there a was a natural disaster in my place of residence (floods/Landslide/earthquake/drought)
iii. Because a dam construction/factory came up and we were displaced
iv. There was no work in the village so we came looking for work
v. For better education of self/children
vi. For better livelihood opportunities
vii. Other (please specify) _____

30. What challenges do you face as migrant? (Multiple answers possible. Please confirm each statement below with the respondent and write True or False against it based on the respondent's opinion of the situation of most migrants, irrespective of the respondent's own answer)

S. No.	Statement	Respondent's opinion regarding general situation of migrants in this regard	Respondent's own personal experience
1	Poor living conditions		
2	High rent		
3	No basic services like toilets or drinking water		
4	No procedure to admit/transfer our children to schools		
5	Threat from landlord		
6	Threat from police		
7	Threat from contractor/ employers		
8	Poor wages or no payment of wages		
9	Language issues		
10	Any other (please specify)		

31. What do you like about the place you have migrated to?

(Multiple answers possible. Please confirm each statement below with the respondent and write True or False against it based on the respondent's opinion of situation of most migrants in the middle column and the respondent's own experience with regard to the statement in the last column)

S.No.	Statement	Respondent's opinion regarding general situation of migrants in this regard	Respondent's own personal experience
1	Better schools for the children		
2	Freedom to go out without social restrictions		
3	No caste-based discrimination		
4	Better jobs and work opportunities than back home		
5	Overall safer environment than back home		
6	New friends		
7	More opportunities to learn from travelling to new places and meeting new people		

S.No.	Statement	Respondent's opinion regarding general situation of migrants in this regard	Respondent's own personal experience
8	Better wages		
9	Anonymity		
10	Greater access to media and information than back home		
11	Greater access to mobile phones and connectivity than back home		
12	Any other (please specify)		

Section 5: Access to Facilities

Which of the following facilities do you have access to?

S.NO	Facility	Availability (Yes or No)	Awareness about how to access	How did you find out?
1	Identity card (UID/Adhaar)			
2	Permanent proof of address			
3	Ration card			
4	Voter ID card			
5	Bank account			
6	Bank branches too far away (poor access)			
7	Health facility (free services under various govt. schemes			
8	Education facilities (free services under various govt. schemes)			
9	Minimum wages and facilities like holidays and paid medical leave under labour laws			
10	Equal pay for equal work			
11	Access to legal services			
12	Any other (please specify)			

ANNEXURE 2

A SHORT LIST OF NGOs WORKING ON MIGRATION ISSUES

(Courtesy Tata Trusts)

S.No	Name of the Partner	Location	Contact Details
1	Darbar Sahitya Sansad	Balipatna, District Khurda, Odisha	Mr. Kedar Choudhury, Balipatnam, Odisha. E: darbar4@rediffmail.com M: 09861022440
2	Aajeevika Bureau Trust	Udaipur, Rajasthan	Mr. Rajiv Khandelwal, 2, Paneri Upwan, Street No.3, Bedla Road, Udaipur, Rajasthan. P: 0294-2454092, 2454429 E: administration@aajeevika.org W: http://www.aajeevika.org/
3	Lok Kalyan Sansthan	Baytu, District Barmer, Rajasthan	Mr. Bhanwar Lal, Lok Kalyan SansthanBaitu District Barmer PIN 344 034 Rajasthan, India M: 09636021500 P: 91-2982-241521, 2982-241531 W: http://www.lks.org.in
4	Kotra Adivasi Sansthan	Block Kotda, District Udaipur, Rajasthan	Mr. Sarfaraz, Kotda Block, Udaipur District, Rajasthan. M: 09772065705 E:kas.sansthan98@gmail.com
5	Debadatta Club	Talpali, District Bargarh, Odisha	Mr. Kanhu Charan Manjhi, Grindolmal, PO Talpali, via RBS Padampur, Grindol Mal. M: 9937220386 E: debadattaclub@yahoo.co.in
6	Paryavaran Evam Prodyogiki Utthan Samiti	Paryavaran Nagar Havelia, Jhusi, Allahabad, U.P	Mr. Hari Ram, Paryavaran Nagar Havelia, Jhusi, Allahabad. M: 09415122878 ;09415308805 E: pepus.rahul1990@gmail.com
7	Grameen Evam Samajik Vikas Sanstha	Ajmer, Rajasthan	Mr. Abhay Singh, Parbatpura, Ajmer, Rajasthan. M: 09214569944 E: gsvs_ajm@yahoo.co.in

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S.No	Name of the Partner	Location	Contact Details
8	Youth for Unity and Voluntary Action	Khargar, Navi Mumbai	Ms. Pallavi Sawardekar Head of Operations YOUTH FOR UNITY & VOLUNTARY ACTION (YUVA) Unit No. 9, Ground Floor, Parmar Industrial Estate, Street No. 10, Bel Bazar, Kurla (West), Mumbai - 400 070. P: (91) (022) 25103740 /252103790 W: www.yuvaurbanindia.org E: pallavi.s@yuvaindia.org
9	Urmul Khejri Sansthan	Nagaur, Rajasthan	Mr. Dhann Ram, VPO Jhsreli, Via -Deh, Nagaur. M: 9414864137 E: uks.rajasthan@gmail.com
10	Madhyam Foundation	Bhubaneswar, Odisha	Mr. Subrat Kumar Singhdeo, N-3/202, Ekamra Kanan Road, IRC Village, Nayapalli, Bhubaneswar. P: 6742557029/09437279967 E: madhyamfoundation@gmail.com W: http://madhyamfoundation.org.in/
11	Yugantar, Andhra Pradesh	Hyderabad, A.P	Ms. Deepika Ratan, 3-4-142/6, Barkatpura, Hyderabad. P: 04023449193; 23449194 /9848533023 E: info@yugantar.org.in W: www.yugantar.org.in,
12	Aga Khan Foundation	Bahraich, U.P	Mr Ratish Nanda, Sarojani House, II Floor, No. 6, Bhagwan Dass Road, New Delhi. P: 011 - 40700722 E: ratish.nanda@akdn.org W: www.akdn.org/akf
13	Sahbhagi Shikshan Kendra	Lucknow, U.P	Mr. Ashok Singh, Sahbhagi Road, Chhatha Meel, Sitapur Road, Lucknow. P: 0522 6980124;9415102308 E: info@sahbhagi.org
14	Youth Council for Development Alternatives (YCDA)	District Boudh, Odisha	Mr. Rajendra Meher, At. Po. Banusuni, Tikarpada Road, District Boudh, Odisha. P: 06841 228 377/ 228455/ 94371 94954 E: ycdaboudh@yahoo.co.in W: www.sahbhagi.org

S.No	Name of the Partner	Location	Contact Details
15	Prayas	Chittorgarh, Rajasthan	Mr. Sudhir Katiyar, 8, Vijay Colony, near Raiway Station, Nimbada Road, Chittorgarh. M: 01472 - 243788 / 250044 / 9414296542 E: katsudhir@gmail.com W: prayaschittor.org
16	Pratikar	Bhubaneswar, Odisha	Ms. Manju Mishra, Plot No. D / 4, Unit - 3, Kharavela Nagar, Bhubaneswar. M: 0674 - 2553210 / 9437635205 E: manjupratikar@gmail.com
17	Kalahandi Organization for Agriculture & Rural Marketing Initiative (KARMI)	Kalahandi, Odisha	Mr. Abhimanyu Rana, At/Po: Mahaling (Kadobhata) Via: Borda, Disttrict Kalahandi. M: 9777779248 E: karmi.odisha@gmail.com
18	Shiv Shiksha Samiti	Jaipur, Rajasthan	Mr. Shivji Ram Yadav, Village and Post Kathmana, Via. Pilooo, District Tonk. P: 01435 - 211349 / 09414073688 / 09828163831 E: sssr99@rediffmail.com
19	Disha Foundation	Nasik, Maharashtra	Mr. Milind Babar, 26, Sai Leela Tower, Near Raka Green Square, Hanumanwadi, Makhamalabad Road, Panchvati, Nashik. P: 0253 - 2629939 / 9822432425 E: milindbabarnasik@gmail.com W: dishafoundation.wordpress.com
20	Jandaksha Trust	Udaipur, Rajasthan	Ms. Alka Vayas, 14, Kardhar Niwas, Paneri Upwan, Nr. BSNL Telephone Exchange, Bedla Road, Udaipur. M: 9414471011 E:jandaksha@gmail.com
21	Adhikar	Khurda, Odisha	Mr. Mohammad Nurudin Amin, Plot NO. 77/180/970, Subudhipur, TOmando, Janla, Khurda. P: 06742475087/09437079051/ 7894446100 E: adhikarsociety@gmail.com W: www.adhikarindia.org

S.No	Name of the Partner	Location	Contact Details
22	Sampark	Bangalore, Karnataka	Ms. V Prameela, No. 80, Shree Nilayam, Ground Floor, 2nd Main Road, 1st Block, Koramangala, Bangalore. P: 08025530196/25521268 E:prameela@sampark.org W: http://www.sampark.org
23	Udyama	Bhubaneswar, Odisha	Mr. Pradeep Mohapatra, HIG 140, K-6, Kalinga Vihar, Patrapoda Post, Bhubaneswar. P: 06742475656/09437110892 E: udyama.pradeep@gmail.com
24	Indira Gandhi Institute of Development Research	Mumbai, Maharashtra	Ms. S. Mehendra Dev, General A K Vaidya Marg, Goregaon (East), Mumbai. P: 022-28416501 E: profmahendra@gidr.ac.in W: www.igidr.ac.in
25	Grameen Development Services	Lucknow, U.P	Mr. SK Dwivedi, B-1/84, Sector B, Aliganj, Lucknow. P: 0522 - 4075891 / 2334112 E: gdsho@rediffmail.com W: www.gdsindia.org
26	People's Action for National Integration	Faizabad, U.P	Mr. Bharat Bhushan, 530, Civil Lines, (Near J B Polytechnic), Dist-Faizabad. P: 225175 / 325167 / 9415140217 E: panisansthan@rediffmail.com
27	PARDA	Nuapada, Odisha	Mr. Rudra Charan PattnaikRadhakrishnapada, District Nuapada, Odisha. M: 9437119702 E: parda_ngo@yahoo.com
28	Mobile Creches	New Delhi	Ms. Bhagyalaxmi, DIZ Area, Raja Bazaar, Sector IV, New Delhi 110 001, India P: + 91 11 2334 7635 / 7281 E: mail@mobilecreches.org
29	Gram-Utthan	Kendrapara, Odisha	Mr. Govind Das, Pimuri, Via-Rajkanika, Kendrapara, Odisha. P: 09937872745/09437076225 E: gramutthanngo@rediffmail.com

Internal Migration in India Initiative

What is the Internal Migration in India Initiative (IMII)?

In 2011, as a result of a two-day workshop, *Internal Migration and Human Development in India* (New Delhi, 6-7 December 2011), UNESCO and UNICEF launched the Internal Migration in India Initiative (IMII), in order to better respond to the many challenges raised by the internal migration phenomenon in India. Through the IMII, UNESCO and UNICEF wish to support the social inclusion of migrants in the economic, social, political and cultural life of the country, using a three-legged approach combining research, policy and advocacy.

The informal network created under the Internal Migration in India Initiative (IMII) has been recently transformed into a new webportal entitled Gender, Youth and Migration (GYM), which functions as a sub-community of practice of the United Nations Solution Exchange Gender Community. The GYM initiative hopes to bridge the gap and link researchers, practitioners and decision makers working on gender, youth and migration in India (http://www.solutionexchange-un-gen-gym.net).

What are the objectives of the IMII?

- Raise awareness on the need to prioritize internal migration in policy making.
- Advance knowledge on undocumented research areas on internal migration in India in order to support the design of better informed and inclusive policies.
- Support the development of a coherent legal and policy framework on internal migration.
- Promote existing policies and creative practices that increase inclusion of all sections of the internal migrant population in society, particularly children and women.
- Contribute to changing the negative perception of internal migrants in society.

Ideosync

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