Introduction: Migration and the challenges of social inclusion and integration

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International migration is a growing phenomenon, both in scope and in complexity, affecting almost all countries in the world. Changes in the nature of human mobility that occurred principally between the end of the twentieth century and the beginning of the twenty-first have resulted in the numerous characteristics of migration being diverse and not always known, even though they are often linked to the notion of globalization in broad terms. They include factors as diverse as international patterns of demand for and supply of labor, the relative cheapness of international transport, the advent of systems of electronic communication and the emergence of transnational family networks. They are also related to social, economic and demographic inequalities, whether they are experienced in terms of employment opportunities, resources, education or human rights.

In 2016, the head of the 2016 United Nations Summit on Refugees and Migrants, President Enrique Pena Nieto of Mexico, stated his view that "Migrants symbolize the force that moves humanity forward. Their culture, their teaching and their knowledge enrich the cultural heritage of the societies where they decide to settle, contributing to a merging of cultures and to building new vibrant and prosperous nations. Migrants also embody our resilience in overcoming adversity since time immemorial." This is one piece of evidence confirming that the paradigm and practice concerning human mobility and migration has shifted to become more oriented on social inclusiveness and integration.

This issue of the *Asian Review* takes as its central theme the interaction of migration in enlarging our knowledge about the urgent problems of ensuring social inclusion and integration. In the article "Rohingya in Thailand: Existing social protection in dynamic circumstance," Angkana Kaewkuekoonkit and Supang Chantavanich show that Rohingya immigrants who have arrived in Thailand with various

motivations are vulnerable and face the indefinite risk of being arrested by Thai immigration. They identify four main groups of Rohingya immigrants: those who arrived earlier than 2006; arrivals during 2015-2016; Rohingya victims of human trafficking; and Rohingya asylum seekers in temporary shelters. The authors examine the preventive, protective, promotive and transformative measures provided to them. As a result of their legal status, each group of Rohingya immigrants has different access to protection. They are, however, protected socially by civil society groups and existing Muslim and Rohingya networks in Thailand.

In spite of West-East cultural differences, Thailand has witnessed an increase in migration of retirees from developed Western countries to Thailand in recent decades. Kanokwan Tangchitnusorn and Patcharawalai Wongboonsin examine the cultural assimilation of Western retirees in Thailand. The majority of research participants were married late in life to local citizens. When compared to continental European participants, those from Anglosphere countries included more unmarried people as well as those who were married or partnered to non-Thai individuals. Generally, the participants had sufficient knowledge about Thai culture although they have poor Thai language skills. Their socializing with Thais was mostly limited within their households. Those living in the Northern provinces were reported to demonstrate a higher participation in Thai social and cultural events. After spending over five years in Thailand, on average, the majority of participants felt positively accepted by Thai society yet still perceived their national identity as non-Thai. However, to a certain extent, some participants viewed themselves as Thai.

Abiola Ruth Adimula examines the challenges associated with the re-integration of internally displaced people in Northeastern Nigeria ravaged by the Boko Haram insurgency. The author traces the root causes of socio-political and ethno-religious conflicts in Nigeria. She investigates all the critical events and perspectives including the conflicts that culminated in the emergence of the Boko Haram sect in Nigeria, the activities of the Boko Haram insurgency that resulted in the killing of many and the displacement of about two million people, and the socio-economic challenges associated with the re-integration of internally displaced persons after the dislodgement of Boko Haram from its last stronghold. The author argues that in spite of the supposed

defeat of Boko Haram, the peace witnessed in Northeastern Nigeria is, in abstract, not real and does not exist. It is urgently needed that internally displaced persons, especially women and the young, be economically equipped in trade and vocations, while in camps the aim should be smooth reintegration that can sustain economic independence for themselves and their families.

In the article "Prevention of Trafficking in Persons for Forced Sea Fishery Work in Thailand," Wicha Jampawan analyses the how and why of the human trafficking in Thailand's sea fisheries, which has put Thailand under heavy international scrutiny and trade sanctions. The Thai government responded by launching the Five Ps Strategies of Prevention, Prosecution, Protection, Policy and Partnership. In 2015 when the Command Center for Combating Illegal Fishing of Thailand started its operations, the author conducted research in Samut Sakhon, Rayong and Songkhla on the public and private measures to prevent trafficking in persons for forced sea fishery work. His study reveals that the results of the Five Ps Strategies have not been optimum as a result of weak law enforcement, the small number and frequent changes of responsible actors, and a narrow interpretation of the term "trafficking in persons" in Thai law.

Because migration is expanding, we need open minds and sufficient knowledge to ensure social inclusion and integration for all.