

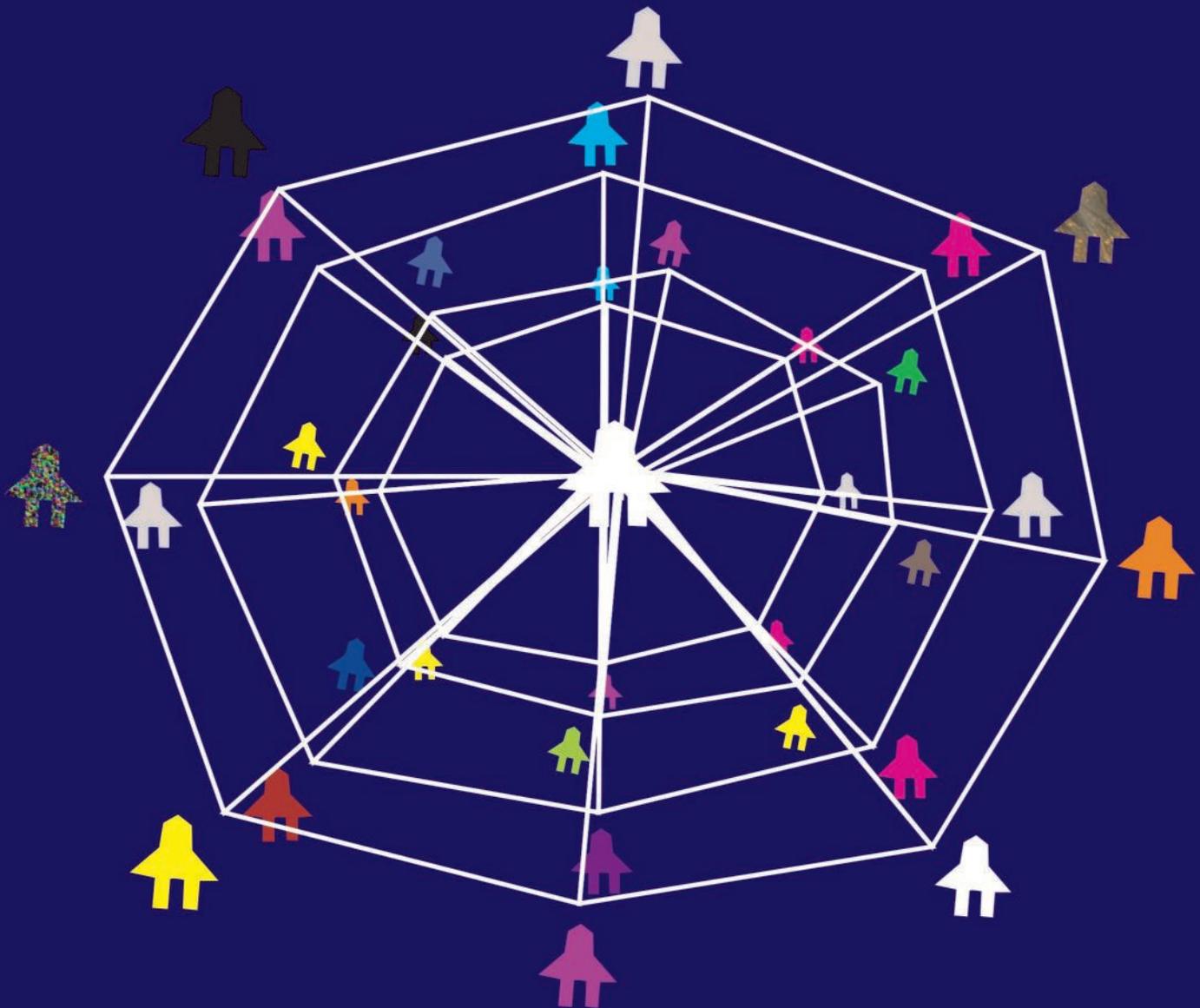
Roots and Routes

Monthly Newsletter of the Global Research Forum on Diaspora and Transnationalism

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GRFDT
Global Research Forum on
Diaspora and Transnationalism



**Roots and Routes disseminates the latest information
on research and policy developments in Diaspora
and transnationalism**

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CONTENTS

03 GRFDT Activities

Evening interaction with Dr. Mizanur Rahman

04 Article

Diasporic Identity and Journey in Jhumpa Lahiri's The Namesake

Barnali Dutta

07 Interview

The Cameroonian Diaspora is more engaged in the economic and industrialization processes of the home-country: **Dr Richard Agbor Ayukndang Enoh**

10 Book Review

Indian Diaspora in the United States: Brain Drain or Gain?
Rajeevan Kunnath

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Editor's Message



Dear Friends,

Diaspora's engagement with both home and host countries are wide ranging. One of the major areas of discussion in academics as well as policy domain in recent years is the diaspora's role in development. Since last two decades several major diasporas have shown that they have been endowed with entrepreneurial traits resulting investment and new ventures back home. Diasporas are in advantage of acquiring new global skills and knowledge that are often very crucial for every country's economic prosperity in the globalized society. The second role played by diasporas in the field of development is related to diaspora philanthropy which is equally important. Both these issues are under-researched and require more attention.

GRFDT event in the month of May had a brainstorming session on the above two themes, "Diaspora Philanthropy in India" and "Diaspora Entrepreneurship/Business in India". Dr. Mizanur Rahman, Senior Research Fellow at National University of Singapore had raised few issues upon which there was a discussion and sharing of ideas.

This issue covers an article on "Diasporic Identity and Journey in Jhumpa Lahiri's "The Namesake" by Barnali Dutta where she brings out the complexities of the creation of diasporic spaces among the first and the second generation Bengali immigrants.

An interview with Dr. Richard Agbor Ayukndang Enoh highlights how the Cameroonian Diaspora is engaged in economic and industrialization processes of the home country despite many challenges. A book review titled, "Indian Diaspora in the United States: Brain Drain or Gain?" by Rajeevan Kunnath is also features in the issue.

Sadananda Sahoo

GRFDT Brainstorming

Diaspora Philanthropy

The Monthly Seminar Series of GRFDT had a brainstorming session on two important themes such as Diaspora Philanthropy in India and Diaspora Entrepreneurship/Businesses in India on 30th May 2013 at 5:30 p.m at Centre for Study of Social Systems, Jawaharlal Nehru University, New Delhi. Dr. Md. Mizanur Rahman, Senior Research Fellow, National University of Singapore initiated the above two topics on which he proposed to carry out further research. The session was chaired by Kshipra Uke of GRFDT.

He started with discussing the challenges and opportunities of research in the world of globalization, where research and field work can be undertaken in any country today. However, what is required is a collective idea sharing as well as cooperation in various levels such as at the stage of conceptualization, organization and operationalisation of ideas through seminar, field work support, fund mobilization etc. This will help us to produce better research at global level. He also lauded the activities undertaken by GRFDT in this front. He brought out two important issues such as Diaspora Philanthropy and Diaspora Entrepreneurship that are less researched, although the potential is quite huge.

Dr. Rahman mentioned that Diaspora Philanthropy is a complex psychological, cultural and social phenomenon. The traditions are prevalent in all societies. However, with globalization, the nature of philanthropy is changing. Now it is much wider and globalized and not merely confined to any geographical space. In this context, diaspora philanthropy is a significant globalized philanthropy which can be harnessed for development of



Diaspora Entrepreneurship



Dr. Md. Mizanur Rahman

home and host countries.

While discussing many issues related to philanthropy came up such as the definition and concept of philanthropy, how philanthropy addresses social issues, interlinkages between philanthropy and human nature. Different faces of philanthropy such as communitarian, socialite, investor, dynasts, re payer, altruist and devout and how do they mediate through diaspora. There was discussion also on the nature of philanthropy that is carried out by individuals as well as via intermediary. In conclusion, it was pointed out that the philanthropy in Indian diaspora has been growing and there is a need to study this phenomenon.

The second topic was on Diaspora Entrepreneurship/ Business in India where Dr. Rahman mentioned that the flow of knowledge and capital is enormous in South Asia. India is a leading example in many of the entrepreneurship activities in the areas of Information Technology, Healthcare and many knowledge driven enterprise. He mentioned that the diaspora entrepreneurship has a huge potential to address the developmental issues of the entire South Asia as the South Asian diasporas are very successful entrepreneurs worldwide.

The session ended with vote of thanks by Dr. M. Mahalingam of GRFDT.

Diasporic Identity and Journey in Jhumpa Lahiri's *The Namesake*

Barnali Dutta

In the present era of transnational migration, the flow of the people among the different countries, convergence of the heterogeneous cultures, creolization of languages and hybridization of identities have broken the concept of fixity or absolute territoriality. The intersection between the territorialization and deterritorialization creates the 'third space' or liminality where the 'cutting edge of translation and negotiation' occurs. Therefore, the concepts of homeland and identity in this age of global migration form a complex framework. According to the critics like Homi K. Bhabha, Avtar Brah and Stuart Hall, the floating nature of home and fluid identity have replaced the age-old concepts of fixed 'home' and identity as well. The idea of 'home' evokes the spatial politics of home, the sense of self, its displacement, intimacy, exclusion and inclusion. The flow of the people across different countries breaks the concept of true home. The notion of home not only construes the sense of self, but also ties with the human emotion, feelings, sentiments, proximity and intimacy. Beyond the spatial territory, 'home' is associated with emotional territory.

The hybrid identity that the immigrants carry creates a tumultuous situation regarding the belongingness. In the opinion of Bhabha, hybridity is the 'third space' which makes the other positions to emerge. The identity as suggested by Bhabha, indicates the impure identity rather than fixed identity. Dual or hybrid identity construct an identity crisis in one's creating home of familiarity in the overseas countries. The second generation immigrants find it hardly possible to adhere to the identity of the parental land. The national identity of the first generation may be changed politically, but they are able to fasten with their original homeland culturally, linguistically and ethnically. In the contemporary era, immigration, exile and expatriation are related to home, identity, nostalgia, memory and isolation. These are the recurrent theme in the diasporic writings of the post-colonial writers like V. S. Naipaul, Salman Rushdie, Bharti Mukkerjee, Agha Shahid Ali, Jhumpa Lahiri, Kiran Desai and many others.

This present article focuses on the first-generation and second-generation immigrants' adherence to the old and new lands as can be found in Jhumpa Lahiri's *The Namesake* (2003). In this novel, Lahiri has explored the psychic condition of the first generation immigrants, Ashima and Ashoke and the second generation immigrants, Gogol, Sonia and Moushumi. The novel critically demonstrates how the concept of homeland creates an atmosphere to construct home and identity of proximity. In this age of transmigration, 'home' signifies its impermanence, dis-

placement, and dispossession. For many critics, the idea of home is more conveyed as a sense of being between the two places instead of rooted one. In the novel, Ashima's sense of being at home is connected with the original homeland, i.e. India. And the selves of Gogol, Sonia and Moushumi are supposed to be attached with the USA, their birth place. The questions however arise as – is this land for which they seem to negate the Indian ideological values and principles? And how far they are able to create the true home?

In an unknown city of Massachusetts, Ashima's pang for abandoning the home country is emphasized through imagining the picture of the family in Calcutta. And the feeling of nostalgia seems to mitigate the pang and anguish of Ashima. When she is about to give birth a child, her Indian ethnicity reminds her of the conventional social code and customs of the Indian Bengali culture: "...women go home to their parents to give birth, away from husbands and in-laws and household cares..." (p.4). Again the solitary atmosphere in the hospital makes her recapture the particular moment of the domestic life of the Calcutta. The reference of the 'fractures of memory' can aptly be mentioned in this context. Ashima's anxiety over giving birth and rearing up the child in the alien land is poignantly revealed: "... it was happening so far from home, unmonitored and unobserved by those she loved, had made it more miraculous still" (p.6). Regarding the immigrants' situation abroad, scholars like Rayaprol quotes Gupta and Ferguson as follows:

"... Remembered places have often served as symbolic anchors of community for dispersed people. This has long been true of immigrants, who use memory of place to construct imaginatively their new lived world" (Gupta and Ferguson (1992: 10-11).

Similarly Ashima's recollection of the lullaby from the Bengali songs, remembrance of 'dida I'm coming' for 'good bye' are intimately associated with the Bengali social conventions which is hardly evadable for the first generation immigrants like Ashima. Her recollection of the past and imagination of the present Calcuttan family life are encapsulated within the tapestry of the isolated life in the USA. Her feeling of nostalgia captures the very moment of the far away Calcuttan life where "a servant is pouring after-dinner tea ... arranging Marie biscuits on a tray" (p.5).

In comparison to Ashima's nostalgia, Gogol's apathetic attitude to Indian culture is critically examined in the

novel. The lack of tie with the Indian family makes Gogol seldom recognize the photos of the family members of Ashima. Ashima endeavors to transmit in Gogol the convention of the Bengal by introducing him with the Bengali rhyme, names of Gods and Goddesses and prevalent Bengali tradition of calling every child by two names.

Generally immigrants attempt to linguistically bind themselves with their original homeland. The present novel also orchestrates this. The tie of the language specially the Bengali of the indigenous land is presumed to make Ashima link with the Indian soil. The American English seems less important to Ashima than the Bengali language in which she is accustomed with the Calcuttan life. Ashima's grasping 'a tattered copy of desh magazine' in the foreign hospital indicates her temporary relief in the far-off country. Ashima seldom feels uncomfortable with any other language but the Bengali. The solitariness of Ashima in America seems to encapsulate the present and the future as well. Ashima's solicitude over rearing up the child without her family surrounding in this strange city, impels her to think of "... a person entering the world so alone, so deprived" (p.25).

The bipolarity of forging the cultural performances between the first generation and second generation Indian immigrants is viewed in the present novel. Cultural performance generally plays an instrumental role to construct immigrant's identity. The nurturing of the Bengali culture through Nazrul and Tagore songs, argument over the films of Ritwik Ghatak versus Satyajit Roy, as well as debate over the political parties of the West Bengal among the Bengali immigrant community in the USA illustrate their proximity with the Indian soil. Cultural performance generally plays an instrumental role to construct immigrant's identity. In the overseas countries, native cultural activities such as dances or songs construct cultural identity of the immigrants and endeavor to negotiate with other cultures too (Aparna Rayaprol,1997). Inversely, the second generation immigrants like Gogol gets involved with the American music than the Indian classical music: "... a cassette of classical Indian music he'd bought for Gogol months ago ... still sealed in its wrapper" (p.78). The utmost effort of Ashima and Ashoke to make him acquainted with cultural activities like Kathakali dance and Apu Trilogy plays.

Ashima's preservation of the varied Bengali rituals in the new land epitomizes the bond with native India. The celebration of Gogol's Annaprasan (rice ceremony) as per the Bengali convention provides Ashima a temporary relief in this foreign atmosphere. On the other hand, to perform this ritual, absence of the family members overshadows Ashima which denotes her longing to create the Bengali atmosphere in the new unknown country. Ashima, Ashoke and Bengali immigrants obey the religious festivals of Christmas and New Year celebration probably to reconcile with the culture.

Reversely, the eagerness and excitement of the second generation Bengali immigrants is observed in celebrating the American festivals than worshipping of Indian Gods and Goddesses.

The confusion regarding the names like Gogol, Sonali and Moushumi, the American born offspring of the Indian parents creates a problem defining their identities. The names like Gogol, Nikhil, Sonali and Moushumi indicate Russian and Indian identities respectively instead of the American. The 'self' of the male protagonist of the novel is embedded in the Americanization, not in Indianness. But Gogol may be considered as 'other' in this land, his birth place. Ashima is supposed to be the 'other' in the unknown American atmosphere, as she usually observes the disparity between the home and host cultures.

Similarly, ethnic food and costume act as the symbols of one's ethnic identity. Ashoke-Ashima's preference for the Indian Bengali food like rice, dal, samosa etc symbolizes their shared root. On the other hand, Gogol-Sonia's preference for the American cuisine like Shake' n Bake chicken or Hamburger Helper than the Indian food is critically examined: "Gogol savors each mouthful, aware that for the next eight months nothing will taste quite the same" (p.81). Ashima's maintenance of wearing traditional sari than any other western dresses conveys the preservation of the old ancestral culture.

The dichotomy between Ashima's sense of alienation and solitariness in the USA, despite the prolonged staying and Gogol-Sonia's disinclination and monotonous sojourn in India, is pointed out in the novel. Hence, Gogol's returning from India to Boston symbolizes his escaping the loneliness of India which usually projects his reluctance to negotiate with the Indian environment: "... for Gogol, relief quickly replaces a lingering sadness" (p.87). In the new atmosphere, Ashima's inability to adopt with the social rules and systems and sense of embarrassment and anguish comes out regarding raising baby-son Gogol. Her yearning to move back to India is embedded in this solitary atmosphere: "I'm saying I don't want to raise Gogol alone in this country. It's not right. I want to go back" (p.33).

Similarly, Gogol-Sonia's apathetic attitude to accept the Bengali customs and rituals seems to evade his Indian identity. Their hyphenated position, Indian-American, within two different ethnic identities gives them no specific identity for the preservation of the particular ideological value of any country. The seeming manner of their adherence to the American customs makes them to impart less significance of the Indian one. Another situation can be observed through Gogol-Sonia's changed behavior of endeavoring to obey the rules and regulations of the Indian religious ceremony after their father's death: "... it was a Bengali son's duty to shave his head in the wake of a parent's death" (p.179). Hence, the inability of the

second-generation immigrants to create the true home of familiarity and bond in America or in India generally can be analyzed due to the pendulumic situation.

Moushumi, the British born off-spring of the Bengali parents can be viewed from the point of transnationalism. Her continuous moving from one country to another seldom makes her to adhere to any particular cultural ideological values of the countries like Britain, America and France. Hence, her belongingness is moving among different countries instead of a fixed country. Moushumi's preference for the French literature, food and feeling of oneness with the French friends usually signify her reconciliation with the French environment instead of the Bengali. Maintaining the distance from the Bengali assembly denotes her aloofness in this unknown atmosphere: "always with a book in her hand at parties" (p.192). Her fragile married relationship with Gogol symbolizes her negation to cling to the holy bond of the marriage institution. Again her reluctant acceptance the surname 'Ganguli' of the spouse in the codes and conducts of the Bengali marriage institution, pinpoints her willingness to enjoy liberty and independence by being not confined under this particular or fixed system: "When relatives from India continue to address letters and cards to 'Mrs. Moushumi Ganguli,' "she will shake her head and sigh"(p.227). Her escape from the Bengali convention and culture to cling to the French culture does not explicit her feeling at home with the later one. Moushumi's fluid identity belongs with the varied ethnic identities like the Bengali, the British, the American and the French. Her continuous moving from one country to another is supposed to re-create the home in France: "Here Moushumi had reinvented herself, without misgivings, without guilt (p.233).

The floating nature of home and fluid identity are explicated in her lack of feeling with the previous bond with native Calcutta, which she used to nourish in Calcutta and the USA. It seems to be emerges as foreign, a new land. Moreover, she is presumed to be connected with the USA through the rumination over the past days across boundary after returning to Calcutta: "... to the city that was once home and is now in its own way foreign" (p.278). Hence, she would be sandwiched between the dual cultures and identities as well. The portrayal of Ashima by Jhumpa Lahiri reminds us of the female protagonist Taralata, the Bengali immigrant in the USA. The city of San Francisco never emerges as the sweet old home in Calcutta but is only the place of residence without any attachment: "I'm feeling just a little alien and uncomfortable, a tinge of not-belonging, in the midst of

such welcoming comfort ..."(p.75).

The vacillating condition of the first-generation and second generation Bengali immigrants, their vain endeavors to tie with the particular tradition and to carry the pure identity coalesce with the vain attempt of creating the true home elsewhere. Due to the effect of global migration and cross-cultural networks the first-generation immigrants generally try to be attached with the indigenous land through the recapitulation and the feeling of nostalgia. And the second generations seem to build any connection of the unknown parental land. The second generations usually adhere to their birth land. The national identities get eroded and replaced by the hybrid identities in which both the first and the second generation immigrants are wavered. Hence, the belongingness of the immigrants hardly clings to any singular place than the multi-places. In the contemporary age, all these issues like global migration, the intersection between the different territories, impure identity and cross-cultural elements seem to disavow the popular hearsay 'Home is where the heart lies'.

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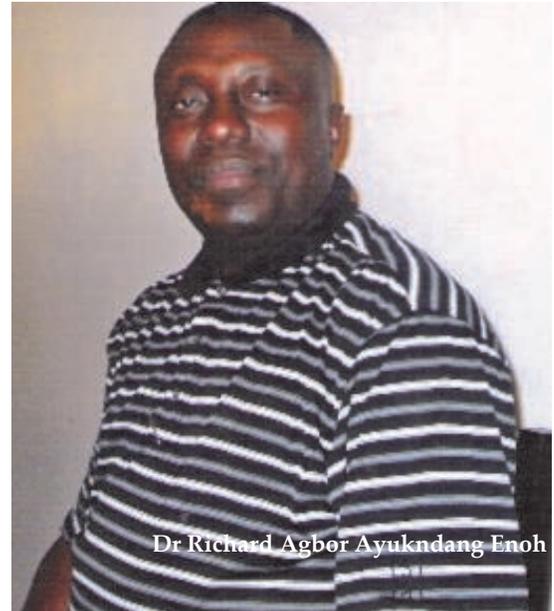


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We invite Students, Researchers and Faculty Members to submit a small write up of their achievements and awards to the editor. It will provide the scholars a platform to connect with peer groups working on themes related to Diaspora and Transnationalism. Information related to seminar/conferences/events can be sent to the Editor at: editor@grfdt.com

The Cameroonian Diaspora is more engaged in the economic and industrialization processes of the home-country: **Dr Richard Agbor Ayukndang Enoh**

Most financial institutions in Cameroon today are mostly owned and sponsored by the Diasporas. With their perspectives and zeal, they are going to be the economic engine in development in Cameroon as changes must take its course as time goes, says Dr. Enoh in an interview with Dr. Sadananda Sahoo, Editor of Roots and Routes.



Dr Richard Agbor Ayukndang Enoh

Dr. Sadananda Sahoo (SS): Dr. Richard Enoh, you have been working on a range of interrelated issues such as the African Diaspora, Slavery as well as Pan Africanism. How do you relate Pan Africanism with the African Diaspora?

Dr Richard Agbor Ayukndang Enoh (RA) : African Diaspora, Slavery and Pan Africanism are all interrelated subjects. It will be very difficult to study or write on the African Diaspora without examining major issues on slavery. It will be of no significance teaching on the History of Pan Africanism without explaining its origins through slavery and the African Diaspora.

They are interrelated because of some major elements that ties or links both three subjects together (Slavery). Hence, it therefore becomes very difficult to divorce these three interesting subjects singularly without touching each one of them.

SS: As a historian how do you see the evolution of the African Diaspora? The African continent is quite huge and diverse. How do these diversities reflect on the different African/Pan African diaspora in the process of the evolution of the Diaspora?

RA: The evolution of the African Diaspora is a continuing experiment. It is still going on from the African continent to the Western or developed Societies. The evolution is very appealing and geometrical in proportion.

With the vastness and diverse nature of the continent (Africa), the evolution of the Diaspora therefore depends on a country- basis –phenomenon. Each country in the continent experiment or experience the evolution of the Diaspora depending on the nature of its social, political and economic climate. These factors are the bed-rock for a migratory push or pull in developed and developing societies. Hence, the process of the evolution of the Diaspora could be determined more by the African push factors which have been very prevailing and continuously advancing in almost all the countries in Africa.

SS: How do you find the role of Cameroon Diaspora? What are the potential engagement areas in development and what are the major challenges your country is facing while engaging their own Diaspora in the development of home country?

RA: The role of the Cameroonian Diaspora is very enterprising and encouraging. They are the cream in economic development in Cameroon. The Cameroonian Diaspora is more engaged in the economic and industrialization processes of the home-country. In the health domain, they have done some aspects which are not too propagated as in social and economic endeavors.

The Cameroon government is going through a lot of difficulties in its social, economic and political developments at home, which are actually caused by bad policies in governance. The potential engagement areas at home are mainly the economy. They also have interest in the political sphere . . . here the Cameroon government have completely refused to accept the Diaspora contributions. The Cameroon home government has exercised dictatorship for a very long-time and positive views in relation to change that may bring in other new political paradigms is being refused. They see the views of the Diaspora as a challenge to set them off their political seats.

SS: How does the public policy and institutions in your country respond to the diaspora community? There are often contradictory interest and ideological conflicts that often affect the diaspora engagement. How does your country respond to these?

RA: The Cameroons public policy on her Diaspora has never been a good one. It becomes an issue on political mobilization in a tribal strength. The Diaspora had their goals . . . to change the home government completely for the good of the Cameroonian people . . . since the government has the feeling that the ousting of the Cameroons long-age-old government, their ideas, strength and perspectives are all being nurtured by her Diaspora.

The Cameroon government has never been fair with the Diasporas perspectives. The views of the Cameroons Diaspora have always been contradictory in regards to the homes governments' policy. Their major goals have always been contradictory in regards to the homes governments' policy. Their major goal has always been on positive change (Social, Economic, Political and other wise). With change, growth and developments follow; since the present government is corrupt deep and the aspirations of the people are lost.

SS: How do you visualize the role of Diaspora's role in your home country in next two decades?

RA: The role of the Diaspora in the next two decades for Cameroon will be very credible. Despite the tight customs control on importation, the Diasporas are the ones who import equipments and materials for economic and other social developments. Most financial institutions in Cameroon today are mostly owned and sponsored by the Diasporas. With their perspectives and zeal, they are going to be the economic engine in development in Cameroon as changes must take its course as time goes.

SS: Is there any success story of Diaspora working for the betterment of Cameroon you would like to share?

RA: This is mostly realized at the Divisional or Regional levels. The Diasporas team up mostly at a micro-level for their community's development. For example, those in Manyu Division in South West Cameroon, decided to construct a modern hospital-mortuary and a stand-by generator along other medical equipments/facilities. Those in the Western province or Region in Cameroon have been given complete Scholarships and transport facilities to their community children to better their future. This vision cut-across other regions in Cameroon and they also encourage education through scholarship which they implement both at family community level. They have initiated and are still initiating developmental projects to boast their various communities' growth through their developmental propositions.

SS: As the international migration of youth is one of the important concerns today that is affecting many countries, Africa is no exception. If not managed well, this will affect the migrant individual, home and host countries. We find many human rights violation irrespective of political-economy of countries. How do think your international community and organizations need to respond?

RA: I will like to appreciate and take this challenge directly to Cameroon. The frequent movement (migration) of Cameroon (African youth) is in its geo-metrical progression. Due to bad political structures and lost visions, they engaged in this for their own future. To redress this problem, the International community if all exists, can decide, and should react by proposing job opportunities for these youths and encourage those who are to be involved into micro industrial/agricultural activities. The Cameroon government is trying to do some changes and development on these perspectives. But the process is slow that the migratory wave is still in a more advancing manner.

SS: What is your present work on diaspora? What are the important areas you think need research focus today in the context of African diaspora?

RA: As discussed on my brief biography above, I am working seriously on two books. All related on the Diaspora and the Return to Africa. Both are titled as follows: "African Diaspora: A Dehumanizing Migratory Trend and Displacements

of Africans and Peoples of African Descent". The Second titled: "The Back to African Movement: A Pan Ideology of Garveys Philosophy". In the first book, what actually needs much focus/emphasis today are issues related to Africanisms. These are mostly African derives cultures in the Diaspora. It is a continuing phenomenon and highly exercised in the Diaspora. Secondly, the next aspect on Diaspora Returnees is on inherited cultures and the establishments on New Communities (Creoles Societies) in the African Continent. Cameroonian scholars have not done much on this area of research . . . On Africanisms much have been done . . . but limited focus has been emphasized on the Cameroonian cultural contributions and identity in mostly Cuba, Brazil, and some p[arts of the United States . . . there are more elements which are new and needs emphasis and focus.

SS: As the globalization becoming more intensive, knowledge sharing at the global scale is the need of our time. GRFDT works in that direction and works as an academic and policy think tank by engaging national and international experts from academics, practitioners and policy makers in a broad range of areas in diaspora and transnationalism. We would be very happy if you would like to give any suggestions for GRFDT.

RA: Yes. GRFDT is actually establishing a wonderful network . . . I don't know its financial backing but I will appreciate if they can engage on the following:

1. Invite scholars from other parts of the world to meet at least once a year and share ideas on their research developments on the Diaspora.
2. Create research teams and publish more on issues related on migration/ Diaspora/ transnationalism.
3. Build a net work on exchange amongst scholars which will be rotational after selecting representatives in various schools/countries. Etc.
4. Create a residence for scholars like what the West African Research Association (WARA) is doing. Here scholars will be selected based on their research and being given the opportunity to do research. Etc.

Thank you Dr. Enoh for sharing your views with us and for your suggestion about improving our activities.

Dr Richard Agbor Ayukndang Enoh, is a lecturer with the Department of History, University of Buea, South West Cameroon. He is a specialist in Diasporic Studies, History of Slavery and Pan Africanism. He has written a text book on Research Methodology for History Students which is at the final review stage, and currently working on two books. He has published in many scholarly journals and is a member in many Research Associations both National and International.

Call for Papers; Shaping Indian Diaspora edited volume (Abstracts 15th June 2013)

Deadline: 1st December 2013 (Abstracts: 15th June 2013)

The Indian diaspora is the largest within the Asian diaspora as the Indian community scattered around the world is over 25 million. Besides, the special features that distinctively shape Indian diaspora make of it an outstanding phenomenon. Its large scale bring together a kaleidoscopic community mirroring from distant places the many regions, languages, cultural heritage, religions and traditions that India comprises. The Indian population residing outside India brightly stand out for their professional success and growing social and economic impact in combination with their idiosyncratic cultural bond with India. Therefore it is not surprising to find out that Indian diaspora is regularly discussed in academic writings, literary writings, economic forums, government organizations, film and media productions.

The purpose of the present volume is to gather together essays from as diverse backgrounds as possible (linguistics, literature, cultural studies, history, sociology, history of art, film studies, theatre studies, etc.) in order to offer an in depth study and analysis of the diasporic practices of the Indian communities.

Prospective authors are invited to submit a formal abstract (300-500 words) and a short bio by 15th June 2013. After approval, full papers (3500-6000 words) must be submitted by 1st December 2013. The volume is likely to appear by mid 2014 from a refereed publishing house still to be confirmed. Abstracts and full papers should be sent as attachments as Word files (2003 or 2007 versions) following latest MLA style sheet instructions to: dwivediveena81@gmail.com and cristina.gamez@uco.es

Book Review

Sahay, Anjali (2009), Indian Diaspora in the United States: Brain Drain or Gain? Lanham: Lexington Books. Pp. 248, ISBN 978-0-7391-3549-5

For the last few decades, most analyses of migration of skilled labourers have predominantly discussed a sense of despair and alarm at what they see as a brain drain for the sending countries. Recently, due to the high volume of international migration coupled with the global economy, attempts are made by many scholars and policy makers in the sending countries to explore the implications of migration. They began to shape relatively more competing migration policy options aimed at the gain strategies associated with brain drain. It is observed that there is a fundamental shift in discourse among the fields of the transnational mobility of human capital in analysing the economic benefits of brain drain and its potential force to the development strategies for the sending countries. In the backdrop of this discourse, the book under review by Anjali Sahay, entitled *Indian Diaspora in the United States: Brain Drain or Gain?* evolved from the premise of the transnational flow of human capital along with globalised economy. It examines the brain gain strategies for the sending countries with reference to Indian migration to the United States as a case study.

The book is composed of eight chapters divided into two parts. The preface to the book deals with all the subject matters that are analysed in the study. The concept of brain drain is redefined here in the larger context as 'brain gain', 'brain circulation' and 'brain exchange' associated with emigration through new framework of enquiry. Part One of the book is divided into four chapters which look at the brain drain issues in theoretical and historical perspectives. Chapter one, an introduction, provides the discourse on brain drain and identifies the central concepts, research questions, hypothesis statements, units of analysis, and methodology. This chapter discusses mainly the impact of international migration of skilled labour. In addition, this chapter argues that the diaspora option is more advantageous both to the sending countries and its emigrants in terms of acquiring skill proficiency and economic remittances.

Chapter two looks at the theoretical framework for understanding the brain drain and brain gain perspectives in the wider context. The diverse approaches to the brain drain issue on solutions to brain drain is presented in the light of the available literature as way for alternative analysis. Here return and diaspora option can be utilized as a development strategy for sending countries. This chapter argued that the migration of the highly skilled can be effectively utilized as soft power for their countries of origin. The concept of soft power leads to redefine the notions of asymmetrical interdependence between sending and receiving countries.

Chapter three highlights as a background study regarding the relationship between the two countries selected for examining the issue of brain drain. The historical background of the relationship between the two countries both during and after the Cold War is explained in political and economic perspectives. The empirical evidence about "brain gain" to India as a result of "brain drain" of skilled workers to the United States is examined here. It is discussed that the diasporic communities can operate as agents of development for their home countries. In addition to the economic aspects, migration linkages between them have impacted their bilateral relationship in new and innovative ways. This chapter adds further to our understanding of the complexities involved in the mobility of highly skilled people. The major thread of the chapter four is the restriction to immigration laws adopted by the United States to attract and pull in the highly skilled manpower. This chapter looks at the important implications for the relationship between migration and economic development by analysing to evolve a more purposeful migration policy framework aimed at the maximum benefits.

Part II of the book is composed of four chapters including conclusion. The empirical evidence for the role played by the Indian diaspora is provided from the chapter five to seven. The direct benefits of human capital are measured in chapter five as remittances, return, and transmitting technological know-how by creating knowledge networks between India and the USA. Different approaches to brain gain are discussed in this chapter. Primarily, this chapter addresses some serious questions with respect to the migration of highly skilled labor. The emergence of the Indian diaspora in the United States as having the power of ideas to set the political agenda beneficial to the home country is explained in chapter six. It evaluates, through evidence and arguments, whether skilled migrants with high levels of education and income are more likely to influence investments for their country of origin. Moreover, whether they can be utilized as soft power to redefine asymmetrical relationships between the countries of origin and destination is analysed.

The role of the sending country in promoting return, investment and the initiatives toward their diaspora and future policy options are explored in chapter seven. The chapter argues that Indian diaspora has the potential to play important roles in India's development and can be a valuable network for its members. Lastly, it concludes with a discussion on the various hurdles that diaspora members face while investing in India. Finally, chapter eight, the conclusion, offers an assessment of the main findings of this book. The theoretical and policy implications of the study and other avenues for future research is also the part of this chapter.

The major thesis put forward in this book is the following: The book argues that brain drain can be effectively viewed as a positive phenomenon. A large portion of Indian Diaspora, who are strong in terms of wealth and education, was settled in the United States (p ix and 84). These diaspora use their power and position to lobby issues of both political and economic concern for their countries of origin. Consequently, migration leads to multidimensional aspects, changing from actor to actor in specific issue areas. The Indian Diaspora, therefore, can be effectively utilized as soft power for their country of origin. In such a situation, diaspora take a role to redefine the notions of asymmetrical interdependence between the United States and India. Despite all these factors being determined by more active role played by the state in the sending country, it can be observed that such a form of relationship between them in favor of India remains at best in the long term (p 157).

The book consists essentially of empirical evidence substantiating the aforesaid thesis, mainly compiled from both quantitative and qualitative research. It has involved collecting data from different sources. The statistical data on immigration is primarily taken from the United States, for instance, US Census Bureau, National Statistical Agencies of US, Central Bank of US, US Department of Homeland Security and; US Citizen and Immigration Services. Apart from these sources of data, case studies of returnees, diaspora members, IMF and World Bank provided various levels of data for the book. The table and figures can be seen throughout the study. It reaches remarkable heights from chapter three to six where the historical relationship between US and India, US immigration laws, the economic and political potential of Indian diaspora in the US and so on are described and analysed most convincingly. The book has used a number of terms in different chapters of the book. For instance, "diaspora networks", "soft power", "brain circulation" and "carriers of gains of migration" are defined meaningfully in accordance with the context of the study.

In terms of the organization and style of the book, it deserves appreciation for the presentation of the idea, research questions, hypotheses, the concept, and theoretical and empirical evidence in the concerned chapters. All hypotheses are proved with clear evidence without ambiguity and it offers insights into the causes and consequences of migration. In addition the rich review of literature provides a wide-range idea of the studies and research done in the concerned field.

Call for Papers-Issues of Self, Nation and Identity among the Tibetan Diaspora

It is proposed to bring out a volume of essays of the question of Self, Nation and Identity among the Tibetan Diaspora. It has generally been observed that the notion of nation is embedded in the territorial boundaries, but how it effects the self and the identity of people who have been displaced from their territory is still a matter of de-

The book is considered as a paradigmatic shift from the earlier literature on loss of human capital as contributing to brain drain. In addition, since there is a concern on the political implication of migration, the book tries to bridge the serious gap in the literature that links international migration and international relations. Here, it becomes imperative to look at international migration as one factor that may be responsible for adding on to the current theories on Assymetrical Interdependence (p 47). Therefore, this research is a departure from previous works in the sense that it attempts to look at the areas where each country has its particular strength. Besides these aspects, it answers the question of how the more dependent country can use its diaspora as soft power in the contemporary world.

Like other research work, some of the themes are left by the book also for the further study, such as the impact of immigrant work force on native labor force, comparison of the Indian diaspora with other Asian and non-Asian diaspora groups in the United States, the impact on other legal and illegal immigration in the United States, the assimilation of Indo-Americans in native societies and the cultural and social assimilation of second generation Indians (p 225). These are considered as the limitations of the study too.

Finally, considering the core issue of economic development of sending country, the book under review opens the diversity of the subject of enquiry to the rapidly emerging body of studies on the transnational movement of the people. Hence, the discussion in the book goes beyond the traditional perspective by analysing the wide range of aspects, in terms of the flow of human capital, core-periphery discussion, the role of diasporic community and the element of soft power in international relations with reference to international migration. In such a context, the accessibility of this inter-disciplinary contribution would equally address a wider audience interested in any of these topics. To sum up, since the subject of the mobility of human capital itself, though different in time and space, has been a dynamic force and potential concern of research; it will always be studied in the globalized world.

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bate. By looking at the Tibetan diaspora, authors enhance their understanding of how these notions are related and have a major effect on displaced population.

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Finland Conference on Immigration to delve deeper into the issue

A conference on the theme "Immigration, Toleration, and Nationalism" will be organised during 30-31 May 2013 at the University of Helsinki, Helsinki, Finland. The event will jointly be sponsored by Moral and Social Philosophy, University of Helsinki, The Philosophical Society of Finland, The Jean Beer Blumenfeld Center for Ethics, Georgia State University, USA

The debate on immigration is growing worldwide especially the current debate in USA policies on the issue. Though immigration is a natural process and there is clear evidence of its correlation with the social, economic and cultural development, yet there are serious barriers to facilitate the process. These barriers often cause large-scale cost to the human being, community as well as humanity. While on the one hand there are issues related to border that mediate between people and resources, on the other hand, every nation have to come in terms with the more human approach in the globalised world to promote employment, human freedom, justice and resource generation, innovation to march towards the path of pro-

gress and prosperity. The conference will explore the ethical and political dimensions of immigration have recently come to the fore in political philosophy and theory. The conference will also explore the challenges to prevailing conceptions of group identity, political authority, and cultural difference.

The key note speakers of the conference include David Miller, Professor of Political Theory, University of Oxford and Official Fellow in Social and Political Theory, Nuffield College, Oxford who will be speaking on "Neutrality, Toleration, and the Cultural Claims of Immigrants" and Samuel Scheffler, University Professor, Professor of Philosophy and Law, New York University who will be speaking on "Immigration and Justice".

The conference intends to throw more light on the immigration issues and add insights to the current policy debates on immigration across the globe especially in USA and Europe. For more details visit: <http://www2.gsu.edu/~wwwcfe/14177.html>

Call for Papers- Shaping Indian Diaspora

Edited by Cristina M. Gámez-Fernández and Veena Dwivedi

The purpose of the present volume is to gather together essays from as diverse backgrounds as possible (linguistics, literature, cultural studies, history, sociology, history of art, film studies, theatre studies, etc.) in order to offer an in depth study and analysis of the diasporic practices of the Indian communities. The following themes are of interest to the volume:

- the definitional, theoretical and practical frameworks of Indian diasporic strategies.
- historical connotations of Indian diaspora as well as contemporary policy implications.
- the reflections on Indian migration and diaspora in literature and other arts.
- interaction between diasporas and 'home' communities.
- rubrics as the diasporic imaginary, diaspora politics, diaspora-homeland relations.
- performance and pedagogy: the Indian body in the classroom.
- food/rituals/customs.
- youth culture/popular culture.

- theatre/performance/visual arts/sports.
- diasporic spaces/places.
- nation, nationalism, cultural policies.
- virtual communities, new media.
- translating/interpreting in the time of war and terrorism.

Authors seek contributions that approach Indian diaspora from different and varied perspectives. Scholars are invited to engage with this topic in a fruitful dialogue and insightful analysis. Different critical stances and approaches are welcome.

Prospective authors are invited to submit a **formal abstract** (300-500 words) and a **short bio by 15th June 2013**. After approval, **full papers** (3500-6000 words) must be submitted **by 1st December 2013**. The volume is likely to appear by mid 2014 from a refereed publishing house still to be confirmed. Abstracts and full papers should be sent as attachments as Word files (2003 or 2007 versions) following **latest MLA style sheet instructions** to: dwivediveena81@gmail.com and cristina.gamez@uco.es

We invite Students, Researchers and Faculty Members to submit a small write up of their achievements and awards to the editor. It will provide the scholars a platform to connect with peer groups working on themes related to Diaspora and Transnationalism. Information related to seminar/conferences/events can be sent to the Editor at: editor@grfdt.com