One essential step in any research is to make a careful study of relevant literature having some bearing on the subject or problem area of research. This helps the researcher to raise new questions, to view old problems from new angles and also enable one to select a topic of research. For these reasons a review of the existing literature on the subject or problem area of a researcher becomes necessary.

The review of material is divided into two sections. The first deals with general literature on migration and the second deals with literature on educational migration.

The literature on migration is voluminous. The concept of migration has been treated and dealt with from different disciplinary approaches, covering more than one region of the world. What follows is a survey of the available literature on migration in India and abroad.

Noel P. Gist in his book on *Selective Migration in South India* has examined the selective character of migration to two South Indian cities of Bangalore and Mysore with special reference to such factors as religion, occupation, education, caste, age and sex. On the basis of research he reports that population movements are selective in various ways and that selectivity itself is determined by the character of the social system, by
economic or other social changes and by the values cherished by the particular group of people.

Oberai and M.K. Manmohan Singh in their study, ‘Causes and consequences of internal migration’ have analyzed the process of internal migration in the Indian Punjab. The analysis in this study suggests that migrants experience rapid upward mobility and improvement in their job and income status and also at the same time a positive impact on rural areas. They suggest that policies to curb migration are not justified.

Nair K.S., in his book ‘Ethnicity and Urbanization’ has analyzed interrelationship between migration and urbanization in India. He has made an attempt to study the adjustment pattern of migrants when they migrate to a new city. The study was carried out on the South Indian immigrants settled in the city of Poona.

H.C. Upreti in his work ‘Social organization of a Migrant Group’ has examined the nature and pattern of social organization of the hill migrants of Kurnaon Region to Jaipur city. He has examined how the contact of the migrants with new cultural setting and their new occupational situations, affect the prevailing pattern of their social organization as well as their cultural practices.

Vijaya B. Punekar’s primary concern in her book Assimilation : A Study of North Indians in Bangalore is to discuss the relationship of ethnic groups. At the linguistics regional level. It is an empirical study of
assimilation of North Indian language group with the local Kannada population of Bangalore.

Grower in his book *Living in two cultures* highlights the dilemma faced by migrant workers in having to live in two cultures. The book focuses on the migrant dilemma, problems, alienations and tensions that arise in the process of cultural adaptation. The part II of this volume deals particularly with female migrants. The study shows that the problem of cultural adaptation faced by female migrants is acute and severe.

Arthur Wesley Helweg’s Study of *Sikhs in England* analyses the problems of adjustment that the immigrant community of *Sikhs in Gravesend*, England, face. This study describes how the Sikh Jat sought to cope with their new situation and adjust to the problems created by both their host and home societies.

M.S. Gore’s *Immigrates and Neighborhood* is the study of movement of predominantly rural folk to urban metropolitan centers. He has examined factors that have led to the migration of Marathi speaking, Tamil speaking and Hindi speaking migrants to Bombay and the problems they experienced in the process of settling down in Bombay. He covered a few neighborhoods in Bombay.

Lawandowski Susan studied a small Kerala community in Madras city in her work - *Migration and Ethnicity in Urban India*. The study focuses on both the life of industrial migrants as well as the wider multi-ethnic relations in which linguistic communities must operate. This study
suggests that the situational nature of ethnicity contributes to different behavior of individuals in different settings.

The literature on migration is voluminous. The concept of migration has been treated and dealt with from different disciplinary approaches, covering more than one region of the world. What follows is a survey of the available literature on migration in India and abroad.

Emard, William, S. in his book “International Migration” volume 12, (1974) pp.183) has examined. Orientation and counseling are integral parts of international migration. They are indispensable for the migrant. They are equally necessary for the host society. They can be provided by voluntary agencies, governmental organization and inter-governmental bodies and preferably by a combination of all three.

Peterson, William, in their book “A General Typology of Migration”, American Sociological Review, Volume 23 (June, 1956) pp.256 – has defines free migration as movement motivated by the individual willingness to risk the unknown of a new home and breaking from a familiar social universe for the sake of adventure, achievement of ideals, or to escape a social system from which he has become alienated.

Anson, Clifford, J. in his book “Readings in the Sociology of Migration” (1970) pp (21-25) has examined, studies in migration indicate that the process, volume and direction of people in their movement from one place to another are influenced by a number of such factors as geographical conditions, economic hazards, non-availability of regular and
reliable occupations, educational opportunities and achievements, and several other social and psychological conditions. As a result of migration, people have to adjust themselves to the societies and cultures of the place to which they migrate. The problems and extent of the adjustment of the migrants to the new cultures is important both from the point of view of the preservation of their contacts with, and their adaptation to the new conditions. Studies in migration have pointed out that people migrate from one culture to another because of the operation of push and pull factors.

He ‘push-pull theory’ has long been one of the most important theory in migration. These ‘push’ and ‘pull’ attributes of communities of origin and destination and considered by Bogue as independent migration variables which account for the selecting of certain groups.

Lineberg, Otto in their book – “Students as Links between Cultures” (1970) pp. (47) has examined, foreign students. They should theoretically be in an excellent position to perform the role of ‘culture carriers’ adding to the mutual comprehension between the culture in which they grew up and that which they have more recently acquired.

Prayag Mehta in his book “The Indian Youth” (1971) pp. (185) analyzed that a student in a different linguistic state is motivated to conform both to the formal and informal values and norms for two reasons. First, since the student is in a new environment in which he finds not only the residents but also various people coming from various regions of the country, he wants to achieve prestige and good reputation for the collectivity in this case his linguistic state, of which he is a member.
Secondly, the academic performance of the students, particularly that of a transplanted student, is often evaluated on diffusely general terms. A transplanted student is aware of the fact that his behaviour is always under observation. He is, therefore, motivated not only to work hard but also to internalize and conform scrupulously to the established values and norms.

Hugh Tinker in his book "The Banyan Tree" studies the Overseas Emigrants from India, Pakistan and Bangladesh. He investigates the ways in which these emigrants have assimilated themselves in the host countries and the relatives prosperity or success they have achieved.

Isaac I "Economics of Migration" Cegan Paul Trench, Trubner and Co. Ltd. Broadway House, London – 4 , analyzed that population continues to grow steadily but the land remains the same. So there is a limit to the population it can feed. According to Isaac. “Population is also one of the causes for migration”. He has stated “If a population increase out of due proportion to the capital, technical knowledge and natural resources at its disposal, the return per head is likely to diminish and the surplus population will tend to migrate to countries where conditions have not deteriorated or have been improved.

Alan Simmon, Sergio Biaz – Briquets, Aprodicio A. Laquian Social Change and Internal Migration. A Review of Research finding from Africa, Asia and Latin America (1977) pp. (51/52) have analyzed that the main reason migrants give for moving is the availability of higher paying jobs at
the urban places of destination, Lee Man Gap's (n.d.) Survey of migrants in Seoul noted that those who moved did so for job-related reasons. The second cause was educational opportunities, either for the migrants themselves for their children, then came political reasons and poverty at the rural source. Many other authors who try to explain why people migrate in terms of “differential” start their articles by exposing the inadequacies of the “push-pull” approach to the problem. However, for one reason or another, they usually manage to rely on this tug-of-war methodology for their analysis anyway. Some are limited to very simple observations about the object poverty at the sources and the numerous opportunities available in the place of destination. Others resort to elaborated regression models. The emphasis on each is different, some citing employment differentials as the determining factor, other income and still others, wages. Each wonders whether their pet factors acts as the source to push people from misery or at the destination to attract them with the promise of a better life. Generally, and not surprisingly, out – migration studies emphasize the role of “push” and in-migration studies “pull”.

Saxena D.P., “Rururban Migration in India” 1997, pp (50, 51, 53 & 55). Causes of emigration of people from the villages to the cities. Is it because of the increasing pressure of population on land and growing unemployment or because of the attractions of city life and better employment opportunities in urban areas? The national sample survey report (No.53) on Internal Migration abandons the push and pull approaches and classifies the causes of migration into three categories. Voluntary, obligatory reasons, and sequential reasons. The conventional push and pull approach implicitly assumes that the push is always from the
rural areas and the pull from urban areas. Migration to the city is due less to the “pull” the attractiveness, which the city exerts and more to the “push”. The forces which tend to push people out of rural regions are associated with the increasing difficulty of making a living there, rural open or disguised unemployment became so impelling that the only escape was seen in migration to the city.

Zachariah, K.C., “Internal Migration in the Indian Sub-Continent” 1901-1931, Bemographic Training and Research Centre, Bombay (1964) pp. (262) has analyzed that population redistribution in Indian during 1901-1931 caused by internal migration was small compared to the experience of some western countries. The “efficiency” of migration for population redistribution was low because of constrasting tendencies in migration at the younger and older ages. Rural-Urban migration was still not the predominant component of the total movement, except in such states as Bengal and Bombay, and the economically unimportant types of migration such as marriage migration and marriage – ancillary migration were significant in many states.

According to Kingsley Davis rural – urban migration forms about 45 percent of the total movement in the country. In Bengal, Bombay and the Punjab, for example, rural – urban migration was an important component of the total movement, but in states such as Assam, Burma and Central India, it was insignificant.

“immigration” as a distinctive movement is simply the most modern phase of the age – long tendency of men to migrate in order to improve their condition of life. When a person in a village decides to migrate to the city, a metropolis like Bombay is the natural choice because it offers better prospects of a good life, wide range of occupations, high wage and many positive attractions, such as a social life of variety and glamorous.

Connel John, Dasgupta Biplab, Laishley Roy, Lipton Michael, in their book Migration from Rural Areas. Delhi Oxford University Press (1976) pp – (59, 66) has defined that role of education in the determination of migration patterns can be viewed in different ways. The effects of the school system itself, the content of the education process and increased aspirations and broader horizons. Migration for education from villages where educational facilities are absent. Studies of pri-urban communities in Indonesia, Thailand and the Philippines found that migration for education was remarkably consistent.

Gore M.S. in his book In Migrants and Neighbourhoods. Tata Institute of Social Science (1970) pp – (1, 35-40) studies. Among the more important Social Phenomena that accompany the process of industrialization of a society is the one involving the movement of large number of rural people to urban centers. In India, despite hundreds of small district and sub-divisional towns, the large proportion of in migrants are of rural origin.
This movement of predominantly rural folk to urban, metropolitan centers is an event of economic, socio-psychological and cultural significance.

There seemed to be two major objectives under which the several once mentioned by the respondents could be grouped – those relating to employment and those relating to education.

Some of those who gave employment as the ostensible reason for their migration confided that they were escaping either from joint family obligation or the traditional family occupation of agriculture.

Persons who migrate to Bombay for education, is because Bombay has long been the prestigious centre of education.

This together with the feeling that one can move on to a job more easily if you are already in Bombay has led many parents to send their children to this city for education at the high school as well as college levels. Who migrants to Bombay were looking for either education or a job, they were probably subject to different kinds of pressures in their decision to leave their homes. Migrants came to Bombay on transfer, appointment or in search of education, obviously for the “push” factors at the home town or village.

Sekhar T.V. in his book “Migration and Social Change” (1997) (pp-23-24) have analyzed that migratory movement are caused by economic, social and political conditions prevailing in the areas of in migration and
emigration. Most migration in modern times are motivated by economic factor. Migration, especially across countries, is viewed as the consequences of individual's decision to accumulate wealth. In case of rural to Urban migration, people mostly move out of their village due to decreased availability of land unemployment and under employment. Migration is thus a bimodal pattern where in the poor migrate as part of survival strategy while the rich do so for better economic pursuits.

Among other factor, city population pressure as one of the major cause for internal migration. The rapid industrialization and urbanization taking place in developing countries also results in large scale rural out migration. Migration is also influenced by the presence of relatives and friends at the place of destination.


An aspect of Socio-Cultural changes and cultural assimilation found that the motivation of the migrants in internal and international migration are different. Internal migration took place as a routine and more or less motivated by employment and other related needs whereas the international migrants were economically motivated. The migrants of south Indians have learned Hindi in middle east rather than Arabic which is the native language. They were still strictly inter-married among themselves.
Pull factors played a major role in the Middle East migration due to migrant was seeking money in the oil rich Sheikdom. Push factor was found more dominant in internal migration.

Religious practices and political participation of the migrants were not found to be as active as they used to do in their native place. Migrants could not participate in political activities. as the regime is autocratic. As far as the religious worshipping was concerned, people were observing their religious practices but the frequency of visit to the worshipping places depended on accessibility. The chances of contacts with the local people are minimal to expatriates.

The assimilation in Middle East with the local people is uncommon and it is nil practically. They felt that they were alienated and segregated from the local community irrespective of the high number of people or longer period of stay. Even Muslims migrants of Indian origin who have spent years in Gulf country never got married with the local people.

They are free from all political activities and never formed trade unions for their rights – no strike, no union activities. Their children never go to Arab schools. The chances of missing with the local people itself were comparatively less. Marriages within the community never took place in Middle East. They usually arrange marriage and conducted them at the native place. Middle East migrants always prefer to get married to some one who was working in the same country as their were statutory restrictions of income and professional status which make a migrant eligible to accompany his wife or husband. Whereas in any other country,
importance is given for the Indian relationship rather than the material values.


The aim of the study was to find out the phenomenon of migration and its impact on people, with particular reference to Tamil migrants in Singapore.

Socio-Cultured Change and Cultural Assimilation: the study showed that a very few of the respondents had friendship with locals. Most respondents liked to have friends from their own group. A few mixed with other people. This may be due to the feeling for maintaining their ethnic identity.

The study also revealed that majority of the respondents celebrated the religious ceremonies and festivals belonging to their native place. Almost all of them followed their own cultural norms strictly. They preferred to marry within their group of Tamils.

Around half of them sometime visited local friends, neighbours and in the same amount of them invited their local friends to participate in their native festivals and ceremonies. This indicated that they were trying to get assimilated with the new society.
Towards the question of self assessment regarding adaptation to Singapore culture, a considerable number (39%) of respondents had adjusted to some extent to Singapore culture.

The conclusion of this study concerning the assimilation aspect that Tamil migrants in Singapore continued to retain their ethnic identity, yet got assimilated into Singaporean urban culture and adopted Singaporean way of life because of economic betterment.

Sodhi Ram, 1987 “Indians in England : Why did they Emigrate? :

The research attempt to investigate as to why emigration from India to England took place and what constituted the pull factors which motivated Indians to undertake migration. Ten percent sample of Indian households has been selected through stratified sampling method from Bradford district of northern England. This district had 13,000 Indians in 1981.

The researcher verifies the push factor in terms of the economic and demographic characteristics of the native areas in early 1960s, which was the peak period of emigration from Punjab and Gujarat to England. Although economic attraction of the destination had been a strong pull factor but it was not a simple calculus of push-pull factors. Besides cultural and socio-economic factors were also phenomenon which was generated and speeded considered in order to understand the process of migration.
The research finally points out that cultural ethos and status competition factors played a dominant role in most of the cases in their decision of emigration.

Nambiar, N.C.K. 1997 “Labour Migration to the Middle East: A Socio-Economic Perspective”

The research attempts to analyzes the socio-economic conditions of the migrants who have returned from the Gulf Countries – Kuwait, Saudi Arabia, UAE, Baharian and Quatar.

The migration towards the middle east started with oil exploration in mid 70’s. The migration originated from the labour surplus countries such as India, Pakistan, Srilanka, Philippines etc. The study showed the emigration from India had mainly been from rural Kerala. The labour migrants belong to all religious groups, though Muslims constituted a higher percentage. The paper mainly focuses on the unskilled laborers. It is studied that the average age of the migrants was less than 30 years. Their economic conditions prior to the migration were deplorable and the unemployment rate was high. The migration largely took place through private recruiting agents or through friends and relatives. The migrants were employed in the construction, service sector and as household workers. The most important problem faced by them was Job security, absence of a sound wage income policy on employment benefits and exploitation of the labourers.
By 1980’s, there was a steady flow of return migrant workers. It was noted that the female migrants were the worst affected.

The study also revealed that there were more cases of failure particularly with the unskilled migrants. The government had not made any serious attempts in formulating policy on a larger scale to rehabilitate the return migrants and thus there had been little improvement in the social and economic conditions of migrants after their return.

Verma, Archana B. 1994 “Status and migration among the Punjabis of Paldi, British Columbia and Paldi, Punjab. :

The research examines a small caste group in Punjab and its emigrant ties to British Columbia during the first half of the twentieth century. The Mahton Rajputs who came to Canada were from the village of Paldi and its vicinity and, in the 1920s, they established another Paldi in British Columbia where they operated a successful lumber business. The existence of these two villages offers an opportunity to analyze the reciprocal relationships maintained between the Mahton Rajputs of Punjab and those of British Columbia.

Analysis of this material suggests that Mahton Rajput emigrants had much in common with other sojourning emigrants of their period whose primary concern was with status in their home society. At the same time, the unique social structure of Punjab dictated the specific form that this concern took. For Paldi based emigrants, improvement of status was a corporate enterprise because an individual’s social identity was subsumed
in his or her family, kin and caste groups. The economic success of Paldi emigrants in Canada contributed to a sense of higher status in the Mahton Rajput community in Punjab. It also contributed to competition among families within the Paldi village community, because all families were not equally successful in acquiring wealth overseas, there was a reshaping of status relationships within the Paldi-based caste community. Some individuals acquired wealth and power in Canada and that created tensions in matching traditional rankings with present realities. Inevitable, questions of caste and family status do not hold the same meaning for the current Canadian-born generation, but for at least the first forty years, these questions were of central importance to the Mahton Rajputs in British Columbia.


According to the Socio-Cultural Change and Cultural Assimilation, the researcher found that one-third of North Indians are members of associations of their respective languages. Around 20% of North Indians have intimate friends among the local population. All of them visit one another and often eat in one another’s house. When such informal relations between them increases. 20% of them exchange sweets and specialties of their community with their south Indian friends on festivals but they do not eat in one another’s houses.

Toward the interesting variable “Children’s Activities”, she pointed out that children were the agents of assimilation in contact with each other,
language, caste, community or religion were no bar for their friendship. but only if they get an opportunity to come together. If the children of different communities and groups were allowed to grow up together in schools and neighborhoods, the problem of assimilation would not arise in future generations.

In conclusion she points out that the groups lack similarity in the occupational structure and have little contact with the opposite group. Caste restriction, differences in their life style and tendency to keep to their own group prevent the two groups from coming together. However, there is a very small section of the sample population that has developed intimate relations with members of the other group.

Sunanda Shrestha, 1992: Magar Migrants to Pune City.

The study attempted to find out the factors affecting migration, Socio-cultural and Economic relationship between the Magar migrants and host communities along with ethnographic detail of the Magar.

Magar tribe is originally inhabited in mid-hills of middle part of Nepal. It was found that the community also stimulates. The culture of place of origin. This enables the community to preserve its distinct identity as far as its socio-cultural life is concerned. The researcher also reported the reason for migration to Pune, was for the better prospect because of the lack of productive land, inability to produce enough to sustain the big families, lack of work for the young and energetic, lack of education and lack of job opportunities at their native place.
The Socio-Cultural contacts with other host communities were insignificant. They take part in religious activities as spectators. There have no information about any organization and association of the Magar immigrants in Pune. The economic relationship between host communities is that of a seller and buyer relationship and limited to the shop only. They were a tiny sub group in Pune City and have been employed by Tibetans as shopkeeper.


The aim of the study was to analyze adaptations pattern of Malayalee migrants in Pune, in social and cultural aspects. Researcher set up the hypotheses of the study toward inter-generational differences in the Socio-Cultural Adaptation. Those were Identity, Language, Association, Religious Practices, Family and Marriage Structure, Food and Dress Pattern. Second generation tend to adopt those above mentioned factors to their way of life more easily than the first generation.

Data was collected from 200 migrants (100 questionnaires each for the first and second generation) by interviewing in three major religions – Hindus, Muslim and Christians.

Malayalees are the people of Kerala whose name was called after the name of their mother tongue Malayalam. The main reason of migration was the need of job which was the most important factor of urban migration in India. Toward the Socio-Cultural Change-Preferential
neighbors, the research declared that the second generation almost prefers seeking neighbors who was not a Malayalee. While the first generation maintained half/half preference.

Identity had led to spectacular difference between the first and second generation. While the first generation prefer the regional and linguistic identity, the second generation’s opinion is diversified and different from the first generation. They do not have much preference for a Malayalee and Karalite identity. The different setting of enculturation and socialization, the competitive atmosphere and influence of class system in an urban setting, the fear of alienation and isolation can be regarded as theimportant causes(190,158),(819,881) of the tendency of the detachment among the second generation of the Malayalee migrants from their native identity. Caste identity doesn’t seem to have any significant influence among the migrants due to the urbanized and industrialized environment. About the language factor, the first generation prefer more to use their mother tongue than the second generation which prefers English and Hindi because to contact and need is more for English in the new place. With regard to the festivals and ceremonies, the first generation celebrated the native festivals though in a “Pune way” while the second generation shows more interest in the local festivals.

Almost all migrants came to Pune City for seeking job purpose. They would get back to Kerala to get married after they got a suitable job. But the second generation shows a tendency to marry from Pune City itself. The first generation prefers their food or South Indian food while the second generation mainly prefers the local food or some other kind of food pattern. There are a number of Malayalee associations in Pune City.
Majority of the first generation fully participated in those associations while the second generation do not find such an interest and affection.

As far as the first generation is concerned their main interaction is with their group and they have more Malayalee friends. They have less participation in the local cultural association and political parties. However, the second generation has more intense interaction with the local people and they have more friends from the local people and due to the lack of contact with their native place, they are more attached to the new culture and new land. First and Second generation show a tendency toward smooth interaction with local people in the future.

The result of research showed the fact that the second generation are better in adaptation and assimilation in terms of Socio-Cultural Change and Cultural Assimilation into the new place than the first generation.

D.P. Singh, 1990 “Inter-State Migration in India: A Comparative Study of Age-Sex pattern.”:

The main purpose of the study is to examine the age-sex structure of inter state migration in selected states of India, during the decade 1961-71 and 1971-81. An attempt is also made here to throw some light on the existing patterns of migration in relation to the socio-economic development of the states and elicit reasons for migration during 1971-1981.
The in depth study of the relationship between developmental change and migration behaviour, the study is restricted to five states, like Gujarat, Kerala, Maharashtra, Uttar Pradesh and West Bengal.

The results of the study reveals that the level of inter-state migration is fairly low in India due to the low level of development. However, state-wise variations are seen in ‘in-and out’ migration streams. The age pattern of migrants shows some striking features. Most migration, in as well as out, occurs in young adult ages ranging from 20-29 years among both males and females. Male migration is on account of availability of economic opportunities, shows a high rate of migration to the states of Maharashtra and Gujarat, while Kerala and Uttar Pradesh show high rate of out migration in young and adult ages. However, female migrants show a very similar age pattern of both ‘in-and out’ migrations in all states mostly due to the uniform marriage customs in India.

M. Johnson Samuel, 1995 “Growing Regionalism as a Barrier to Inter-Regional Migration : Evidence from Metropolitan Cities of India”:

The researcher tried to assess the role of language as a push back factor in migration process and to bring out the consequences of regionalism on inter-regional migration. The study covers the largest metropolitan cities located in each of the nine major linguistic regions of India. The landlessness, repeated crop failure, severe unemployment in a region have often forced people to flee to another region in search of the means of livelihood. It involves travelling over long distances and living in an altogether different cultural milieu. This type of migration from one
linguistic region to another linguistic region has been long established in India.

The presence of a large body of migrants speaking a different language make the local people increasingly aware of their own regional identity. With severe unemployment afflicting the city, the locals have come to believe that migration from outside their region have snatched away their jobs. The researcher concludes that the nativist movements and state government’s language policies and programmes have slowed down the pace of interregional migration over what would have taken place in their absence. On the other hand, intra-regional migration has increased leading to linguistic homogenization of the city population.

Uetnapis Nakavachara, 1982: Indian Communities in Bangkok, Pahurat and Ban-Khaek:

The research was conducted in 1982, by studying into the main area of Indian settlement in Bangkok – Pahurat and Ban-Kaek. The sample surveyed were 108 households in both study areas, where people were mostly Sikhs. She pointed out that the most important factor that led to the migration of Indians to Thailand during the twentieth century was economic poverty due to drought, crop failures as well as unemployment. Political problems and partition of the Indian subcontinent were also important contributing factors. About the cultural aspects, the researcher showed that Indians have not been assimilated into Thai society through intermarriage. There was the tendency of males with high educational attainment, especially when they attended Thai or foreign university to
marry other nationals. Language usage. 99% of the household heads could speak Thai, though all of them were also well versed in their mother tongue. About 80% of them could speak Thai and English. 53% speak a mixture of Punjabi and Thai at home. Towards social interaction, the research showed that the social relationships of Indians with other nationalities, Thai, Chinese are only superficial, mainly for economic reasons. The market place and shop were a major area of interaction between Indians and other ethnic groups. In conclusion, the factor in demographic and Socio-Economic like marriage, language, education and occupation to measure the extent of integration, it was found that most Indians in both areas appear to be on a continuum of assimilation. Retention of their Indian cultural ideality is found to be strong among the Sikhs. Indians will remain separated from the broader Thai society, even though they will be economically integrated. Also the difference in physical traits may be an obstacle to social assimilation when compared to other minorities from Southeast or East Asia.

Pongthanda Wudthikarn, Poonkesh Chantahanonda, 1993 : The Study of Socio-Economic and Socio-Culture Change among the people of Indian Origin in Municipal of Chiangmai province, Thailand.

This research aimed to search in terms of Socio-Economic and Socio-Cultural Change was conducted in 1991-1993. 200 questionnaires had been collected from the sample groups who were businessmen, venders, government officers, medical doctors etc.
The result of the research in terms of Socio-Economic and individual information revealed that almost all of them are engaged in the clothes business. (around 74%). Muslims and Sikh almost equal in number showed 30.5% and 30% respectively. While Hindus were 27% and Buddhist just 3.5%.

The researcher also reported that majority of respondent’s ancestors migrated to Thailand from the North of India – Punjab, Uttar Pradesh. The reasons for migration were to find jobs and business opportunities or to avoid the crowd of Indian population in their hometown, and escape from the civil war between India and Pakistan.

Toward the Socio-Cultural change, they still strictly married among their own community is very high as (83%) and most of them by arranged marriage. The report also showed that the few or 4%, married with the local people. They send their children to study in India is high as much as 60% so that, children would understand their roots properly.

The researcher sought to know their attitude toward the sense of Thai citizenship. Almost all of them (97%) realized themselves as Thai and nearly half of them participated in elections.

Survey of Literature of Indians Abroad:

Gilkes Alwyn D., 2005; Among thirties and thorns : West Indian diaspora immigrants to New York City and Toronto States : New York City, University of New York, Publication No. AAT 3159212.
The researcher investigated the relationships between resilience and immigration and the Social Psychological processes involved in the acculturation of immigrants from the English speaking West Indies living in New York City and Toronto. The sample consisted of 21 adults, 11 women and 10 men with a wide range of immigration experiences. Seven had been in the respective cities 1-10 years, five 11-20 years and nine 21+ years. These voluntary immigrants recruited by posters and snowball techniques were interviewed about their experiences negotiating and acculturing to the Socio-Cultural changes associated with living in USA and Canada. Materialism and self development were critical motivation factors for immigration, although the groups differed on the relative importance of each. Race related stresses were the major risk factor for this sample. Individuals were constrained by group characteristics – race and ethnicity from fully integrating into the respective Societies. Multiculturalism policy is seen as contributing of separatism, cultural intolerance and marginalized status. Under employment was persistent in both cities as was family related stress, which was most often associated with parent child interaction. Protective mechanisms centred on personal agency or self reliance, ethnic identity, cognitive ability and an ideology of return. But most important to the resilience process were ethnic identity and intracultural socialization.

The research shows that the integrative process for this sample of immigrants halts at the ethnic group level or the wider community level and rarely progresses to the broader societal level. This study is an exploratory
study and we cannot generalize the results due to the small size of the sample of adult voluntary immigrants.


This is an exploratory case study, which documents social change in the pattern of everyday life of Afghan Women refugees to Iran and Pakistan. The central question the thesis asks: Do significant changes affecting self perception take place in a refugee women’s life as a result of migration? And supposing that such changes do occur how might the UN non-governmental organizations and the international aid agencies take them into account when designing their policies. It is a comparative study of Pakistan and Iran in the two locations of city and camp.

It became evident that migration does indeed produce significant Socio-Cultural changes in a refugee women’s life and that these affect her view of herself, significantly. living in exile enable a majority of women refugees to connect the economic well being of the family with female education and the ability to find employment. This phenomenon though it may seem obvious in the west, is a revolutionary notion for women from rural sector backgrounds long identified by a tribal, semi-feudal structure. Such a development in turn challenges the traditional view of gender relations in which the man is in inevitably seen as head of the family, provider and protector.
Walia, Nona, 2005 : The Economics of Students Migration, Education Times :

Urban students yearn to go abroad to acquire specialized know how in professional fields, never to return to their home country. The author feels that the Social cost of student exodus if cured saves money enough to mobilize quality education in the local area itself which is a saving of colossal waste of resources, time and money.

The students who study abroad spend huge financial sums on their education and lodging every year. The expense is phenomenal for themselves their parents and the tax payers. According to S.S.Rana, Dean of Colleges, Delhi University, people who migrate have the determination and zest to achieve something. According to him 6000 to 7000 students equivalent to 15% of the total strength come from all states of the country.

It is sheer grit on part of these students to part of these students of pack up their stuff to face the rough and tumble of life in an unknown place. It is not that their local Universities aren’t good, but students prefer to come to Delhi because they feel the package is more attractive.

The state of Bihar and Orissa had given some enterprising students who are taking full advantage of Delhi Libraries, Museums embassies and cultural centres to expand their horizons.

Students spend anything from 36000 to a few lakhs per year on their education, boarding, lodging and other necessities. They do not want to go
back to their home state due to lack of jobs and satisfaction and intend to stay put.

Foreign Universities woo students every year because they bring huge capital to the University. The fear of dwelling in an unknown place doesn’t seem to bother these brave hearted, but the students do encounter numerous problems compounded with depression and loneliness.

This spoils the environment and their frustrations find a negative outlet pitch-forked as they are, into alien environments left to fend for themselves. They have to take care of the budget, food and organize themselves. Cross cultural educational migrations across the country decrease intellectual and social snobbishness in the long run. To some students the idea to go to the nearest university is ludicrous as it limits their choice and therefore, set out to explore greener pastures.

Kuckian, Uday, internet, United States. Britain and Australia, Indian students are now heading towards China for higher education.

India’s higher education sector is undergoing a churning process these days. Although the country offers world class education at comparative costs – for instance the IITS and IIMS – the number of foreign students enrolling in Indian Universities has considerably dwindled in the last decade. According to a study by the Association of Indian Universities the number of foreign students in Indian shrank from 12, 765 in 1992-93 to 7745 in 2003-04. the AIW study covered 277 major Indian Universities –

AIU listed the reasons for decline in foreign students to Indian Universities is because of lack-adaisical attitude from the government in promoting Indian universities abroad and the poor quality of education in most Indian Universities.

Universities from developed countries are conducting large number of camps to recruit Indian students. Like in foreign investment China has out passed India in capturing the international education market.

India is just missing the international education bus. China has invested so much in higher education over the years that the country is producing many more quality students then India. No wonder then that Indians want to study in China, says S.Gopinath an education expert who regularly guides Indian students in getting admission to various Chinese colleges.

Nearly 122 Indian students took admission in 2005 to Gorges University in the Hubei province in Yichanging China. According to them “Medical education in India is very costly so the rich only can afford it. Each Indian student in Gorges University pays Rs.8,00,000 which includes accommodation, food and all expenses for the entire five year medical courses. The amount has to be paid in parts on a yearly basis.
According to Gopinath, China has Top 100 Universities that are well resourced which turns out thousands of BE degree holders similar to an Indian IIT graduates. China has more world class Universities turning out more top candidates than India.

**Study abroad : Immigration : Why choose USA?**

According to this article Nearly 5,00,000 students from all over the world came to the United States of America from all over the world came to the United State last year to study at the undergraduate and graduate levels, why do such students come to the US to study when institutions in their own countries offer excellent programs developed and adapted to the needs of their own citizens (eg India) without a double the United States of America offers a very high quality post secondary education. US partnership between students and their families, the states, the federal government, the private sector, individual philanthropists and institutions of higher learning has created a system long recognized as a model of quality, diversity and opportunity. US feels having more foreign students helps to create the high quality experience in their educational institutions.

**Variety of Education :**

There are more than 4000 public and private colleges, Universities and community colleges in the United States, including over 600 public four year colleges and over 1650 private four year Colleges and Universities. These traditional Colleges and Universities enroll nearly 15 million students. In addition more than 6250 other non-collegiate post,
secondary institutions offer specialized vocational and technical training. So students can find a size that fits them best, whether it is a private institution with an enrolment of only several hundred students or a large state College or University system with tens of thousands of students.

Any student can find an appropriate program within the rich and diverse higher education system of the United States. This is true whether one is seeking Career oriented vocational and technical training from a community college, or a liberal arts education from a small private college, or an undergraduate science degree from a prestigious research institution or one of a variety of programs offered by a multipurpose University. High quality educational programs offered in all types of institutions at prices that vary as much as the programs and Institutions.

At the graduate level US Colleges and Universities offer both research and professional degrees. Foreign students are engaged in both types of programs and study a wide variety of subjects, like Engineering, business and management, physical and life sciences and mathematics and computer science and humanities.

The average tuition fees per academic year vary from $3,500 to $15,000 per year with $4,700 to $6,000 living expenses. Tuition and fees at selective private institutions may cost considerably more than these averages.
The foreign students view the cost of education as an investment and feel that by studying in US they will reap a high return for their money and a better paying job when they return home.

The vast majority of foreign students get good proficiency of English which is an asset in international labour market. Nearly 27% of undergraduate students in US are foreigners. Academic and professional programmes and social activities on campuses provide additional enrichment e.g. Cuisine music, cinema and other customs are commonly shared with others during the academic year which provide a better understanding of each others cultures which prepares them for successfully working in diverse locations around the world. The students studying in the US feel that it is an opportunity well worth pursing.

China has opened up higher education for both private and foreign investment. Foreign investors can come in by tying up with local Chinese partners.

Unlike India Chinese is experiencing a great deal of two way international students traffic. China has become one of the worlds great study abroad destinations. Currently more than 60,000 foreigners study in Chinese Universities and the number is swelling each year China is the number one choice for US students who want to study in Asia. Very few Americans study in India.

international workshop on The Indian Diaspora in Canada. Dept. of Sociology, University of Pune, Pune.

In this study of the Indian Diaspora in Canada, Prof. Jayaram opines that the Canadian experience forms a Unique facet and offers theoretically pregnant and methodologically challenging. In this paper he seeks to highlight the singularity of the Indian Diaspora in Canada and analyses the themes and issues.

Indian Diaspora in Canada is a 20th Century phenomenon. There were only 5000 Sikhs employed in timber industry and railroad making in 1900 as indentured labour which decreased to 1485. After independence the migrants increased to 103511 by the year 2000 equal to 9.36% of South Asia migrants next highest to Chinese Indian migrants had a predefined Social identity, a set of religious beliefs and practices, a frame work of norms and values governing their family and kinship organization and food habits and language. The immigrants maintained a contact with people in India.

The Canadian migrants according to Bhachu (1991) are twice removed Indians. Due to political upheavals and oppression in the country of adoption (African) and other British colonies they shifted to Canada and treated as refugees.

Most of the twice removed settled in Canada, while a few went back to India. After 1967 the migrants generally had professional qualifications and came as technicians. The familiar strategy of Indians was to arrive in
Canada as students and by then by their academic performance gain employment in Canada.

The migrants spoke the various languages of India. They contributed to art, cinema and literature of Canada. The Canadian Indians had to negotiate the problems of ethnicity and also engaged in active economic and cultural competition. They sometimes experienced ethnic discrimination, either explicit or covert and even involved in ethnic conflict. They formed associations on regional, linguistic and Caste lines. The government of India started reform initiatives by introducing the concept of dual citizenship, PIO Persons of Indian Origin, (equal to Green Card of USA) and NRI Status.

The Diasporic Indians in Canada vary in terms of duration of stay and generational depth, primary and secondary nature emigration, regional linguistic background, religious, caste and class background and their contact with Indians at home.

The author concluded by saying the studies by Indians about Diaspora may be different to that of studies by sociologists who were settled in Canada studying the Indian Diaspora.

**Open doors (2005) Institute of International Education – Deborah Gardnev : Background Educational Exchange with India.**

In academic year 2004-05 there were 80,466 students from India studying in the United States (up 1% from the previous year). The majority
of the Indian students study at the graduate level 72% (57,976) while 20% (16,443) under graduate level and only 2.5% (6,047) other. Historical trends Beginning in 1997-98 the number of students from India has been increasing dramatically.

**Table : Showing students from India to US and Vice-Versa.**

<table>
<thead>
<tr>
<th>Year</th>
<th># of Students from India</th>
<th>% of Total Foreign Students in US</th>
<th># of US Study Abroad Students Going to India</th>
</tr>
</thead>
<tbody>
<tr>
<td>2004-05</td>
<td>80,466</td>
<td>14.2%</td>
<td>n.a.</td>
</tr>
<tr>
<td>2003-04</td>
<td>79,736</td>
<td>13.9%</td>
<td>1,157 (up 65%)</td>
</tr>
<tr>
<td>2002-03</td>
<td>74,603</td>
<td>12.7%</td>
<td>692</td>
</tr>
<tr>
<td>2001-02</td>
<td>66,836</td>
<td>11.5%</td>
<td>627</td>
</tr>
<tr>
<td>2000-01</td>
<td>54,664</td>
<td>9.9%</td>
<td>750</td>
</tr>
<tr>
<td>1999-00</td>
<td>42,337</td>
<td>8.2%</td>
<td>811</td>
</tr>
<tr>
<td>1998-99</td>
<td>37,482</td>
<td>7.6%</td>
<td>707</td>
</tr>
<tr>
<td>1997-98</td>
<td>33,818</td>
<td>7.0%</td>
<td>684</td>
</tr>
<tr>
<td>1996-97</td>
<td>30,641</td>
<td>6.7%</td>
<td>601</td>
</tr>
<tr>
<td>1995-96</td>
<td>31,743</td>
<td>7.0%</td>
<td>470</td>
</tr>
<tr>
<td>1994-95</td>
<td>33,537</td>
<td>7.4%</td>
<td>409</td>
</tr>
<tr>
<td>1993-94</td>
<td>34,796</td>
<td>7.7%</td>
<td>382</td>
</tr>
</tbody>
</table>

**Note :** Study abroad figures in the Open Doors report reflect credit given by U.S. campuses in the survey year to their students who studied abroad in the academic year just completed, including the summer term, and therefore the report shows study abroad activity for the prior academic year.

India surpassed China as the leading sending nation of foreign students to the United States.
Background on International Education Exchange with India:

Comments by Jane E. Schukoske Executive Director; US Educational foundation in India.

According to Schukoske “Indian Students continue to enroll in the US in record numbers’. They recognize that higher education in US enhances their career prospects. In 2004 Indian students enrolled are 80,466, the increase in undergraduates according to US is a good sign and suggests that Indian students are recognizing the importance of the liberal education meaning a balanced multi disciplinary course of study broader that the academic major. US undergraduate education develops strong skills in analysis and communication. For students who want to explore career options, US undergraduate education provides a solid yet flexible grounding for a broad range of careers and for advanced study at the graduate level.

Combining the magnitude of demand for higher education in India the Value Indian Students place on US higher education and the availability of student loans, there is bound to be steady interest by Indian students in enrolling in the US. The Indian University Student population in India is over 9.2 million students and is rapidly growing, according to the University Grants Commission. Which finds and supports central government Universities in India. Students find that the investment they make in US education is well worth it in terms of career opportunities. Students loans are more easily available in India than ever before for studies abroad.
Vijaya Khandavilli, Country Co-ordinator; Educational Advising Services, USEFI, India.

Vijaya’s observations lists the USEFI policy on student migration to US are as follows:

1) US announcements in India’s leading position in the 2005. On Indian students is due to open door policy, there is continuous increase of students to US.

According to her that International student mobility is generally due to the push factors by the country of origin of International students and the pull factors from the study abroad destination country. With regard to Indian Student mobility the push factor had been prevalent during the seventies and eighties while the pull factor gained prominence during nineties and the current decade so far.

The US remained the top destination country for study abroad from India despite proactive efforts of other countries. Flexibility in the education system and prospects for professional and career advancement remained strong factors in favour of US education. Increased and easy availability of student loans also strongly supported the movement of students from India. On the other hand increased and better job opportunities in India and more private educational institutions offering near US quality education were two strong factors that favoured some Indian students to opt to stay back in India was the reason for only 1% increase in student migration in 2004.
**Rise in Visa Numbers:** According to the Council of Graduate Schools (CGS) reported that the number of first time international students enrolled in American graduate schools in 2005 increased by 1% over 2004.

After the peak of 21,100 student visas issued in 2001, the number dropped down to 18,776 in 2002, 17,636 in 2003 and 16,891 in 2004. After dropping for three years in Visa numbers rose by 10.43% to 18,653 in 2005.

**Students Friendly Measures:**

Even though Indian students faced no significant hardships in obtaining visas, there have been problems in students visa appointments. The USEFI recently announced visa facilitation service by the US embassy will further facilitate the visa application process to advice them about the process.

According to Uday Kuckiah after United States, Britain and Australia, Indian students are now heading for China for higher education.

Last month, some 230 Indian students joined various Chinese Universities for medical studies.

India’s higher education sector is undergoing a churning process these days. Although the country offers world-class education at competitive costs – for instance the IITs and IIMs – the number of foreign
students enrolling in Indian Universities has considerably dwindled in the last decade.

Like in foreign investment, China has outpaced India in capturing the international education market. Education experts who visited China say the Communist nation has become the most sought after study-abroad destination.

"India is just missing the international education bus. China has invested so much in higher education over the years that the country is producing many more quality students than India. No wonder then that Indians too want to study in China", says S. Gopinath, an education expert who regularly guides Indian students on getting admission to various Chinese colleges.

Asian Education Consultancy, a top consulting company in southern India, says medical education in China is of a higher quality and lower cost compared to India.

Last month, AEC sent 122 Indian students to the Three Gorges University in the Hubei province in Yichang in China.

"Medical education in India is so costly that only the rich can afford it. Now China is emerging as a hot destination for Indian students for medical education", says AEC Director Niyaz Mohammed.
Each Indian student to the Three Gorges University pays Rs. 8,00,000 which includes accommodation, food and all expenses for the entire five years medicine course. The amount has to be paid in parts on a yearly basis. Apart from this, students pay Rs. 40,000 as airfare.

The education cost in China is cheap.

“Consider what you have to pay to become a doctor in India. Admission fee alone in some medical colleges in India runs into Rs. 25 lakhs”, he says.

Mohammed who has been to various Chinese Colleges and Universities says the higher education sector in China is vastly modernized compared to that in India.

India sends the larges number of students to America: 74,600 students enrolled in US Colleges and Universities in 2002-2003. But education experts feel in course of time, China will have the largest number of Indian students.

Experts like Gopinath and Mohammed point out the following reasons for the shift:

- China has Top 100 Universities that are well resourced. China’s Universities turn out thousands of bachelor degree holders, similar to an Indian IIT graduate. They easily get admission in to Universities of the world.
• China turns out more top candidates each year than India, as it has more world-class Universities.
• China has opened up higher education for both private and foreign investment. Foreign investors can come in by tying up with local Chinese partners.
• Unlike India, China is experiencing a great study-abroad destinations. Currently more than 60,000 foreigners study in Chinese Universities, and that number is swelling each year.
• China is the number-one choice for US students who want to study in Asia. Very few Americans study in India.

As more and more foreign students including Indians travel to China for higher education, admissions of foreign students in Indian Universities have fared badly over the years.

According to a study by the Association of Indian Universities, the number of foreign students in India shrunk from 12,765 in 1992-93 to 7,745 in 2003-04. The AIU study covered 277 major Indian Universities.

The study says Malaysian students formed the largest foreign component in India this year – 806. they were followed by Nepal (681 students), Iran (472) ad Kenya (442).

This was in sharp contrast to the position in 1992-1993 when Kenya sent 3,980 students to India. In 1993-94, India had 1,421 students from Malaysia and 909 from Nepal.
AIU has listed two significant reasons for this decline in foreign students to Indian Universities: the lackadaisical attitude from the government in promoting Indian Universities abroad and the poor quality of education in most Indian Universities.

AIU now wants the human resources development ministry to hold regular education camps in foreign countries to attract students.

“Universities from abroad are conducting large number of camps here to recruit Indian students. Why can’t India chalk out a similar education strategy to attract foreign students”, asks Gopinath.

The Economics of Students Migration:

Urban students yarn to go abroad to acquire specialized know-how in professional fields, never to return to their home country. But what is the social cost of this student exodus? Wouldn’t the money saved from this mass movement be enough to mobilize quality education in the local area itself? Would it be fair to enumerate that student mobilization is a colossal waste of not just effort, time and money but also resources? Students who study abroad spend huge financial sums on their education and lodging, every year.

The expense is phenomenal for themselves, their parents and the taxpayer. Even while ignoring the social costs, one cannot overlook the monetary cost. According to S.S.Rana, Dean of Colleges, Delhi University, students, who migrate have the determination and zest to achieve
something. He says, “Every year around 6,000 to 7,000 students come to our University from all over the country, which is a good 15 percent of the total student strength.

It is sheer grit on part of these students to pack up their stuff to face the rough and tumble of life in an unknown town. It is not that their local Universities aren’t good, but students prefer to come to Delhi, because they feel the package is more attractive here. Students from Bihar, in the Delhi University, somehow seem to have acquired the magic formula for success.

The State of Bihar has given us some enterprising students who are taking full advantage of Delhi’s libraries, museums, embassies and cultural centers to expand their horizons. A student who is stringent about spending will spend Rs.24,000 annually on his education, boarding and lodging. The exposure one gets in Delhi is an added attraction. Rajiv Narayanan doing his M.Phil. at JNU, says, “I came from Orissa three years ago.

I have invested around Rs.2 lakh on my education in these three years including boarding. I came to Delhi, after completing my graduation. I did my Masters. Now, I’m pursuing M.Phil. If I decide to go back home, there will be no job security or satisfaction. So I’d rather stay here and make the best of it.

Foreign Universities woo student every year, because of the large capital involved. Each foreign student brings in huge capital. This trade-off favours the student and the university. The fear of dwelling in an unknown town doesn’t seem to bother these brave-hearted. But the students do
encounter numerous problems compounded with depression, often encountered in a new town.

This spoils the environment and their frustrations find a negative outlet pitch-forked as they are, into strange environments, left to fend for themselves. They have to take care of the budget, food and organize themselves. Cross-educational migrations across the country decreases intellectual and social snobbishness in the long run. Sumitra Raghvan says, “In professional subjects, I can understand that you have to scan the best Universities available.

But there is national wastage here too, many students waste effort in applying to various Universities for higher studies and most of them do it only because they are expected to do it. If moving away gives one leeway to find independence, then financially, it is a critical time, as one has to learn to manage money. To some, the idea to go to the nearest university is ludicrous as it limits your choice and there, set out to explore, greener pastures.

Indian Students Leave for Russia for Higher Studies 21 Sept. 2005:

The first batch of 14 Indian students drawn from Chennai, Calcutta and Delhi, who left the Capital for Moscow for higher education in medicine in the Russian State medical University (M2) and the Volgograd State Medical University, were given a warm send-off at a get-together at 24, Ferozeshah Road under the joint auspices of the Russian Centre of Science and Culture and Education Russia on September 21, 2005.
At it has emerged, more and more Indian students aspiring higher education in medicine and engineering are apparently making Russia their destination.

The get-together was attended by Dr. Shanti Vardhan, convener of Medical Cell, Delhi Alumni Association of Russian Academic Institutions, Dr. Wani, 1997 Alumni Volgograd State medical Academy; Dr. Sergey V. Cherkas, Deputy Director, (Information and Culture Section) and s. Victoria Semenova. Executive Secretary and Programme Coordinator, Russian Centre of Science and Culture; Mr. Andrey Zhiltsov (Deputy Head of Consular Section of the Russian Embassy); Elena Barman, Executive staff member of “Education Russia Co”.

During the interaction between audience and staff, proper guidance came in handy for students on different aspects of the courses, facilitating necessary procedures to follow and formalities to fulfill in respect of visa, travel, stay, study of Russian language, etc. It is in India and by UN institutions. English also has been recognized as a medium of instruction in Russian Universities.

The rest of the 30 students, selected under different streams at various Russian Universities, will leave the country next month. Over 200 students are expected to leave for Russia from India through different centers this year.
**Uniqueness of the Study:**

There was voluminous studies of migration. All the theories highlighted the importance of pull and push factors of migration. However the reasons for push and pull factors are different in different situations. Insurgency, violence and student activism in north was considered as push factors of migration which none of the studies highlighted, war time violence pushed people to migrate to other countries by forced migration. Violence due to insurgency was considered as a good enough push factor. The parents who could afford money sent their children more them 3000 kilo meters for studies to protect them from joining insurgent groups due to student activism we wanted to assess whether these factors were responsible for parents to send their children from north east to far off PUNE city. Besides this the pull factors and problems faced by students who migrated to an alien state for studies were also studied.

The study is unique in the sense that very few people know about North-East and the problems faced by the people in these seven-states. This descriptive study it is felt would go a long way in bridging about the gap in knowledge about North-East.

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