

Cambridge-gate, Amrits



AMRITH #2

MEGHA AMRITH

Profiles

On the [Gates Cambridge](#) webpage it states, "...Alumni...Singapore...2007 PhD Social Anthropology...Wolfson College... my particular focus is on the migration of Filipino medical workers to Singapore. Through the lives of mobile medical workers, I will explore the globalisation of medical care and its ethical, political and cultural implications...".

On the [Max Planck Institute](#) for the Study of Religious and Ethnic Diversity it states, "...Megha Amrith has been the leader of the Max Planck Research Group "Ageing in a Time of Mobility" at MPI-MMG **since January 2018**. Her research focuses on migrant labor, care, ageing, inequalities, belonging and citizenship, primarily in Southeast Asia, but also drawing upon comparative ethnographic perspectives. She is author of the monograph "Caring for Strangers: Filipino Medical Workers in Asia" (NIAS Press, 2017), Co-Editor of the volume "Gender, Work and Migration" (with Sahraoui, Routledge, 2018), and has published her work in journals, such as Global Networks, Ethnos, Citizenship Studies, and Urban Studies. Megha Amrith obtained a Ph.D. in Social Anthropology at the University of Cambridge under a Gates Cambridge scholarship. **Prior to joining MPI-MMG**, she held a post-doctoral fellowship at the Centre for Metropolitan Studies at the University of São Paulo (2012-2013) **and a research fellowship at the United Nations University** Institute for Globalization, Culture and Mobility, Barcelona (2014 – 2017)..." (emphasis added).

On the [United Nations](#) University Institute on Globalization, Culture and Mobility it states, "...Megha Amrith is a Research Fellow at the United Nations University Institute on Globalization, Culture and Mobility in Barcelona. She holds a Ph.D. in Social Anthropology from the University of Cambridge and has research interests in international migration, cultural diversity, labour, cities and civil society movements...". The Barcelona establishment was [shut down](#) in 2019 but see also [here](#). However, she is on United Nations "...The [Migration Network](#) Hub was made possible through unearmarked funding granted to the International Organization for Migration (IOM) and internally allocated through the Migration Resource Allocation Committee (MiRAC). The Hub is also co-funded by the European Union...". United Nations Staff policy is [here](#) and [here](#), these policies were either ignored or pushed to the limits of their 'flexibility' for Meghan Amrith. Megha Amrith appears not to have a Google Scholar profile. Her ORCID profile is [here](#).

Putative theses

I could not find Megha Amrith's thesis full text anywhere nor is it listed in her publications anywhere. Nor could I find where she graduated and if she attained a Master's. A list of University of Cambridge Department of Social Anthropology PhDs Awarded is [here](#) and it states, "...2011 – 12...Megha Amrith...Title of thesis: *Life in Transit: The aspirations of Filipino medical workers in Singapore...*". The thesis cannot be found on Cambridge Uni thesis repository [Apollo](#), only an entry for a text in The Cambridge Encyclopedia of Anthropology co-authored with Patrick McKearney, under embargo but apparently also published [here](#) and [here](#). A record of the alleged thesis can be found on [iDiscover](#) and [EThOS](#). The Supervisor is unknown. However, after sampling a dozen or so theses listed on Cambridge Uni Department of Social Anthropology, I found only two on Apollo, one from 2010-11 and one from 2022-23.

Published migratory unprofessionalism

Megha Amrith's much celebrated book is titled '*Caring for strangers: Filipino medical workers in Asia*' (M. Amrith 2017). I counted twenty (20) [book reviews](#) for her before stopping. However, it appears she has been recycling the same material extensively and since *before* the alleged publication of her elusive thesis (M. Amrith 2010).

Briefly, Amrith generates ambiguities regarding the 'professionalism' of nurses, arbitrarily comparing and contrasting one profession with another. Indeed, Amrith removes 'professional' from 'healthcare worker' as regards nursing. The content of her work has no relation to science, sociology in the proper sense of the term, nor even anthropology in the colonial sense of the term, since she *de-contextualizes* the subjects under study, not caring whether they are in India, Singapore, or Spain. Just how revolting, when not completely meaningless, her 'work' is exemplified by the following 'note' of hers from the text she has been regurgitating at select members of an academic community, and much to its desperate delight, since at least 2010:

...my intention has not been to suggest that an ethic of care is absent from the labour of nurses. However, what I have found striking is the way that nurses perform a distance from 'just care' when they speak about work; that the relationship between nursing and care is not uncontested, but layered..

(M. Amrith 2010)

To mention one other particularly odious example of Megha Amrith's extremely damaging role: in [this](#) United Nations data she states:

...While this critique of the discourse on 'refugees' and 'economic migrants' is not new, it is worth reiterating that making this distinction and evaluating motives as either forced or voluntary is not always so straightforward..

...but at the same time, it seemed quite straightforward when she wrote:

...This special section examines the temporal dimensions of forced migration following displacement, resettlement and deportation...

(Sakti and Amrith 2022)

...leading us to conclude that the only matter in need of evaluation is Megha Amrith's motives, which are as far from straightforward as humanly possible.

See also

[FAPSEP](#)

[NIAS](#)

[NIAS again](#)

[KIT](#)

[Job ad](#)

[ASEASUK](#)

[MPG working paper](#)

[List of UN policy reports](#) contrast with [collections at UN](#)

[Rutgers data](#)

[Quiet Aid](#) or terrorist concerns

[NUS friendship](#)

AMRITH #1

SUNIL AMRITH

Profiles

Sunil Amrith appears to have neither a Google Scholar Profile nor ORCID profile. He is at [Harvard University](#) and [Yale University](#) and holds advisory and institutional duties at the same and elsewhere. Regarding Sunil Amrith, [Wikipedia](#) states “...(born 1978 or 1979)...His research interests include transnational migration in South and Southeast Asia...He received his postsecondary education and later his doctorate at the University of Cambridge, and then taught at Birkbeck, University of London until 2015...”. He also appears, like Megha Amrith who appears to be his sister, in the Max Planck Institute for Social Anthropology, [MoLab](#). Their middle name is probably Sambhavi.

Putative theses

There is no [Apollo](#) record, nor full text for Sunil Amrith’s thesis anywhere that I could find. On iDiscover there are two (2) records of two (2) theses for Sunil Amrith as follows:

- (1) “...THESIS...Plague of poverty ? : the World Health Organization, tuberculosis and international development, c. 1945-1980 / Sunil Amrith. Sunil S. Amrith 1979-Cambridge : [s.n.], 2002...” (*sic*) this is an “...M.Phil. thesis in Economic and Social History...” see [here](#); and
- (2) “...THESIS...The United Nations and public health in Asia, c.1940-1960. Sunil S. Amrith 1979- ; University of Cambridge. Faculty of History. 2005...” (*sic*) this is an “...Thesis (Ph.D) - University of Cambridge, 2005...” see [here](#).

Assuming the “...1979...” mentioned under Sunil Amrith’s University of Cambridge theses is the date he started working in the theses (which would be unusual under normal circumstances but normal record-keeping is suspended in general at the University of Cambridge in sociology-/anthropology-/history-related matters, and in particular regarding Amriths), it would mean he started reading for his thesis at the University of Cambridge in the year of his birth or one year after. Assuming he finished reading in 2002, 2005, either, or both, it would mean he might be one of the youngest individuals to be awarded a doctorate, though of course if he started reading for it after birth/one year after birth, that would be reasonable.

Meghan's thesis by Sunil from London University in Cambridge Press

The only publication related to the University of Cambridge and Sunil Amrith that I could find is (S. S. Amrith 2011) published while he was at University of London. However, the topic is more in the line of Megha Amrith's.

Sunil's data

Like Megha Amrith, Sunil Amrith appears to be recycling data see (S. S. Amrith 2009), (S. S. Amrith 2013), and (S. Amrith 2018) for one example.

Sunil's co-authorships

Sunil Amrith does not appear to co-author as a rule, with a notable exception being a chapter in (Bashford and Levine 2010) and since the entire book appears delusional no further comment is warranted.

See also [Falling Walls People](#)

SUNIL'S AND MEGHAN'S CO-APPEARANCES AND CO-AUTHORSHIP

Sunil Amrith and Megha Amrith do appear together in talks, fora, conferences, so on, in addition to the Max Planck Institute for Social Anthropology as follows:

- (1) An IDEAS forum (M. Amrith and Amrith 2016);
- (2) A Harvard '[public gathering](#)';
- (3) A United Nations '[activity](#)';
- (4) A book chapter in a [Cambridge Imperial](#) series which is stated to be by Sunil Amrith only but when referenced emerges the other Amrith viz: (S. S. Amrith and Amrith 2006).

Otherwise, Sunil and Megha Amriths' otherwise convergent work appears religiously segregated.

SINGAPORE

Recall that the [Cambridge Gates](#) scholarship for Megha Amrith stated Singapore. Where might any relationship whatsoever link Megha Amrith to Singapore in any way? On Sunil Amrith's [Wikipedia](#) page is a clue: "...Amrith was born in Kenya to parents from Tamil Nadu, and grew up in Singapore...". For the Tamil Nadu relationship, turn over.

AMRITH #0

Perhaps facial features and what appears to be criminal behavior in shared and select circles may tell more than just the apparent brother-sister relationship of Sunil and Megha Amrith. [Megha Jacob](#) at the Jesus and Mary College, New Delhi, looks like a Megha Amrith in more than one way, and quite out of place with her school-girl photo of an “...Assistant Prof...”. Her ORCID profile [here](#) and Google Scholar profile [here](#) discuss the same topics as Megha Amrith minus Singapore. Importantly:

- (1) She claims co-authorship on publications for example with a Jacob John, but Megha Jacob is not a co-author on these publications she claims on her profiles;
- (2) On her [LinkedIn](#) profile, she has both attained “...TERI School of Advanced Studies Ph.D in Economics, Health Economics...” and still presently “...TERI School of Advanced Studies Ph.D in Economics, Health and Development Economics 2021 – 2026...” see also her [CV](#) and an alternate version [CV here](#).

See also [World Scientific](#)

Tuesday 16 May, 2023

SO-CALLED REFERENCES

Amrith, Megha. 2010. “‘They Think We Are Just Caregivers’: The Ambivalence of Care in the Lives of Filipino Medical Workers in Singapore.” *The Asia Pacific Journal of Anthropology* 11 (3–4): 410–27.

———. 2017. “Caring for Strangers: Filipino Medical Workers in Asia.”

Amrith, Megha, and Sunil Amrith. 2016. “Migration, Health and Inequality in Asia.” *Development and Change* 47 (4): 840–60. <https://doi.org/10.1111/dech.12242>.

Amrith, Sunil. 2018. *Unruly Waters: How Mountain Rivers and Monsoons Have Shaped South Asia's History*. Penguin UK.

Amrith, Sunil S. 2009. “Tamil Diasporas across the Bay of Bengal.” *The American Historical Review* 114 (3): 547–72.

———. 2011. *Migration and Diaspora in Modern Asia*. Vol. 7. Cambridge University Press.

———. 2013. *Crossing the Bay of Bengal*. Harvard University Press.

Amrith, Sunil S, and Sunil S Amrith. 2006. “The Political Culture of International Health.” *Decolonizing International Health: India and Southeast Asia, 1930–65*, 72–98.

Bashford, Alison, and Philippa Levine. 2010. *The Oxford Handbook of the History of Eugenics*. OUP USA.

Sakti, Victoria K, and Megha Amrith. 2022. “Introduction: Living in the ‘Here and Now’: Extended Temporalities of Forced Migration.” *Journal of Intercultural Studies* 43 (4): 457–63.