

INTERNATIONAL CONFERENCE ON SOCIAL WORK PROFESSION: INTERCULTURAL PERSPECTIVES

SESSION 3

CULTURE, MEDIA AND SOCIETY
MS. JENNY DOLLY

ASST. DIRECTOR TAMIL FILM INDUSTRY



ART AND CULTURAL HEGEMONY
T.M. KRISHNA

CARNATIC MUSIC SINGER AND ART CRITIQUE



11:30 AM - 1:00 PM

LUNCH

SESSION 4

HUMAN TRAFFICKING AND MIGRATION
R.M. NAIR

FORMER DIRECTOR GENERAL OF POLICE, NDRF



INTERCULTURAL SOCIAL WORK IN COLONIZED
TERRITORIES

DR. ESPERANZA GOMEZ

PROFESSOR OF SOCIAL WORK, UNIVERSITY OF
ANTIOQUIA, MEDELLIN, COLOMBIA

2:00 PM - 3:30 PM



VALEDICTORY

FR. JEGATH GASPAR RAJ

FOUNDER, TAMIL MAIYAM

3:30 PM - 5:00 PM



PG & RESEARCH
DEPARTMENT OF SOCIAL WORK,
LOYOLA COLLEGE (AUTONOMOUS), CHENNAI-34

INTERNATIONAL CONFERENCE ON SOCIAL WORK PROFESSION: INTERCULTURAL PERSPECTIVES

26th & 27th NOVEMBER, 2018

LS HALL, LOYOLA COLLEGE, CHENNAI

DAY 1 (26.11.18)

INAUGURATION
PROF. SHAJAHAN

PROFESSOR, DEPARTMENT OF SOCIAL WORK, TISS, MUMBAI
MEMBER, BOARD OF DIRECTOR, IASSW

9:00 AM - 10:00 AM



SESSION 4 - CULTURE AND DISABILITY
MS. AMBA SALELKAR

BOARD MEMBER, EQUALS CENTRE FOR PROMOTION
OF SOCIAL JUSTICE

2:30 PM - 3:30 PM



SESSION 1 - RELIGION AND CULTURE
DR. THIRUMAVALAVAN, Ph.D

PRESIDENT, VCK PARTY

10:00 AM - 11:00 AM



PAPER PRESENTATION - LED BY
DR. PFALLER ROTT MONIKA

3:30 PM - 4:30 PM

BREAK

SESSION 2 - OTHER IDEAS OF PEACE FROM AMERICA
DR. GERARDO VASQUEZ ARENAS

PROFESSOR OF SOCIOLOGY, UNIVERSITY OF ANTIOQUIA
MEDELLIN, COLOMBIA

11:30 AM - 12:30 PM



SESSION 1 - CULTURE AND GENDER STEREOTYPES
DR. RADHA BATHRAN

DEPARTMENT OF COMMUNICATION
MANONMANIAM SUNDARANAR UNIVERSITY, TIRUNELVELI

9:00 AM - 10:00 AM



LUNCH

SESSION 3 - COLLECTIVE BARGAINING STRATEGIES
A.SOUNDARARAJAN

PRESIDENT, CITU

1:30 PM - 2:30 PM



SESSION 2 - CULTURAL CHANGES AND ITS
IMPLICATIONS ON HEALTH
DR. E.ARAVIND RAJ

ASSISTANT PROFESSOR, DEPARTMENT OF PSYCHIATRIC SOCIAL WORK
NIMHANS, BANGALORE

10:00 AM - 11:00 AM



BREAK

CULTURAL EVENTS

DAY 2 (27.11.18)

**INTERNATIONAL CONFERENCE ON
SOCIAL WORK PROFESSION**

AN INTERCULTURAL PERSPECTIVES

Organized by

PG & Research Department of Social Work,
Loyola College (Autonomous),
Chennai-34.

REGISTRATION FORM

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For Rupees _____
Name of the bank _____
Dated _____

Signature of the Applicant.

For Correspondence

Prof. P. Mary Jessi Rani
Prof. Vallary Patric

PG & Research Department of Social Work
Loyola College (Autonomous), Chennai-34
For Online Registration: swass@loyolacollege.edu

REGISTRATION FEES

**Rs.150/- Students and scholars,
Rs.300/- professionals.
On spot Rs.200/- and 350/- Respectively.
Certificate will be given for all the registered
participants. Payment should be made by
Demand Draft in favour of,
"The Principal, Loyola College, Chennai-34"**

ORGANIZING COMMITTEE

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Coordinator **Prof. Simon Joseph**

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Prof. P. Mary Jessi Rani
Prof. Vallary Patric

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STUDENT CONVENERS

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**SOCIAL WORKERS
ASSOCIATION FOR STAFF
AND STUDENTS
[SWASS]**



ORGANIZES

INTERNATIONAL CONFERENCE

ON

**SOCIAL WORK PROFESSION -
AN INTERCULTURAL PERSPECTIVES**

26TH & 27TH NOVEMBER 2018

PG & Research
Department of Social Work
Loyola College (Autonomous),
Chennai - 34.

Email: swass@loyolacollege.edu

LOYOLA COLLEGE

Loyola College, a Catholic Minority Institution, was founded by the Society of Jesus (Jesuits) in 1925. The primary objective of the college is to provide University Education in a Christian atmosphere for deserving students irrespective of caste and creed. Loyola College, though affiliated to University of Madras, became autonomous in July 1978. It is empowered to frame its own course of studies and adopt innovative methods of teaching and evaluation. The University degrees will be conferred on the students passing the examinations conducted by the college. UGC conferred the status of "College with potential for Excellence" on Loyola College in 2004 and confirmed the same in 2010. NAAC's re-accreditation score in 2012 (Third Cycle) is 3.70 out of 4.00 CGPA. UGC has elevated Loyola College to the status of "College of Excellence" for the period from April 1, 2014 till March 31, 2019.

DEPARTMENT OF SOCIAL WORK

The Department of Social Work came into existence in 1957 and offered a diploma course in Social Science till 1963. In 1964 it became a full-fledged two-year Post-Graduate programme with the introduction of M.A Social Work, with three specialisations, which branched into five. In 1994, the specialisation titled "Welfare of the Marginalised" was the first of its kind in the country to be introduced. The latest addition is "Human Rights" in the academic year 2003-2004. To sum up, the specialisations are: Community Development, Human Resource Management, Welfare of Disadvantaged Sections, Medical and Psychiatric Social Work, Human Rights. The curriculum has three important components-theory, fieldwork and research. It enables the students to acquire necessary knowledge of sociology, psychology, philosophy and methods of social work, and practical experience in scientific social research. To facilitate the above complex learning process, the training programme also includes independent study, lectures, seminars, research and concurrent and block fieldwork training. The department considers education as a means for social change and transformation with societal commitment.

SWASS

Social Workers Association for Staff and Students is an exclusive body of the department that organizes various programs and events in response to emerging social issues in the society. Students acquire professional competence through the translation of theoretical inputs into practical interventions.

THE INTERNATIONAL CONFERENCE

Culturally competent Social Work practice is grounded in the ethics and values of Social Work profession. Social workers recognise and appreciate the importance of being aware of one's own cultural identity and experiences in cross cultural practice. Social workers also seek to understand the values, beliefs, traditions and historical context of different communities and incorporate this knowledge into Social Work assessments and interventions. Intercultural perspective helps in demonstrating the understanding of theories addressing notions of gender, class, caste, sexuality, disability, race, ethnicity, nationalism, and/or other socially constructed categories. It also helps in understanding of the ways marginalised and dominant groups define and express themselves, and the contexts in which these definitions are constructed. Thus we are hoping that the conference would serve as a platform for inter-cultural experiences and learning. It will also examine varied discourses so as to capture ideas on recognising and amalgamating cultural diversities and complexities for Social Work practice. The conference aims to create a platform for discussion and knowledge sharing related to intercultural perspectives and experiences in Social Work practice.

SUB- THEMES

1. Epistemology of inter cultural practice in Social Work
2. Indigenous Social Work practice
3. Cultural imperatives in Social Work practice
4. Excluded communities in different cultures
5. Religion and ethical stances in Social Work
6. Multiculturalism and social transformation
7. Gender and culture
8. Cultural perspectives on disability
9. Diversity as part of work culture
10. Cultural fundamentalism and migration
11. Cultural intrusions in health care and practice
12. Competencies for Intercultural Social Work Practice

CALL FOR PAPERS

Papers for presentation are welcomed from faculty members, students and research scholars from Social Work and allied disciplines. Policy makers, representatives from educational corporate and NGO sectors.

IMPORTANT DATES

Last date for submission of abstract /-
27th October
Intimation of acceptance /-
3rd November
Last date for submission of full paper /-
10th November

GUIDELINES FOR SUBMISSION

*All papers should submitted by electronic mail to swass@loyolacollege.edu

*Paper should be in English and typed in Times New Roman with font size 12 and heading of font size 14.

*The article should comprise of 3500 - 5000 words. Each article should have an abstract of 250 words with maximum of 4-5 key words.

*The first page of the article should include the title of the article (in not more than 12 words) the author(s) name(s) and the details of the authors like designation institution and addresses.

*Paper must be an original unpublished work. A declaration should be given by the author(s) that the paper is original and that it had neither been accepted for publication/ published elsewhere nor has been submitted for the consideration for publication in any journal.

DAY – 1(26-11-2018)

Inauguration

The day began by invoking the blessing of the Almighty God through the melodies voice of the departmental choir and followed by the unique event of the cultural walk by the students of Loyola College who are from different states and different country which was remarkable and mesmerized the international conference. It seems to be a first ever cultural presentation in our department. With gladness of heart, Dr.G.Gladston Xavierwelcomes the speakers and the participants along with the staff and student community and spoke on the cultural diversity and plurality of the nation. He gently reminded about the tragedy of the Mumbai attack happened on the very same date. Thereby he invited the conference to pay the tribute to the people who lost the life and their livelihood in the recent weeks and years. He pointed towards the different kinds of oppression in terms of Caste, religion, gender etc. He also stressed on the inclusiveness of culture. He said that social work profession is rights based profession to meet current social issues. He compared diversity with **salad bowl** to understand the importance of individual identity.

After the welcome address, our beloved principal Rev. Dr. Andrew SJ was addressing the conference by praising the departmental activities and its effective role in and outside of the college. He said that the department is ever ready to render its services while the world is desperately in need of help. During his speech, he was heavily loaded by the devastation of the strong cyclone of Gaja that took away a few lives of the people and deserted the green-pasture land of Tamil Nadu. Rev. Dr. Andrew welcomed all the guest speakers and the audience.

In middle of his speech he briefed about the Government partial in relief work (comparing Kerala flood and Gaja cyclone) and the irresponsible politician of the state. Rev.Fr. Andrew facilitated Prof.Shajahan and concluded his speech. The dynamics of conference was presented by student conveynor Ms. Annie Remya.With the multi social issues / perspectives, the Guest speaker Prof.Shajahan, Professor of Social Work Department, TISS, Mumbai, board of director, IASSW has addressed the international conference and explaining the importance of the topic and its implication in the coming days.

Inaugural speech

Prof.Shajahan (Board director of Indian Association (Social Work))

Prof.Shajahan explained about the inability to accept diversity, migration and related ideas are such as Intercultural social work, multicultural social work, cross cultural social work and cultural specific social work. The Ideas of international social work are cultural context is very important. Seminar on Intercultural perspectives is said to be the first conference to be conducted for ten days in the University of Hawaii in 1966. The seminar had a subjectivity of how different people look into different perspectives. He explained about three basic things which are values,

functions and methods. Value of social work profession is to respect the worth and dignity of the individual and kinship. The function is to meet the unmet needs of the marginalized people and post industrial context there was many issues and one of the major issues is not getting proper wages. Systematic exclusion based on cast and marginalized community. Methods which was expressed by guest speaker are enhancing the well being is seen differently from different context. In those days people organizes meeting inside the religious place which inhibits the Dalit which clearly shows the exclusion. For example, comparing Sweden and Indian context, if a mother beats a child- it is an offence but in India it is not an offence. Intercultural social perspective is about knowledge, attitude and skill which should recognize the existence of diversity. The need of social workers is to examine and critically reflect on the assumption, we hold about individual groups and communities. Multiply identities are caste, religion and culture. He explained about the process of intercultural social work are reflective and reflexive practice. The reflective practice is a critical intraception of our own assumption and the ability to aware of one's own assumption and the reflexive practice is an assumption is going against the social work values and justice.

Two danger of social work

- It distinct from the issues of diversity and do not recognize enough the need for intercultural practice
- Collective action is devalued

Prof.Shajahan concluded with the quote saying the modern economic system requires mass production and uneducated students who are incapable of thinking. Prof.Vallary Patric proposed the vote of thanks and concluded the session.

Session - 1

The Speaker **Mrs. RadhaBathran**, department of communication, ManomaniamSundaranarUniversity, Tirunelvelispoke about cultural and gender stereotypes. She initiated by defining the culture as 'the way of life'. She explains how culture affects the whole society/consequences of culture. She connected culture and women i.e how society discriminates gender through cultural norms. It affects women interms of psychological, economic, social, etc. She also mentioned that family teaches culture. There are inhuman practices followed in the culture in the aspects of gender, caste, religion, etc. Every aspects of life have been decided by the culture norms. Culture norms surround the notion of superior and inferior. Inferior is culturally made right and accepted by people, for example; Men being superior to women. Society thinks superior gives more benefit. She also explained about racism by connecting advertisements which debits being fair is human. In general term, cultural naming is due to physical appearance and she mentioned about how language discriminate others and using the abusive words discriminate women which mean not respecting the dignity and worth of

individual. Mutual respect should be given to all the humans irrespective of sex, religion, caste, class, etc.

Speaker - 2

Social work practice and political sensitization

The session started off with the introduction of the speaker **Dr.Phil Gerhard Rott** by Ms.Subatini and was felicitated by Mr.RichardRohan. Dr.GerardRott is specialized in western social work who spoke on the topic Social Work Practice and Political Sensitization. He explained about the political awareness formation in order to promote justice and peace and the ideology of inequality. It includes smooth style facade, elegantly ruthless rhetoric, privileges of established ones, authoritarian and aggressive. He also spoke about the consequences for social work. He also emphasized on bringing social sciences results into the discourse of society because of social responsibility, to promote the work done and increase voter participation which leads to more generous social state with less inequality.He enlightened about the varieties of political education in Germany. Finally he explained about the wider perspectives of problems in the practice of social work globally.

Speaker - 3

The speaker, **Mr.T.K.Rangarajan** the Member of Parliament, spoke about collective bargaining strategies. According to him, collective bargaining is a good instrument for industrial peace.It started after first industrial revolution in U.K. The first trade union was started in U. K; Trade union was legalized in UK during 1871.India trade union stated in 1980 for industrial peace and growth. Industrial peace, growth, countries prosperity, collective bargaining is must in every area. Collective bargaining gives collective representation of the colony masses working classes. The term Collective bargaining emerged and used during 1891. British workers considered as highly paid workers in the world. During the world war, the employees and government more interested in production.Neo liberal policy is later stage during 21stcentury.British trade union is the oldest trade union in the world. If government appoints negotiate and trade union can also appoints negotiate.

Collective bargaining in a modern world is not practically applied and permanency in employment is also coming for all types of labourers. International protection of labour and international human rights convention article 23 says, universal declaration of human rights organized trade union is a fundamental rights. State government registered Trade union under trade union act. Yamaha is registered union and no demand for workers similarly Hundai formed a union. The management refuses outsiders and MNC's doesn't support trade union. In course the session he mentioned Japanese government gives full rights to trade union. He also mentioned about the present position of India where labour laws has comprised into one. It doesn't bother about casual labours, unorganized labours and so on. He spoke about ILO study November 2018, which says 40% of workers are vulnerable and they do employment at any time.41% of workers are poorly paid (self financing sectors). Only 7% are working in the organized sector.

Speaker - 4

Culture and disability

The session began by introducing the guest speaker **MsAmbaSalelkar** by Miss Mary Chrisila. Ms. AmbaSalelkar is a Board member at Equals Centre for Promotion of social justice. She has also worked as a Teaching Assistant in National law school of India as criminal lawyer. She started the session by explaining breaking the culture of oppression to the persons with disability. She stated the main thing which contributes oppression of the persons with disability is the language and the understanding which we have about them. She quoted there is larger exclusion of persons with disability from mainstream academic discussion. Inclusion of persons with disabilities is more vital because they usually get excluded to work on the projects, decision making for them. She discussed about the terms which denotes persons with impairment she says the word which is the exact one to use is still in debate she has pointed out three different words to denote persons with impairment in a single newspaper in three different articles which are, persons with disability, specially abled, differently abled .

She has pin- pointed that the prime minister of India has introduced a term called 'Dhivyang' to refer persons with disability two years back. Dhivyang means holy part of the body but it faces lots of controversy in Tamil Nadu and also in few other states. Tamil Nadu states that the term 'Dhivyang' doesn't indicate the current understanding of disability. At the end of the session there was a deliberation and discussion that provoked the students to raise the mind with reflective and critique question. A student raised a question about how to denote the persons with disability.

Professor Deepak of social work department from Loyola College has stated the exact term to denote the persons with disability is to refer them as persons with impairment. The guest speaker has also stated the reason why the terms ' disabled person' and ' differently abled' are not to use. Ms. AmbaSalelkar has explained about the estimation of world health organization. In a given population about 10-15% what is the percentage of population with disability. In 2011 census shows about 2.1% of populations were denoted as the persons with disability in India. UN Convention states the data collection for a survey should contain questions like; Do you have difficulty in seeing, hearing, in communicating, in remembering things etc rather than asking directly like Is there persons with disability is your house? Ms. AmbaSalelkar says the cultural taboo is labeled in the term 'Disability' persons with disability are only recipients. Ms. AmbaSalelkar states, UN Conventional Rights Of Persons with Disability is drafted by Persons with Disability for themselves and it is constantly monitored by Persons with Disability. Ms. AmbaSalelkar states the ability to make decisions is part of human dignity which is not restricted to the persons with disability too. The session was ended up by thought provoking ideas on culture and disability.

Speaker - 5

Dr. PeallerRott Monika presented a paper on Trans-nality: Necessity and challenges in social research. She presented her paper about 30 minutes. At the end there were 6 paper presentation from parts of the states and nations and followed by a cultural events. The first day of the international conference was concluded by our beloved head of the department Dr. G.Gladston Xavier who expressed his gratitude and encourages the students.

DAY 2(27-11-2018)

SESSION 1

DR.THIRUMAVALAVAN

TOPIC:RELIGION AND CULTURE

The guest speaker Dr.Thirumavalavan, leader of VCK Party spoke about religion and culture. He enlightened about how religion and culture are interrelated and have become ruling factors in the society. He also explained how religion and culture are existing as barriers to a democratic society. He stated that democracy is a revolutionary force and brings about humanity which is the ultimate philosophy of human beings.

Thousands of years ago there were religion and culture that rule the people. Both are inter-related but they are different. Religion is an organization or an institution. The main features of religions are,

- Religion has a particular way of life
- Religion has god and goddess
- It has dignity
- It has prayer and mantras.

Culture is a time and region that includes nation and constitution etc. commonly culture based on a time and region. Whereas religion is a fundamental ideology. Common identity for islam like Arabic muslims, Turkish muslims and so on. Christianity has common identity like one god, one bible,(holy bible) one church. Kerela Christian differs from west Bengal Christians.

TPYES OF CHRISTIANS

Roman catholics, protestants, pentecosts, marthomites etc.

But culture differs it has no particular founder or scripture

Culture based on social structure. Caste is very important factor for deciding culture. All hindus has no common culture. Dalit culture is not same it differs from Brahmin culture. Hinduism is not religion it is culture of living practices. It has not particular founder. Christianity, Islamic,

sikhisum, buddhisum, are the types of religion. No founder of hinduisum is not a religion. Brahmins, Kshatriyas, vaishyas and sudras are the types of hinduisum. Culture is a broad term among cultures and religion an institution.

Nowadays religion is not based on democracy. It focuses only on god and worship. Some myths like god and Satan (good and bad forces). Buddhist is different from other religion. It has no god, no worship, no Satan. Buddhisum follows discipline of people, individual behavior and social behavior disciplinary proceeding followed by Buddha.

Each and every country have their own religion in constitution. In india there is no one religion it is a secular country. All Asian country follow buddhisum, European country follow Christianity and Arabic country follows islam. One state should not depend on any religion. Culture has some different secular phenomena and non secular phenomena. Secular is democratic one. Indian constitution says that our state is sovereign, socialist, secular, democratic and republic. In indian we can follow any religion. Religion is an institution to preach disciplinary classes whereas culture is entirely different from religion because of founder scripture etc.

Tamil is a culture, music is culture dancing is a culture all these related with other phenomena such as caste, region and time. Pongal festival is not a religions festival instead it is a region festival. Code of manu is the constitution of hinduisum. Ruling hindu people leads to honour killing. There some factors influences culture such as environment, economic status, education, science and technology. Religion is a mythology and preaching institutions. In 21st century gender equality and other equality in general is a culture. Our constitution says “equality of status of opportunity”.

Democracy is a revolutionary force. Without democracy one cannot speak about equality. There is a myth, election determines democracy. Democracy means every individual must be respected with worth, dignity, equality and fraternity.

He concluded his speech by saying that humanity is the ultimate philosophy of human being and that humanity comes from the democratic way of life.

SESSION 2

Dr. Aravind Raj, Assistant Professor, Department of Psychiatric Social Work, NIMHANS, Bengaluru spoke about cultural changes and its implications on health. He explained how culture affects both physical and mental health.

SESSION 3

The first guest speaker of session 3 is Miss Jenny Dolly, assistant director of tamil film industry. Ms. Stephy gave an introduction about the guest speaker. She initiated her speech by explaining how cinema influences culture. She said cinema is a businesses where lot of money has been invested. She added cultural representation is lacking in cinema. Media is used for commercial

purpose. She also quoted 'cinema is not a race to win'. She mentioned the art of telling stories is lost in the economic of cinema. To bring people friendly cinema she encouraged the students to break the myths existing in cinema industry. Equal representation in cinema is lacking in tamil industry. She said polarization exists and it is a part of culture. She stated that how society strongly influenced by the actors and the cinema as a whole. explained women centric movies, social movies not reaching the society at large because of the false ideas existing in tamil cinema. She said breaking the myths really bring the change in tamil cinema.

Guest speakers Mr. T.M.Krishna, Carnatic Singer and Art Critique and Ms. Jenny Dolly, Assistant Director, Tamil Film Industry spoke on Culture Media and Society& Art and Cultural Hegemony in the panel discussion moderated by Mr.Alex Parimalam, Department of Visual Communication, Loyola College. Ms. Jenny Dolly emphasized the existence of culture of silence in the mass media industry,a lack of equal representation and challenges faced by women in the cinema industry. Mr.T.M. Krishna spoke about hegemony in the field of art. According to him, hegemony is one of the main causes by which the ideology of the majority being imposed on the minorities. He stated that the one which is subservient becomes culture and leads to all sorts of discrimination.

SESSION 4

The guest speaker of session 4 is Mr. P.M. Nair on the topic human trafficking and migration & intercultural social work in colonized territories. He initiated his speech by saying human trafficking as basket of crimes He says poverty is not the reason for human trafficking. He mentioned that 83% of people are from vulnerable society, the vulnerable factors include lack of communication, awareness, access to rights. He shared a case about a woman who was fooled and exploited by someone. In sociological perspective, it is not informed concern .Devadasi system still exist in some parts of India. Where women were sexually exploited by men (sex slaves) and it is culturally sanctioned. He quoted that 'when there is a customer relationship there must be a commodity. The word 'customer' is not there in Constitution. NHRC says 629 women are prostitutes .Through interview they came to know all were forced to do and it is not by their own. He mentioned that slavery is the part of the system. He witnessed one slaughter house where he found many children in that area which clearly shows child trafficking. In Maharashtra, 23% children rescued from trafficking.According to human rights perspective, it includes commercialization, forced/ bonded labour, organ trade. He also explained psychological perspective, where it ia pleasure for men exploiting women. He stated a quote' when there is no demand, there is no trafficking'. According to him, people who are demanding are considered to be criminals.

He also focused on migration trafficking, Article 23, says human trafficking shall be prevented. Trafficking comprises exploitation, slavery, organ trade or any form of slavery. He mentioned about disaster migration where disaster creates trafficking. He said, 1st respondents are said to be traffickers. He spoke about cultural diversity and cultural dicotomy. He encouraged students to

initiate anti human trafficking club. And finally, he concluded his speech by saying ‘ when I give to myself, I give to others.