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ROOTS AND ROUTES

Monthly Newsletter of the
Global Research Forum on Diaspora and Transnationalism



GRFDT
Global Research Forum on
Diaspora and Transnationalism



The principal of the College Dr. Mukti Sanyal (Right) felicitating Author and Entrepreneur Mr. John Mathew Chandi John (Left)

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Roots and Routes disseminates latest information on research and policy development in Diaspora and transnationalism

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Editorial Information

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Editor's Message

Dear Friends,

Global Research Forum on Diaspora and Transnationalism as a serious research forum continuously engages with the different aspects related to migration and Diaspora studies. During the past two months, GRFDT actively worked and engaged with different stakeholders connected with the issues related to migration and Diaspora.

On 7th April, GRFDT organized a panel discussion and book launch under the broad theme "Indian Diaspora: Challenges and Adventures", jointly with Bharti College, University of Delhi. The event was divided into two sessions. First session of the event features a panel discussion on 'Political and Economic Dynamics of Indian Diaspora in Kenya' by Dr. Sana Aiyar, Boston, USA and Dr. Mathieu Quet, IRD, France. Second session of the event featured a guest lecture by Mr. John Mathew Chandi John, author of a book titled 'Saga of Expatriate'. The book is about the impact of Kuwait and Iraq War on Indians settled in Kuwait during 1980s.

An article titled, "Indian Diaspora" by Mr. John Mathew Chandi John features in this issue. The article is an extension of his talk which he gave in the seminar. The article explores the issues and challenges related to Indian labour migration to gulf countries, his first hand experience is an added significance. The newsletter also featured two book reviews, namely "Bhangra Moves: From Ludhiana to London and Beyond" By Monika Bisht and "Globalization, Prostitution and Sex Trafficking: Corporeal Politics" by Pragya Gautam.

We are delighted to inform you that, GRFDT in collaboration with the Institute of Ethnic Studies (KITA), National University of Malaysia (UKM) will be organizing a book launch and seminar on "Contemporary Malaysian Indians" from 2 PM to 5 PM on 28th May, 2016 at the India International Centre seminar hall-3. The book on "Contemporary Malaysian Indians: History, Issues, Challenges & Prospects" edited by Deniosn Jayasooria and K.S.Nathan from the Institute of Ethnic studies (KITA), National University of Malaysia (UKM) will be launched at the event.

As usual, the newsletter also features advertisement from other sources such as conferences, call for paper etc.

Happy Readings !!

Rajiv Mishra and Rakesh Ranjan



Indian Diaspora: Challenges and Adventures



GRFDT in collaboration with Bharati College, Delhi University organized a National Seminar on 7th April 2016 at Seminar Hall, Bharti College on the theme "Indian Diaspora: Challenges and Adventures". The seminar began with an introduction of GRFDT by Dr. M. Mahalingam. He highlighted GRFDT activities such as publication, seminar etc. and its interface with policy and academics. Dr. Rakhi Jain, Teacher in Charge, Department of English, Bharati College gave formal welcome and briefly talked about the conference. Dr. Shivani Jha, Department of English, Bharti College introduced the guest. The principal of the College Dr. Mukti Sanyal felicitated all the dignitaries with bouquet.

The First session was on Kenya Chaired by Dr. Nandini C. Sen. The speakers includes Dr. Sana Aiyar, Boston, USA and Dr. Mathieu Quet, IRD, France. The second session was book discussion in which Mr. John Mathew Chandy John, the author of "The Saga of an Expatriate" spoke about the experience of Indians in Gulf countries specifically focusing their situation during Kuwait and Iraq war. This book has an importance in the contemporary issues and challenges related to Indian labour migration to gulf countries. 'Airlift' is the cinematic version of this book which was released a couple of months ago.

The panel discussion was on 'Political and Economic Dynamics of Indian Diaspora in Kenya'. The session was chaired by Dr. Nandini C. Sen. Many critical challenges of Indians in Kenya were highlighted. A range of subjects dealing with Indian labour, businessmen were discussed with both historical and contemporary focus. While Dr. Sana Aiyer discussed a range of socio-political issues that the Indians in Kenya have been facing in historical and contemporary times, Dr. Mathieu Quet, (IRD), France

talked about the contribution of the Indian diaspora to the Kenyan pharmaceutical industry. Both also highlighted many critical challenges such as ethnicisation and tension between Indian community vis a vis native Kenyans. The details of their talk is covered in this issue separately (See Page 4).

In the second session, Diksha Jha, member of GRFDT welcomed the speakers and introduced the theme. Dr. Amba Pandey, JNU, Chairing the session briefly talked about the national movements involving diaspora. The talk by Mr. John Mathew Chandy John highlighted many challenges which are nothing less than heroic action done by the Indian communities during Kuwait and Iran war. The details are covered in page no. 4.

The seminar was closed with a vote of thanks by Mr. Rajiv Mishra, Member, GRFDT.

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Prepared by: Monika Bisht, Member, GRFDT.



Dr. Shivani Jha felicitating Dr. Amba Pandey

Political and Economic Dynamics of Indian Diaspora in Kenya

Indians in Kenya: Historical and Contemporary Perspectives

Dr. Sana Aiyar started her speech providing a historical perspective of the Indian diaspora to many African countries in general and Kenya in particular. Indian businessmen especially from Gujarat settled in many African countries including Kenya much before the colonial rule. However, the large scale settlement happened during the British times who imported massive number of labour for plantation work as well as building infrastructure. Dr. Aiyar highlighted the major traits of Indian diaspora abroad underlining the transportation of India culture, recreation of cultural practices, alienation from homeland, cross-cultural society and hybridity in destination country. There were about 30 million Indians left India between 1830-1930. Under the indentured system, the Indian labour emigrated to South Africa for the work-opportunities. In Kenya, there were 3,000 Indian labour immigrants recorded in 1887. It indicated the existence of a large number of Indians in Kenya during 19th century.

Dr. Aiyar further talked about the role of Indians in the Kenyan economy. She discussed the economic history of Kenya and how Indians played important role in economic activities. Between 1830s-1930s, there have been migration from western coast of Gujarat to Africa for trade. Mainly, the Gujarati Muslim Merchants emigrated to Africa for retail trade viz; clothes, rice, watches brought from Africa to India. Indians formed the economic and administrative middle class in colonial Kenya who largely constituted merchants, skilled tradesmen, clerks, lawyers, and journalists.

Economically they were better off than Africans. However, they were denied the political and economic privileges that Europeans enjoyed. Therefore, Indians were leading a vulnerable life despite their relative prosperity. Africans usually viewed them as outsiders, and Europeans largely considered them subservient.

Indians demanded recognition on their own terms. However, Kenya decided to give single citizenship when it got independence in 1963. In case of Indians, the citizenship right became ambiguous for their children rights in condition of the in their birth place. Dr. Aiyar discussed many competing, often contradictory, strategies by which the people of Indian origin negotiate with the host country and sought a political voice in Kenya from the beginning of colonial rule in the late 1890s to independence in the 1960s.

Keyna provides a very interesting picture with three heterogenous groups negotiating space in the domain of social, economic and political arena.

Indian diaspora and the Kenyan pharmaceutical industry



The Kenyan pharmaceutical industry is quite developed today and the Indian diaspora has played an important role in it. What I discussed in this talk is the « racialization » or ethnicisation of one profession and of one business sector in Kenya. In a post-colonial context still inhabited by history, how can we understand the connections between India, pharmacy and Kenya? What has been the role of the Indian community in the pharmaceutical capacity building? What are the representations attached to the pharmaceutical activity in Kenya and what is the influence of the Indian presence on the public framing of pharmaceutical issues? To present this argument, I introduced the Kenyan pharmaceutical sector; then I showed from a small set of examples how the problem of racialization arises. I insisted on the superimposition between people, objects and representations of pharmaceutical issues.

The pharmaceutical society of east Africa was created in 1950 and became the Pharmaceutical Society of Kenya in 1964. This society played a major role in the formulation of the Pharmacy and Poisons Act adopted in 1957 which



laid the foundations of the Kenyan pharmaceutical policy: it set up regulatory authorities (the Pharmacy and Poison Board) and established rules regarding the production and distribution of medicines. A few years later, in 1974, the Department of Pharmacy was created at the university of Nairobi within the Faculty of Medicine and started delivering a degree course, since all pharmacists until that date were trained outside the country. In the 1960s/1970s, the first local production units were set up. During the following years, the Federation of Kenyan Pharmaceutical Manufacturers (FKPM) was created in the early 1980s. Already at that time, the federation gathered about 20 local manufacturers, whose main goal was to be heard on the materials price issue. This industry slowly grew up in the 1980s, and in the mid-1990s the growth became more dynamic. New firms got production units, taxes were reduced and pharma production became more profitable. From the early 2000s, some firms had even acquired the ability to produce Anti-Retroviral medicines. Today, the Kenyan pharmaceutical industry is the biggest in East Africa and one of the most dynamic in sub-Saharan Africa. Even if qualified workforce is still lacking, more and more Kenyan firms sell their products at a regional scale and some of them have set up their own Research and Development units. They are often family firms and the Indian diaspora is much present in the management, either as Kenyan Indians or as expatriates. The relationship with India is complex: India is both seen as a model and as a tough competitor – its prices being much cheaper and its production capacity much more important. The Kenyan manufacturers are often involved in networks related to India regarding the structuration of their activity: overseas relations play a role in the circulation of persons within the industry. But market mechanisms, prices and competition also determine how and to whom Kenyan firms will buy their raw material.

Of course, this situation does not go without tensions. I mentioned some of them during the talk, keeping in mind the idea of the “racialization” of a profession, or identification processes which tend to associate pharmacy to Indianity in Kenya. The first issue is about “who” can be a pharmacist. At the retail level, many people in Kenya consider that selling medicines, or more precisely owning a pharmacy, is an Indian profession. This stereotype is frequent since a lot of retail pharmacies bear Indian names. This becomes more problematic in the industrial sector. In the manufacturing sector, there is sometimes a

strong gap between the management team and the employees. This gap is not only expressed in socio-professional terms or in class terms, but also in religious and ethnic terms attached to geographical origins. The critiques bear mostly upon the supposed exclusivity of the relationship between people involved in the business: one often hears that in Kenya, pharmacy is an “Indian business” and that it is difficult when one is not Indian to get involved. Of course these remarks about the Indianity of the business do not take into account the national identity of people, but underline their color, name and religious practices.

The second important point regarding this stereotype of pharmaceutical Indianity is the entanglement of representations of people and things. There is a whole history of Dukan wallahs in Kenya (see for instance Aiyar 2015), and in this story the goods that were sold by Indian people to the Kenyans were somehow “Indianized”. The same goes for medicines, and one point I am now working on is how the perception of the quality of medicines is often associated to qualities of people. The problem here is that there is an articulation, an entanglement between different levels or activities: the Indians in the Kenyan manufactures, the Indians in Kenya who import the medicines, the Indians in India who make medicines that are sent to Kenya. IN all these cases, issues of quality, of registration frequently arise. One has then to look at how the critical discourse upon the quality or legality of medicines is taken upon by the Big Pharma, the media and the lay people. It is especially important in a context where Intellectual Property has been strengthened worldwide and where Asian countries are often accused of being “pirate countries”.

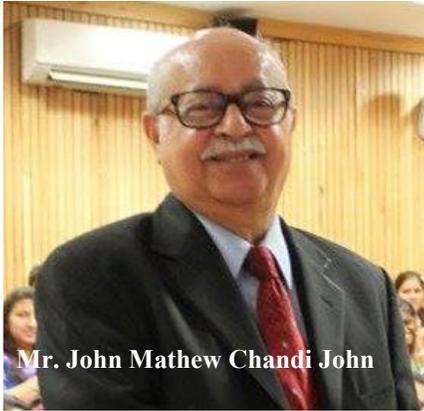
As a conclusion, this intervention has presented the important role of Indians in the construction of pharmaceutical capacity in Kenya. It has discussed the strong « racialization » of the profession of pharmacist in Kenya in a context of post-colonial tensions and of a specific situation of Indians in the Kenyan society. It has paid particular attention to the superimposition between people and objects, or representations of people via objects and reverse.

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Mathieu Quet, CEPED-IRD (France) and CSSP-JNU, Email ID: mathieu.quet@gmail.com

Indian Diaspora

John Mathew Chandi John



Mr. John Mathew Chandi John

The word diaspora has its origin in Ancient Greek and meant scattering or sowing of seeds. In today's context I am one of those seeds. Further the word was used to convey the exodus of Jews in 538 BC to non-Jewish countries after the Babylonian Exile.

The literary meaning refers to any people or ethnic population forced or induced to leave its traditional homelands as well as the dispersal of such people and the ensuing developments in their culture.

In the contemporary period many other ethnic and religious groups live in diaspora as a result of wars, natural disasters, political repression, economic hardships which is particularly applicable to the topic. African diaspora which is one of the largest in the world started with brutal slave trade and continued till today thanks to the economic hardships, political repression and ethnic cleansing in African states. Korean diaspora is the result of years' long Korean War initiated by the Imperial powers. In 19th century when colonization was at its height the great Chinese diaspora began, as many Colonial Powers lacked large pool of labourers. Tibetan diaspora was the result of the expansionist policy of the Government of China. Parsee diaspora though comparatively small in number was the result of religious persecution. The heart breaking sad story of the current exodus of refugees from Arab spring countries; particularly Syria and Iraq is caused by the terrorist war and cruel atrocities in those countries. In a broad sense none of these factors are applicable to the Indian diaspora.

Colonial Times

British-Indian army played a very significant role in first and second world wars. In fact both those wars were won by the Indian army; their absence from war theaters would have resulted in a totally different world order. The exploitation of the British Colonialist rulers during the wars left India in abject poverty, unemployment was rampant, essential commodities were virtually absent from the market places, as all the materials including

food were taken away by force to feed the army. Industries were paralysed and agriculture was least productive. Famines hit several pockets in India and the people had to look for greener pastures elsewhere. Some of the soldiers who were fighting in war theaters like Iraq, Malaya, Burma and few African countries decided not to return to India. Countries like South Africa and Malaya had a well settled Indian diaspora during the first half of the 20th century. The stage was set due to poverty and unemployment for a great and continuous exodus of Indians heading to various countries in the world where they could work, do business and earn a decent livelihood.

The Gulf

The exploration and production of crude oil from the huge underground reservoirs in Saudi Arabia, Kuwait, United Arab Emirates, Oman, Iran and Iraq opened the floodgate for expatriates to rush in to those countries that were thinly populated and lacked skilled and unskilled workers, technicians, engineers, accountants and administrators. The USA, Europe, Japan and China depended on the crude oil from Gulf countries to drive their economic growth. From the beginning of the second half of 20th century the gulf countries that were poor and under developed started developing at a stupendous pace using the immense amount of wealth contributed by the importing nations. The requirement of expatriates in the Gulf countries increased in direct proportion with the pace of development. Today the number of Indian expatriates in the Gulf countries is far in excess of 20 million.

Issue of Citizenship and Rights

Expatriates living in Gulf countries are not eligible for the citizenship of the respective countries despite the duration of their presence in the countries and they are required to return to their countries on the expiry of their employment contract or when they reach old age. Indian diaspora in USA, Canada, Europe and other similar countries eventually get naturalized and ceased to be Indian citizens.

Citizenship is a concept based on false assumptions. During the process of the evolution of the universe, on our earth land mass and water mass separated based on the physical constants of mass and gravity. In both land mass and water mass life evolved and progressed. Homosapiens evolved at the forefront of the process; and their selfishness and greed divided the land in to several pieces and they called those pieces as sovereign nations.

The mightiest brute in the so called nations became rulers and others their subjects or citizens. The guarantee of the rights and privileges for the citizen of the respective nations by their constitutions is a fallacy. Government of India did precious little to save the life and wealth of 170,000 Indian citizens stranded in Kuwait during the invasion of Kuwait by Iraq. The world has witnessed in the current and past decades, the tragedies of millions of refugees; some of them became refugees in their own countries, some others had to flee from their countries and still others were kicked out of their countries despite the fact that they were all citizens of the respective countries. The world is witnessing breathlessly the plight of Syrian citizens.

The diaspora broke the false concept of citizenship ignoring the philosophical and political dogmas because of their fundamental necessities to live and survive. They migrated to wherever they could earn a better living and to assure the prosperity of their future generations. They accepted the citizenship of the countries they migrated to, and declared their loyalty to those countries. Their number is enormous and proper statistics is not available which is blessing in disguise. They are not patriotic to their countries of origin though they nurture nostalgia toward those countries and their future generations will be devoid of such nostalgia. Another group of expatriates living and working in Gulf countries and other Arab countries are namesake citizens of their countries of origin. They do not enjoy the rights of citizenship of any country. Suffrage is supposed to be a fundamental right of a citizen, even that is denied for the hapless gulf expatriates.

Migrants are the pioneers, challenging the fallacy of citizenship and breaking the borders which are manmade or rather made by the imperialists. They are not protected by the laws of the countries of their origin and discriminated by the laws of the host countries. They are the forerunners of one world. Their hope is the implementation of Universal Declaration of Human Rights universally. Human rights are denied partially in most of the countries including India and fully in few countries.

The Case of Indian Diaspora

Indian diaspora is in the horns of a dilemma; they are neither the citizens- except for the name sake- of the countries of their adoption nor the citizens of India. In the countries of their adoption they are not treated as first-class citizens and they are not willing to merge or dissolve in to the mainstream. Indian culture is unique and it has a world of difference from other cultures. The traditional culture of India is built in to the DNA of all the Indians; hence they remain aloof from the citizens of the host countries. To get over their identity crisis they flock together and create little Indias wherever they are, celebrating Holy, Dasra, Onam, Id and all the other national festivals. Indian diaspora are denied the fundamental human rights such as the recognition of the

inherent human dignity and right of the equal and inalienable rights for freedom and justice in most of the host countries particularly in countries like Gulf Countries, Israel, Lebanon and a host of other countries. Declaration of human rights by UN unequivocally states that "No one shall be held in slavery or servitude, men and women have the right to marry and found a family and everyone has the right to own property." These fundamental human rights are practiced more in violation than in implementation by a number of countries where a lot of Indians, Bangla Deshis, Pilipino, Sri Lankans and Africans are working as domestic labourers. They work long hours every day and seven days a week. They cannot enjoy marital or extra marital sex as they are supposed to be bachelors or spinsters. World Labour Organisation, NGOs and Governments are doing precious little to address the injustice rendered to these hapless millions of domestic servants. Human rights are privileges enjoyed by a class of people and denied for another class of people.

Diasporic Patriotism?

Patriotism of Indian diaspora is a subject demanding debate. Are they patriotic? If so are they patriotic to the country of their origin? Or are they patriotic to the country of their adoption? The vast majority of diaspora are working class or in Marxian terminology proletariats. They migrated to greener pastures to work and earn a living, not to get involved in politics or in matters of national interest. Patriotism is an emotional attachment to a country which an individual recognizes as his homeland. Karl Marx famously stated "the working men have no country and with the supremacy of the proletariat national differences will vanish." I agree with the former part that working men have no country. Where there is work he will go there and he will call that country as his country. His emotional attachment is to that country that can feed him. His patriotism is transient; it is neither enduring nor permanent. Karl Marx was wrong in saying supremacy of proletariat will vanish the borders. Proletariat achieved supremacy to a great extent world over but instead of borders getting vanished they became stronger and harder. A large majority of the diaspora is proletariat; they ignored the manmade borders and opened up the world to become the citizens of the world. For them the dividing line between nostalgia and patriotism is very thin. Nostalgia is a lifelong sentimentality for the past while patriotism is a transient sentimentality for the present. For non-resident Indians in Gulf and similar countries patriotism is a feverish creed for they are denied citizenship in the countries where they work and hence their only hope for an identity is India. USA hosts the largest diaspora which is estimated to be 47 million; some of them are stateless, some of them are permanent residents and others are naturalized Americans. We can argue that the naturalized aliens are patriotic to the country though their emotional attachment is to their homeland. President Obama is emotionally attached to Kenya though he is the

commander-in-chief of the mighty US army. By a wild figment of imagination if we consider that a war has erupted between Kenya and USA, will Obama be patriotic to USA or Kenya?. Similar situations exist in India-Pakistan relation or India-Bangla Desh relation. In conclusion I would say patriotism is only a state of mind influenced by the transient conditions of the individual.

New Problems and Issues

In the last one year or 18 months the world economy had undergone a sea change. Countries like Venezuela, Nigeria, Brazil and Algeria instead of being surplus countries fell in to the list of deficit countries. Very rich Gulf countries of yesteryears are no more rich countries and they are heading fast towards the status of deficit countries. All these mega changes were caused by the rise and fall of almighty crude oil. The army of migrant workers in Gulf countries army will be the biggest losers from the slump of oil prices and the impact will reverberate to poor countries across the middle east and South Asia. The rise of oil bought an unprecedented influx of migrants from poor countries in Asia. Migrants account for 30% to 65% of the resident population in these countries. In 2015 Saudi Arabia hosted 2 million migrants from India, 1 million each from Pakistan and Bangla Desh, 0.75 million from Egypt and comparable numbers from Syria and Yemen. Smaller but significant numbers migrated from Afghanistan, Sudan, Nepal, Myanmar, Jordan, Lebanon and Ethiopia. These migrant workers amounting to 26 million were sending tens of billions of dollars to their countries which were an important or major source of foreign exchange for the respective countries. Out of these 26 million migrants more than 10 million are Indians. Majority of them are going to lose their job plainly because the economic model of the host countries is under threat from the fall of oil which has pushed the Governments' budget deep in to the red and economies are close to recession.

The impact of the stoppage of Petrodollar flow in to India and the return of Indian diaspora back to India is a subject which needs research. Unfortunately no one in the Government is concerned about it, as the number 10 million is insignificant compared to a population of 1250 million. The fact to be realised is each expatriate is supporting at least five others in India and thus the affected population number will reach 50 million which is quite significant. Petrodollar loss is compensated to an extent by the drop in oil import bill. The social impact, particularly in Kerala will be very serious.

Indian diaspora in other countries are not affected by the fall in oil prices; on the contrary most of those host countries are net importers of oil and hence their

economies are favoured. Middle East and North African countries are heading fast towards recession and resultant unemployment as stated earlier. Saudi Arabia has decided to cancel the trading license of all foreign small shopkeepers; they are groceries, automobile workshops, electricians' shops, restaurants, repair shops for mobile phones and televisions and a host of other service providers. Those shops will be manned by Saudis. This decision at once throws out a few thousands skilled workers from their livelihood. Do we have enough space for them in India? Similarly the jobs of lakhs of nurses, teachers, clerks and office workers will be replaced by the locals as they are getting qualified and the governments are encouraging them to take up such jobs to reduce financial burden of subsidies and unemployment allowances.

Homosapiens, in the process of their evolution faced various challenges that threatened their existence and they outlived all of them and reached today's stage as a kind of a superhuman. Today we face new sets of problems which are the creations of our supersonic pace of progress. Capitalism which outlived all other forms of political philosophies now pose a major problem to humankind- the problem of unequal distribution of Mother Earth's resources. Socialism was an answer but by the massive onslaught of Capitalism, socialism took a back step. In yester centuries a sense of distribution prevailed though not fair; with the advent of Industrial Revolution and its predecessor Feudalism, the fundamentals of fair distribution were negated. From the 16th century onwards the accumulation of wealth in to the hands of brutally powerful people commenced and they started to amass the wealth of the world through foul means to satisfy their greed. The accumulation process gained momentum; 50% of the wealth reached the hands of 20% of the world population few decades ago, and by the turn of the millennium 80% of the wealth was owned by them. The process accelerated at a stupendous pace and today 90% of the wealth is in the hands of 1%. That 1% is controlling the destiny of the world today; a considerable part of the 99% who are not the owners of wealth anymore, has to migrate and join the ever growing diaspora to earn their subsistence from the places where the wealth is concentrated. Just 85 individuals own as much wealth as 3.5 billion people across the world, and theoretically the 3.5 billion should earn their livelihood from the rich 85 persons. Migration is a phenomenon which will continue and grow; the migrants will break the manmade borders of the world and eventually the utopia of one world will become a reality.

The world diaspora are the forerunners of One World.

Roy, Anjali Gera (2010). Bhangra Moves: From Ludhiana to London and Beyond. Ashgate Publication ISBN: 9780754658238. ©Anjali Gera Roy 2010.

Bhangra is a very popular Punjabi performing art which has ruled over pop music industry in India and abroad. Since 1990s, the effects of globalization have been seen in the expansion of music industry across border. The digital version of advanced technology has resulted cross border flows of Bhangra's production, distribution and consumption. Bhangra has become a global music which has been playing a significant role in connecting Punjabi Diaspora communities in host countries. The central argument of the book is to analyse cross-border transmission of Bhangra and discusses that how global pop music is intruding into the folk culture of Bhangra music in the globalization. It also evaluates how the legitimacy of traditional Punjabi culture has been struggling into the hybridization of Bhangra with urban western culture.

The book titled 'Bhangra Moves: From Ludhiana to London and beyond' is written by Anjali Gera Roy in 2010. The title is clearly providing message of the book which studies the transmission of Bhangra from Ludhiana, Punjab which is an origin of Bhangra to host country London and beyond where Panjabi diaspora is prevalent. Based on the information gathered from music survey between 2000 and 2006 and excerpt from Marketing study on Panjabi music conducted by IIT Kharagpur, the author has examined the gathered information to identify the changes in lyrics, music, trends of Bhangra music. The book comprises ten chapters which critically evaluate how Bhangra is reinvented themselves within or across national boundaries.

In first chapter, the author has discussed the origin and importance of Bhangra in Panjab and the way it plays a significant role in the cultural identity as well as celebration in the marriage, festival and auspicious occasions in the family. The various dance forms of Bhangra namely; giddha, jhummar, luddi, dhamal, julli were integral part of the ethno-cultural identity of Punjab. However, Bhangra is popularized with its celebratory and joyful dance steps as well as cultural grit in its lyrics and music. During 1990s, Bhangra has successfully entered into Bollywood and dominated in the music industry. Few years later, the Panjabi pop songs became important in almost every Bollywood films. However, the author did not discuss the typicality in accepting 'Bhangra' as professional dance forms by Panjabis in India.

The second chapter discussed the purification and hybridization of Bhangra in the era of global pop music. In the contemporary era of globalization, the popular music is intruding into the folk music but it raised the discussion of real and hybrid forms of cultural music. The author has discussed how the Bhangra become debatable under the concept of purity and pollution among local folklorists. They have classified it into 'old Bhangra' and 'new Bhangra' where former one is real, clean and pure whereas later one is obscure, dirty (ganda) and impure. This debate goes further

on gender sensitization where nudity and sexuality is prohibited and there is no place for sexual desire, lust and seduction between male and female. The metaphors such as Brahmanical setting, Varna system has been used to discuss color politics in the cultural domain. Under Brahmanical setting, Brahmans denoted as white color has been considered as clean, pure and great as compare to other colors likewise, red, yellow and black subsequently denoted for Kshatriyas, Vaishyas and Shudras respectively.

In order to discuss the reshaping and restructuring of Bhangra music, the author expressed her ideas from the songs of most popular Bhangra singers right from the reign of Harbhajan Mann, to Daler Mehndi. In third chapter, the contribution of three Ms- Malkit, Mann and Mehndi has been discussed who have fabricated Bhangra through their own styles while preserving authenticity. The role of Bhangra singers has influenced the lyrics, styles, music as well as dance forms of Bhangra songs. During 1980s, Gurdas Mann evolved as fun loving youth to a somber, serious, reflective man who appealed children, youth, women and elders of Panjab. His deep, throaty voice and desi style made him popular among millions of people in Panjab. He did not modernize Bhangra but identified traditional fabric in the Bhangra which would be perceived as 'kool' among youths. Malkit tried to revive Bhangra and represented the diasporic preferences which made him a signifier of rural Panjabi identity. He is the voice of large rural migrants from Panjab in the United Kingdom. However, Paramjit Siddhu alias Pammi Bai emerged as a voice of folk culture and represented the lyrics simple and minimal and emphasized on boli of the lyrics.

Taking this discussion further, the author has discussed the naqqal as a legitimate Panjabi metaphor for disrupting political and cultural authority through examining two new Bhangra mutants, namely Bhangrapop and Bollywood Bhangra in chapter 4. In the globalization, Bhangrapop has emerged in the Indian music industry which was invented by Daler Mehndi by mixing Bhangra with popular western and non-western sounds. Bhangrapop represents naqqal-rustic repetitions of western pop and urban/western simulations of Bhangra. It is therefore, considered as naqqal or mimicry of western culture and music in Bhangra. On the other hand, Bhangra is considered as Bollywood Bhangra everywhere. The lyrical content of Bollywood Bhangra is determined on the basis of target audience. For instance, the Hinglish loops of 'Shava Shava' and hindi mixed Panjabi in Kabhi Khushi Kabhi Gham and the traditional bolian format of 'Nach baliye' in a mix of Panjabi and English but is positioned as 'club music'. The transformation of Bhangra from Dhol to DJ version is actually mimicry of western pop music culture.

In fifth chapter, the author has discussed the incorporation of the Bhangra in the global competition of music industries. The global music companies including T-series and Saregama HMV vary from each other in terms of business philosophies. The pro-capitalist business model of T-series reveals a sophisticated management of price, inventory, stock movement, distribution and market research on music.

On the other hand, Saregama HMV focused on high musical genres but it could not feel the pulse of the masses. Despite based on middle class consumption model, HMV's low cost of investment and simple technologies could not appeal to the masses. The author tried to trace the role of the global music companies has evolved the local taste and choice of music into the global market.

In a similar line of discussion, the role of music channels has put forth the Bhangra into the music hits. In sixth chapter, the author has provided the difference of MTV and ETC Punjabi in popularizing Bhangra in varied approaches. Despite having White American capitalist ideology, MTV forced to change its business philosophy as 'Think globally, act locally'. MTV has a greater role in cross-border flows of Bhangra from regional Panjab to UK, US and Canada via television connecting the Punjabi diaspora. The commercial approach led Bhangra music to the international level where it found large consumers having huge business profits. ETC Punjabi, however, has played significant role in disseminating traditional Punjabi values representing youth programmes like 'Dil Diyan Gallan', 'Sadda Top 10', 'Ridka' and so on. ETC Punjabi is completely family channel which telecast the religious bhajans, 'gurbani' from Golden temple, katha as well as Punjabi cultural programmes focusing the emancipation of Punjabi culture.

In seventh chapter, the concept of youth or munde has been discussed under the 'Brahmcharya' notion of chaturashram of varna system. It was argued that how the image of cool guys and desi boys emerged in the western pop Bhangra music today. The chapter traced the emergence of jat subculture in relation to Bhangra in late 1980s, which is appropriated both in elite cultures western English speaking class as well as non-elite multilingual desi class. Since late 1980s, the terms such as 'Punjabi munde', 'desi munde', 'jat Punjabi' has been used in the Bhangra songs showing the youth masculinity or desipan as a sense of pride.

The eighth chapter conceptualized the significance of Sikh body as strong and brave for fighting and bleeding during 1984 and tall and handsome during laughing and dancing Bhangra in late 1990s. In this context, it represented the image of 'Brave Sikh' and 'Jolly Sikh' in Punjabi songs. Today, media has represented the image of Sikh – dancing, joking, braving and celebrating happily in Bhangra songs. As a result of changing demand of Bhangra pop, the dance style also changes in the Bollywood Bhangra. The author has discussed that how the body, height, movements, pagdi,

veshbhoosha appeal to the mass viewers in Bhangra performance.

The ninth chapter discussed the formation of nation identity through Bhangra both in India as well as abroad. The author has articulated the new global imaginings of 'Panjabiyat' and ethno-cultural dimension of Panjabi nation by examining the new meanings of Panjabiyat and communities produced in relation to Bhangra performance. Basically, Bhangra generates a feeling of Indianness to other Indian Diasporic communities namely, Gujarati diaspora, Marathi diaspora, Keralite diaspora and so on. In the tenth chapter, the author has discussed the importance of cultural nationalism in the existence of global monoculture in the era of telecommunication technologies. In this context, the author interrogated that who will discuss the marginalized communities in the dominant global monoculture. The author was curious to know about that emergence of Jat identity in the new form of Bhangra music.

The systematic, continuous and thematic approach is the strength of this book. The arguments have been arranged logically in synchronized manner connecting one chapter to another. The author demonstrated the lyrics of hit Bhangra songs which enable readers to understand the context of the discussion. However, she did not discuss the significance of female Bhangra pop singers who were also emerged as Bhangra super star as well as Bollywood Bhangra songs. Such female Bhangra pop singers include Jaspinder Narula, Rajeshwari Sachdev, Surinder kaur, Hard Kaur, Farida Khanum, Sunidhi Chauhan and so on who have gave super hit songs in last two decades. In addition to this, Bhangra is representing mixing with Saalsa, Jazz, freestyle, disco and so on which are not discussed in this book.

The book, however, does justice in discussing the main idea of hybridization of Bhangra focusing on lyrics, beats, music in the Bhangra music. The author has articulated the changing gender sensitive lyrics and symbols in view of changing youth fashion style. In order to discuss its scope, the author has used the term hybridization of Bhangra music which is itself a vast concept. Therefore, the importance of this book lies in bringing the attention towards the hybridization of Bhangra songs in the era of technological advancement and changing consumer market.

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Reviewed by Monika Bisht, PhD Research Scholar, NUEPA, New Delhi.

Penttinen, Elina. "Globalization, Prostitution and Sex Trafficking: Corporeal Politics", Routledge, 2007.

This book makes an attempt to look at the global sex industry and how individual players in the industry embody the process of globalization. Unlike the macro approach to the studies on globalization, the book focuses on an in-depth analysis with the use of narratives from fieldwork in Russia and Baltic. She uses narratives as a research method to extend the prospect of research and to integrate an interdisciplinary approach in international relation research. She

argues that the global sex industry operated in the form of shadow globalization and uses Appadurai's framework of landscape of globalization to make her point. The concept of bio-power is also used with reference to Foucault and Judith Butler to argue that globalization produces sex and ethnified subject position which is integrated and embodied. The complex flow of globalization creates new forms of agency and subjectivity among the women in the industry. The aim of the book is to discover new forms of agency in globalization and shows that prostitution is a result of international politics as a means to cope with globalization. The manifes-

tation of globalization in everyday life is seen and highlights how globalization theories have ignored the question of ethnicity and gender.

The book consists of five core chapters, it begins with feature of globalization, then discusses bio-power and subjectivation in the sex economy, it goes on to discuss sexscapes and constructing landscape of globalization. It is followed by chapters on narratives from the authors field work in parts of Finland. The book discusses the rise of commercial sex industry in Finland along with the illegal business growing in the shadows of globalization. The demand for erotic other increases women trafficking who portray themselves as not the 'real' but for business in which women are at the shadow although both the client and the women exist in the landscape of globalization.

Erotic clubs started in Finland only after 1990's and is it only after that did the concept of the 'eastern girl' start being used. The eastern Russian woman looks like the women in the destination countries but still is significantly different from the western women. She as an outsider is considered as more valuable and at the same time affordable at lower pay than the native. The Soviet Union had jobs for women but with the collapse of the Soviet Union, women lost their jobs that became a push factor for them to travel to other destinations for work. Women faced difficulty to cope with the collapse as their position in the society changed from being a productive labour force to a house maker. This resulted in the growth of sex industry and as the commercial sex industry grew there was also growth in the illegal sex business in the shadows. Another reason for the rise of commercial sex business was due to the economic crisis, it started with the setting up of strip bars. Due to unemployment men spent more time in bars therefore created masculine spaces. As a counter to the 'eastern girl' term, Finland is referred to as the 'land of perverts.'

Sex business leads to debates in favour and against sex work which may be voluntary and forceful. This debate has gained prominence since prostitution has been created as a market agenda where vulnerability of these Russian women is used in this market economy. There is a lack of data on the number of women trafficked as due to the different immigration policies in countries it is difficult to keep a track of their numbers. The position of the prostitute develops a self identity in the women as against the category of the other. Power is used to makes the subject position of the women and on the other hand the subject reinstates power. With the use of new technology the sex industry has also seen a growth and expansion of services and reduction of cost in term of advertisements. Information is passes on online and can be accessed by a large audience which has expanded to coverage of the industry.

The narrative of sex workers in Finland gives a vivid picture of the functioning of globalization which is embodied in these individuals and shows women's position in the global world. These women could make more money in a week in Finland then they would make in six months in Estonia. Finland is only seen as a transit country and the main destina-

tion is resorts in Spain, therefore there is constant movement of sex workers from one place to another through organized criminal networks. To be a professional prostitute a women require having certain qualities which make them suitable for the job. A man can have her body depending on the time and cost and the way he decides to have it. These women have been called by various names, Russian whores, brides and even red meat but not called prostitutes. The impact of prostitution in Finland has developed a strain on local marriage, as men leave their wife and marry a Russian woman. This marriage is not looked at with positive light and these women only get into a marriage to protect their child or as a way of entering the west.

There is a distinction on how sex bars and erotic clubs are referred to, for the strippers this space is an erotic club which for them is an important distinction to understand their abject position, boundaries and subjectivity. The main question that the author is grappling with is that how globalization operates as system of power with the use of Foucault's concept of governmentality giving rise to trafficking and prostitution. This shadow landscape of globalization or the sexscape is discussed using Appadurai's framework of landscape globalization. She situates her work in feminist tradition of international relation and postmodern and standpoint feminism.

The author discusses her position as a researcher, how her position has affected the research and difficulties faced at various levels of her research. She starts by saying how the scope of research in international relations has been limited she wants to make an attempt to address this gap. She shares her feelings and emotions experienced during field work in the strip clubs. The way she was looked at by the men who came to the clubs as well as the strippers and her thoughts that came to her mind at that time. Her body was seen as 'regular women,' she questions what this regular woman really means. Her inhibitions in approaching people are discussed as she was not sure about how they would reciprocate to her. She also realizes that getting information was as not an easy task and all information received were not correct and misleading as well.

It is an interesting book and invokes the reader to think about issues of prostitution, trafficking and globalization. Chapters discusses how a prostitute is perceived in the transit country but it would have showed more light on her position if some detail about how her profession is perceived in the home country is talked about. The book also misses the nuances of the prostitute's life in a space other than the erotic clubs and the emotional feeling that a sex worker goes through at various stages of her life. These points would have given a depth to the study and would build a better understanding of their lives in the globalized world.

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International Conference

GLOBAL MIGRATION

RETHINKING SKILLS, KNOWLEDGE AND CULTURE

26 November– 27 November 2016

@ India International Centre Annexe, New Delhi

About the Conference

Globalization has brought about a new paradigm where socio-cultural, political, and economic landscapes get exposed to unexpected dynamics of challenges and change. It thus becomes a matter of both challenge and opportunity for the home and host countries. On the one hand, the economic changes over the past hundred years that includes close integration, opening of trade, ideas and information, have resulted in benefitting the industrially developed economies. On the other hand, for the developing economies, the challenges remain though of different level and kind. However, the changed circumstances globally also bring along opportunities for these states to help them overcome the challenges. The increased movement of people has resulted in the global development of new ideas, intercultural linkages, democratisation of global space etc. In this scenario, diaspora has emerged as an important player in the transnational sphere for both the home and host countries. The following are the Themes and Sub themes for the Conference.

Technology transfer, brain circulation, skill development, Virtual Diasporas and Knowledge Platforms, Diaspora investment and Entrepreneurship, migration and technology, Concepts of Migration and Diaspora (Critical appraisal of place of birth, duration), Transnationalism and Globalisation, Dual Identity, Voting right of Diaspora, Diaspora Policies, Diaspora Engagement Policies: Legal, political, economic and socio-cultural, Emigration policy for the lesser skilled temporary migrant workers: Emigration Laws around the world, Diaspora and Development, Return Migration, Migration of Health Care and IT Professionals, Diaspora and Conflict, Diaspora and Civil Society, Diaspora and Global Culture, Diaspora and Gender Relations, Diaspora, Religion and Ethnicity, Technology and Diaspora, and other related issues

Participants

The conference will bring together scholars from diverse fields such as academic, civil society, Media, Industry and policy. The conference will have more wider reach and try to represent as many as 50 countries so that both macro and micro perspectives and diversities of issues will be covered. . The conference intends to provide comparative perspectives in diaspora engagement.

Important Dates		Registration Fee* (Conference kits and food are included in the registration fee)	
Last date for receiving abstract	30 June 2016	Postgraduate Students	Rs.2000 (US \$ 30)
Communicating about selection	20 July 2016	Others	Rs. 2500 (US \$ 40)
Last date for receiving full paper	30 October 2016	Conference Coordinators: Dr. M. Mahalingam & Dr. Rajneesh Gupta	
Date of Conference	26-27 November 2016		

***GRFDT is trying its best to mobilise sponsorship to cover the cost of travel and accommodation of the participants/delegates as much as possible. However, the forum cannot assure anyone at this point about it.**

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