



CENTRE FOR INDO-CANADIAN STUDIES
UNIVERSITY of the FRASER VALLEY

**TRANSNATIONAL PUNJABIS IN THE 21ST CENTURY
BEGINNINGS, JUNCTURES AND DEPARTURES**

May 5-7, 2011

*University of the Fraser Valley
33844 King Road, Abbotsford, BC*

WELCOME

The Centre for Indo Canadian Studies at the University of the Fraser Valley welcomes our colleagues and participants to the TRANSNATIONAL PUNJABIS IN THE 21ST CENTURY: BEGINNINGS, JUNCTURES AND DEPARTURES conference.

A century ago, in 1908 determined pioneers from Punjab India came together against many odds to build one of the first Sikh gurdwaras in North America - the Khalsa Diwan Society Gur Sikh Temple in the small rural community of Abbotsford, BC. The Gurdwara opened in 1911 amidst much fanfare and ceremony. This historically significant gurdwara has since been designated as a National Historic Site by the Canadian Government in 2002 and is the only one of its kind in the Americas to be bestowed with this honour.

In honour of the centennial, the Centre for Indo Canadian Studies at UFV is hosting this international conference. The theme of the conference builds on the concept of juncture as a point of time, especially one made critical or important by an occurrence of circumstances. The conference questions the juncture of transnational Punjabis in their collective realities and imagination in the 21st century and/or departure from accepted norms. We seek to better understand the guide posts for this transnational cultural community in its continuous trajectory of immigrant, settler, citizen, activist, futurist and leader.

The goal of the conference is to develop a greater understanding of Punjabis in the 21st century as a transnational entity with an ever-evolving identity, form and development of communities. The conference seeks to engage local, national and international scholars on Punjabi Diaspora, Migration, Transnational communities, Religion, Language and Literature, Art and Culture, and Identity and Cultural Politics. Thank you for your contributions to this academic response to 100 years of heritage and for travelling short and long distances to be part of this historic moment in Canadian history.

On behalf of all of our partners, we wish you a warm welcome, and a niggha ji aayan nu.

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OPENING RECEPTION PROGRAM

Thursday May 5, 2011 F125 Centre for Indo Canadian Studies

7 pm- Opening Reception hosted by Dr. Eric Davis, Provost and Vice President Academic UFV

7:15 pm-Welcome to the City by Mayor George Peary, City of Abbotsford

B101 – UFV Auditorium

7:45 – 8:00 pm Conference Opening - Dr. Eric Davis, Provost and Vice President Academic UFV

Dr. Eric Davis is Provost & Vice-President Academic at the University of the Fraser Valley. As Vice-President Academic, he serves as the senior UFV officer responsible for academic leadership. As Provost, he is responsible for institutional planning and operational coordination. Originally from Montreal, Dr. Davis holds BA and MA degrees from Concordia University, and a PhD from the University of Sussex (England). He has held academic positions at Memorial University, McGill University, and Concordia. Dr. Davis joined UFV (then UCFV) in 1992, when it was undergoing rapid expansion, and his administrative contributions since that time include terms as head of the History Department and Dean of Arts. He has extensive experience in teaching, research, program development, curriculum development, and community relations. His research and teaching interests lie in European intellectual history in the late 19th and early 20th century, particularly the emergence and development of modernism.

8:00 – 8:15 pm Greetings - Mr. Shashishekar M. Gavai- Indian High Commissioner to Canada

Mr. S. M. Gavai graduated in History from Fergusson College, Pune, India. He joined the Indian Foreign Service in 1975. Since then, he has served in several important assignments in India and abroad. In the Ministry of External Affairs, Mr. Gavai has been Head of SAARC Division, Head of Administration Division, Head of Northern Division and India's Chief of Protocol. Mr. Gavai has served in India's Diplomatic Missions in Yugoslavia, Hungary, Zimbabwe, Indonesia, Germany, Scotland (as Consul General), Maldives (as High Commissioner), and in Houston, USA (as Consul General). He joined as India's High Commissioner to Canada in November 2008.

Invited Guest: Mr. Ashok Das - Consul General of India in Vancouver

8:15 pm – 9:00pm Keynote Address: Dr. Narinder Singh Kapany, Chairman of the Sikh Foundation

“Global Potential of Our Community”

Dr. Narinder Singh Kapany is widely acknowledged as the father of fiber-optics, the technology behind devices from endoscopy to high-capacity telephone lines that has changed the medical, communications and business worlds. Born in India and educated in England, Dr. Narinder Singh Kapany has lived in the United States for forty-five years. A graduate of Agra University in India, he completed advanced studies in optics at the Imperial College of Science and Technology, London, and received his Ph.D. from the University of London in 1955. As a scientist, Dr. Kapany has over one hundred patents, and was a member of the National Inventors Council. As an entrepreneur and business executive, Dr. Kapany has specialized in the processes of innovation and the management of technology and technology transfer. In 1960, he founded Optics Technology Inc. and was Chairman of the Board, President,

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and Director of Research for twelve years. As an academician, Dr. Kapany has taught and supervised research activity of postgraduate students. He was a Regents Professor at the University of California, Berkeley (UCB), and at the University of California, Santa Cruz (UCSC). He was also Director of the Center for Innovation and Entrepreneurial Development (CIED) at UCSC for seven years. At Stanford University, he has been a Visiting Scholar in the Physics Department and Consulting Professor in the Department of Electrical Engineering.

CONFERENCE PROGRAM
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Friday, May 6, 2011

B101 – UFV Auditorium

7:30-8:45am Registration and Continental Breakfast

9:00am Honorary Chair Yvon Dandurand, Associate Vice President Research and Graduate Studies

Yvon Dandurand is a criminologist at the University of the Fraser Valley, where he is currently the Associate Vice-President, Research and Graduate Studies. He has many years of experience in the field of development and good governance and, in particular, in the areas of justice policy and law reform. His work involves various law reform and criminal justice capacity building and evaluation projects in Asia, Africa, Latin America and the Caribbean. He represents UFV on the Shastri Indo-Canadian Institute Canadian Member Council and is the Secretary Treasurer of that Institute. His work in India, South Asia and South-East Asia includes research policy development in the areas of human rights, juvenile justice, restorative justice, corruption, organized crime and counter-terrorism.

9:10-9:25am Welcome Address: Dr. Mark Evered, Vice Chancellor UFV

Dr. Mark Evered is President and Vice-Chancellor of the University of the Fraser Valley in BC. He holds a BSc in biology (McMaster) and a PhD in physiology (University of Western Ontario). During his 35-year career he has held research and academic appointments at Cambridge University, the University of Western Ontario, the Howard Florey Research Institute in Melbourne, and the University of Saskatchewan. He has taught undergraduate students in a variety of science and health disciplines, supervised M.Sc. and Ph.D. thesis projects, and received a number of teaching awards. His research on homeostatic regulatory mechanisms has been presented nationally and internationally. His senior administrative service over the past twelve years has also included terms as Provost and Vice-President Academic at Thompson Rivers University in Kamloops, BC, and as Vice-Provost at the University of Saskatchewan, Saskatoon. Dr. Evered has also served on many university and community committees, governance bodies and boards.

9:25-9:55am Plenary address: Dr. Pal Ahluwalia, Provost and Vice President Academic University of South Australia

“At Home in Motion: Evolving Sikh Identities”

Professor Pal Ahluwalia holds a Bachelor and Master of Arts from the University of Saskatchewan, and completed his PhD at Flinders University. His recent positions include the Reader and Head of the Politics Department at the University of Adelaide, Visiting Professor with UC Berkeley, Professor with the Goldsmiths College at the University of London, where he was also Director of the Centre for Postcolonial Studies, and Professor of the Politics Discipline at the University of Adelaide. His main research interests lie in the areas of African studies, social and cultural theory, in particular, post-colonial theory and the processes of diaspora, exile, migration, and the complexities of identity formation. His work is internationally renowned for breaking down disciplinary boundaries and challenging

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orthodoxy. He is the sole author of three books, *Politics and Post-colonial Theory: African Inflections; Post-colonialism and the Politics of Kenya; and Plantations and the Politics of Sugar in Uganda*. He is also working on a fourth book titled *Out Of Africa: Post-structuralism's Colonial Roots* to be published in 2008. He has been editor or co-editor of a number of journals, including three Routledge journals, *Social Identities, African Identities and Sikh Formations*. On 14 October 2008, Professor Ahluwalia was appointed a UNESCO Chair in Transnational Diasporas and Reconciliation Studies.

10-10:15am Conference Opening address: Dr. Hugh Johnston, Professor Emeritus Simon Fraser University

“The story of Sikh pioneers in British Columbia: Kapoor Singh Siddoo and his family”

Hugh Johnston is a professor emeritus in history at Simon Fraser University, where he has taught for thirty-six years. For eleven years he was department chair. Since retirement he has enjoyed teaching in the seniors program at SFU. He is married and has five grandchildren. Hugh attended the University of Toronto, the Ontario College of Education, the University of Western Ontario and King’s College at the University of London. Between degrees he taught high school for three years. From 1992 to 2001 he served on the board of the Shastri Indo-Canadian Institute, a bi-national organization promoting scholarly exchange; in 1995–96 he was resident director of the institute’s office in Delhi; and in 2001 he was the institute’s president. He has written about British and South Asian migration and settlement, eighteenth century exploration of the Pacific Northwest, the history of British Columbia, and higher education in Canada. Johnston’s books include, *British Emigration Policy 1815-1830: Shovelling out Paupers* (1972); *The Voyage of the Komagata Maru: The Sikh Challenge to Canada’s Colour Bar* (1979); *The Four Quarters of the Night: the Life Story of an Emigrant Sikh* (1995); and *Radical Campus: Making Simon Fraser University* (2005). He currently has in press a history of a Sikh pioneer family.

10:20-10:30am-Invited guest: Member of Parliament, Abbotsford (TBC)

10:30-10:35am Invited guest: Minister of Health Honourable Mike de Jong, MLA for Abbotsford

10:35-10:40am Invited guest: Minister of Social Development and Minister Responsible for Multiculturalism

10:40-10:45am Invited guest: Moe Gill, Councilor, City of Abbotsford

10:45 – 11:00 am Refreshment Break and Panel Movements

Conference academic panels

11:00 am – 12:30 pm

PANEL # 1 ROOM B101

JOURNIES and AFFECTS

MODERATOR: SUNDEEP SANDHU

Presenter: KAMALA NAYAR, Kwantlen Polytechnic University

Kamala Elizabeth Nayar, PhD (1999, Asian Religions, McGill University) is lecturer in South Asian Studies at Kwantlen Polytechnic University, British Columbia. Her work on Hayagriva in South India: Complexity and Selectivity of a Pan-Indian Hindu Deity (Brill, 2004) is an extensive textual study on Indian religions. With the Sikh Diaspora in Vancouver: Three Generations amid Tradition, Modernity and Multiculturalism (University of Toronto Press, 2004) and several articles and book chapters on the Sikh community in Western Canada, she has also branched out in Canadian Ethnic Studies and South Asian Diaspora studies. Her most recent work is on the Sikh spiritual tradition

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and is called *The Socially Involved Renunciate: Guru Nanak's Discourse to the Nath Yogis* (State University of New York Press, 2007). She is presently conducting a major research project funded by Social Science and Humanities Research Council on the Punjabis of British Columbia.

ABSTRACT

Punjabi Pioneer Effort in Building a Sense of Canadian Citizenship

The paper will examine the contemporary attention given to the Komagata Maru incident, and demonstrate how it is viewed by the descendants of the initial pioneers as overshadowing the narrative that is much more reflective of pioneer memory and Punjabi ethos.

Presenter: SHINDER THANDI, Coventry University

Shinder S. Thandi is currently Head of Department of Economics, Finance and Accounting at Coventry University (UK) and has teaching interests in areas of development economics, international business in the Asian Pacific and global political economy. He has published widely on Indian and Punjabi migration, their settlement, social mobility and cultural adaptation in the UK and in mainland Europe and on different dimensions of Indian and Punjabi diaspora-homeland relations, especially diaspora finance. He is founder editor of the Journal of Punjab Studies and has co-edited two books: Punjabi Identity in a Global Context [ed. with Pritam Singh, OUP, 1999] and People on the Move: Punjabi Colonial and Post Colonial Migration [edited with Ian Talbot, OUP, 2004]. He is co-author (with Michael Fisher and Shompa Lahiri) of a recently published book entitled A South Asian History of Britain: Four Centuries of Peoples from the Indian Sub-Continent, (Greenwood Press, 2007). He is currently working on a book on The Sikh Diaspora: From Struggles to Celebration and Performance.

ABSTRACT

Punjabi Diaspora: Conceptualizing and Understanding the Historical Evolution of Punjabi Transnational Practices

The Punjabi diaspora is now nearly 150 years old - although here we are celebrating the 100 year history of Punjabis in Abbotsford – and its character, composition, constituency and representation is continually changing. Through continuous movement of Punjabis to almost all corners of the world, Punjabi diasporas have vastly expanded in number, are vibrant and thriving, although more so in some locations than in others. The Punjabi diaspora is not a homogeneous group and as such it can be clearly differentiated in terms of status, visibility, affluence and influence enabling different levels of articulation across time and space. Hence the author's cautionary use of the term Punjabi diaspora. Moreover, irrespective of terminology used, whether we examine some of the earlier settlements in the south-east Asia region or new settlements in southern Europe, Punjabis have not lost touch with their cultural roots and look upon Punjab as their "ancestral homeland" or "sacred holyland". Ways of keeping in touch have been fundamentally transformed and strengthened by dramatic developments telecommunications and transport technologies. Furthermore, these processes have transfigured the ways in which Punjabis in one diaspora location relate to those in other sites. This paper is divided into three sections. It will first attempt to historicize the Punjabi diaspora experience by examining models used to conceptualise Punjabi transnational practices. It will then go on to examine the evolution of different forms of diaspora-homeland linkages and then finally turn to the changing nature of intra-diaspora linkages. Focus on the latter will enable us to offer a timely correction to prevailing studies which largely emphasise uni-directional diaspora-homeland links.

Presenter: HARPREET SINGH, University of Otago

Harpreet Singh holds a Bachelor of Engineering Technology from the Manukau Institute of Technology (New Zealand), Master of Arts in religion from the University of California, Santa Barbara and is currently working on his Ph.D. in history from the University of Otago, New Zealand. His research is focused on Sikhs in the diaspora, especially in the South Pacific region. His recent paper entitled "Reassessing the Early History of the New Zealand Sikh Community 1881-1914" was published in the New Zealand Journal of Asian Studies (December 2010 Issue).

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ABSTRACT

New Zealand Sikh History through the Colonial Press 1890-1914

Currently numbering around 11,000 amongst a population of approximately 4.5 million, the Sikhs have left a significant mark on New Zealand. In existing scholarly literature, the community's history in this region has traced back to around 1900, and is considered as part of the larger movement across the British Empire. Based on archival work with the colonial newspapers of the time, this presentation calls for important revisions in this understanding. The data at our disposal supports the 1880s as the period of Sikh arrival to the region and paints a complex picture of interactions with the local society, more than is often understood.

Discussion: 20 minutes

PANEL # 2 ROOM D117

IDENTITY

MODERATOR: SHARANJIT SANDHRA

Presenter: VERNE DUSENBERY, Hamline University

*Professor of Anthropology and Chair of the Global Studies Program at Hamline University Verne Dusenbery is currently Visiting Professor of Anthropology at Carleton College. A longtime specialist on the Sikh diaspora, he has conducted research with Sikhs in Canada, the United States, Singapore, Indonesia, Malaysia, Australia, and India. His most recent books include, *Sikhs at Large: Religion, Culture, and Politics in Global Perspective* (Oxford, 2008) and, co-edited with Darshan S. Tatla, *Sikh Diaspora Philanthropy in Punjab: Global Giving for Local Good* (Oxford, 2009).*

ABSTRACT

North American Sikhs in Comparative Perspective

This paper explores similarities and differences in how Sikh public identities have developed in Canada and the United States over the past century. Analyzing Sikh experiences in North America in four periods (early 1900s-1920s; late 1920s-early 1960s; mid-1960s-early 1990s; early 1990s-present), I argue that, while there have been significant parallels in the history of Punjabi Sikh migration to Canada and the United States and significant ties between Canadian and American Sikhs over time, there have also been important differences in how Sikhs have pursued and achieved public recognition in the two countries. And I suggest that these differences, in part, reflect the different Canadian and American political cultures and different state ideologies, policies, and practices of religious and ethnic management.

Presenter: NADIA GILL, Simon Fraser University

Nadia Gill is an Assistant Professor in the Faculty of Education at Simon Fraser University. She teaches in the Counselling Psychology program. Nadia is also a psychologist registered with the College of Psychologists of British Columbia. Prior to pursuing her doctoral work, Nadia spent ten years working in the Surrey School District, as first a teacher and later as a school counsellor. Nadia was born in Punjab, India, and immigrated to Canada in the early 1970s with her parents and siblings.

ABSTRACT

The Influence of Work on the Construction of Identity for Professionally Employed, Second-Generation Indian Women in the U.S. and Canada

My presentation will explore the perceived influence of work on identity among second-generation Indian women. The proposed discussion is part of a larger study that examined the meaning and experience of working for ten, professionally employed, second-generation Indian women in the U.S. and Canada. Specifically, I will discuss

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whether work factored as a component in the construction of identity for these women. And, if work was a variable, how significant a role did it play in their identification? Or, were the identities these women forged predicated more on other variables including gender, culture, ethnicity, national affiliation, personality characteristics, values/philosophies, and multiple roles? Related to the issue of identity in my study was the question of being *visibly reflected* in the workplace. In other words, did the women have the opportunity to train or work with other Indian women like themselves? And, how did the reality of being reflected, or conversely, not being reflected in the workplace impact their experience of working?

Presenter: NICOLA MOONEY, University of the Fraser Valley

*Nicola Mooney is author of *Rural Nostalgias and Transnational Dreams: Identity and Modernity among Jat Sikhs* (University of Toronto Press, 2011). Her work broadly concerns ethnicity, urbanization, migration, and what it is to be modern among Jat Sikhs, along with the impacts of the transitions from rural to urban and diasporic life on class, caste, gender, religion, memory, and identity; she also works on popular, public, and performance cultures and the representation of Sikh and Punjabi communities in cinema and other media. She has a doctorate in anthropology from the University of Toronto, and has taught at Trent and Wilfrid Laurier universities, the University of Toronto, and Mount Allison University, where she remains adjunct professor of anthropology. She presently teaches in the department of Social, Cultural and Media Studies at the University of the Fraser Valley, where she is Senior Associate of the Centre for Indo-Canadian Studies.*

ABSTRACT

Being At Home in the World: Belonging and Identity amid the Jat Sikh Diaspora

This ethnographic paper explores diasporic imaginings of Jat Sikh identity in response to histories, experiences, practices, and discourses of migration, considering how identities are shaped across diaspora in relation to community movement as well as through emplacing notions of home and belonging. I argue that modern Jat identity is developed through ownership of a discursively developed global idea of home and a sense of belonging to a global community, and demonstrate how both are made, marked, and remade through social proximities, community participation, and consumption of popular media. I suggest that this globalized notion of identity is so powerful that it is frequently constructed in India without regard for reference to transnational movement; being at home in the world, for Jats, is an assertion of the community's progress and its cosmopolitan participation in postcolonial modernity, even as it signals their marginalization within this same episteme.

Discussion: (20 minutes)

PANEL #3 ROOM D123

ART AND AESTHETICS

MODERATOR: DORIS JAKOBSH

Presenter: RANBIR JOHAL, Kwantlen Polytechnic University

Ranbir Johal completed her BA (1997) and MA (2001) in Asian Studies from UBC. In the Summer of 1997 she participated in the Columbia University exchange program in Punjabi language training. In addition, she undertook an Indo-Canadian Shastri Foundation Fellowship (1999-2000) which took her to Punjabi University, Punjab where she underwent further language training, and researched topics for her Master's thesis which looked at a women's oral tradition of the Janamsakhis, the earliest form of Punjabi prose. Her thesis was entitled : 'Where are the Women? The Representation of Gender in the Written Bhai Bala Janamsakhi and the Women's Oral Tradition.' In 2002 she completed her B.Ed., also from UBC, and began working as a teacher in the Surrey School District. Ranbir taught introductory Punjabi at the University College of the Fraser Valley in Fall 2004 and has been teaching both introductory and intermediate levels of Punjabi at Kwantlen University College since Fall 2005. She has also developed numerous Punjabi language teaching resources and conducted numerous workshops for second language teachers.

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ABSTRACT

BELONGING: THEATRE IN THE PUNJABI DIASPORA

Establishing oneself economically in a new environment is all consuming for immigrants. So why then does theatre sprout up in immigrant communities who are otherwise so busily engrossed in the everyday necessities of earning a living and providing for their families? Punjabi immigrants to Canada were no different and were immersed in the struggle for economic stability for years. Theatrical productions in this immigrant community was initiated not during the early years of settlement but in its mid-stages, when most members of the community were financially comfortable and somewhat established in their new home, but still faced problems such as loneliness, isolation, and racism in this still foreign environment. Theatre in the Punjabi diaspora filled two needs which perhaps every immigrant community faces. It was a venue which provided a sense of belonging with a connection to their “motherland” whilst addressing the issues of isolation and the need to interact with others. It was also a “soapbox” through which the subaltern performers could find a voice to express their opinions and address “timely” issues of concern. It was this latter need, especially, which provided an impetus for Punjabi theatre to grow outside of India, especially in British Columbia. Groups such as Vancouver Suth became well established and recognized producers of Punjabi theatre. Their contribution to Punjabi theatre included plays which dealt with racism, immigration, the status of women and the generation gap between first and second generation immigrants. Interestingly enough, this performance tradition which, in many ways, grew out of the need to address and provide a response to issues of importance to the immigrant community, such as racism, is now itself facing similar problems and subject to prejudice because it is still viewed by some to be a “substandard” tradition as compared to the theatre which is connected to the “dominant culture” of the Canadian arts.

Presenter: RAJNISH DHAWAN, University of the Fraser Valley

Rajnish has recently completed his Ph-D in Comparative Literature. His dissertation is entitled “Semiotics of Conceptual Structures in Aristotle’s Poetics and Bharata’s Natyashastra.” The dissertation provides fresh perspective on the aspects of the formative elements of drama, and by placing them in the realms of textual analysis, it tries to identify the constituent units of the dramatic text that help convey its meaning, the comprehension of which provides the aesthetic experience to the spectators. Rajnish has been working as sessional instructor with the Department of English, at the University of the Fraser Valley, Abbotsford, since September 2009. Along with teaching modern drama, he has also taught a wide range of other courses which include “Introduction to Modern Fiction”, “Creative Writing” “South Asian Literature” and “Reading and Writing of Prose”. Before immigrating to Canada, he used to teach British and American Drama at D.A.V. College, Amritsar, India. Recently, a staged reading of Rajnish’s play “That Time of the Year” was held at the Reach Gallery Museum, Abbotsford. The play concerns itself with the issues of marriage, gender, and sexuality as perceived through the lens of people in North America and India.

ABSTRACT

Punjabi Theatre in the 21st century

The roots of modern Punjabi theatre can be traced back the early experiments conducted at Preetnagar by Nora Richards and Balwant Gargi. In the pre-partition Punjab, Preetnagar, an artists’ village, about 30 kms from Amritsar, used to be the hub of theatrical activities in Punjab. After partition, Gursharan Singh brand of theatre, dominated the scene with its emphasis on social reform and rural upliftment. However, this brand of theatre did not find many audiences among the urban masses who weaned away from the theatre due to lack of identifiable themes and also to the influence of Bollywood. However the dawn of the new millennium saw a resurgence of the Punjabi theatre in urban centres. The Punjabi theatre attained a more cosmopolitan character and tried to incorporate the themes with which the urban as well as rural masses could connect. This paper will try to analyze the forces behind his resurgence of Punjabi theatre. It will focus on the role of educational, social, as well as commercial institutions responsible for the evolution of Punjabi theatre from a rural based social reform

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movement to a sophisticated, ultra-modern technology driven medium that caters to the needs of all sections of the society.

Presenter: GIBB SCHREFFLER, University of California, Santa Barbara

Gibb Schreffler has worked extensively on music of Punjab, in the course of which he has documented alternative rituals, lesser-known dances, and marginalized performer communities. His Ph.D. thesis from the University of California, Santa Barbara (2010) is an exhaustive study of the instrument dhol, including its history to date and its cultural significance. Gibb has been recognized by the Punjab Sangeet Natak Akademi for his contributions to Punjabi music scholarship. In 2007 he taught the first North American university course on Punjabi music. Dr. Schreffler is currently Lecturer in World Music and Punjabi at UC Santa Barbara.

ABSTRACT

Themes of Separation and Distance in Punjabi Music

Narratives of the Punjabi people include multiple migrations. This paper highlights the music in some of those narratives. It proceeds from the assertion that the experience of separation from what one holds dear, an inevitable result of such migrations, is a common component of ideas of Punjabi identity. Although such lived experiences are unpleasant, Punjabi aesthetic codes (e.g. as articulated through music) developed in such a way that distance between oneself and that which one loves is framed as bittersweet. Musical culture of the Western Punjab of the 19th century was especially rich with poetic indices that made reference to the theme of separation. These expressions were connected through a common trope: *dhola*, the beloved-abroad. As the end of that century set the stage for a more extreme form of migration, a global Diaspora, such themes would take on greater resonance. However, concurrent with the growth of the Diaspora was the growth of Punjabi music in a mass-mediated format—one that would be adapted to bridge the distance. The paper consists of an overview of the trajectory of certain Punjabi musical aesthetics of the last two centuries with special attention to moments where it has been shaped by the dynamics of migration. It contends that, whereas recent generations of Punjabis in the Diaspora have dramatically influenced musical style, *each* of the major migrations of Punjabis has played its particular role in shaping the Punjabi musical expressions that have come down to us today.

Discussion: (20 minutes)

Lunch 12:30 – 1:30 pm Cafeteria

Conference academic panels 1:30pm – 3:00 pm

PANEL # 4 ROOM B101

RELIGION

MODERATOR: SATWINDER BAINS

Presenter: MICHAEL HAWLEY, Mount Royal University

*Michael Hawley teaches in and is the discipline coordinator for religious studies at Mount Royal University in Calgary. He completed his PhD at the University of Calgary under the supervision of Professor Ronald Neufeldt. Michael is co-Chair of the Sikh Studies Consultation at the AAR, and is a book reviews editor for the journal *Sikh Formations: Religion, Culture, Theory*. Michael is currently working on several projects. He is in the process of editing a collection of essays on Sikh Diaspora to be published by Brill. He is authoring two essay length entries for Spinger's forthcoming *Encyclopaedia of Religion*, one on "Sikh "Migration" and the other on Sikh "Transnationalism". His present research focuses on the Sikhs in Calgary. He is in the early stages of a major research project detailing the history of Calgary's Sikh community. He is also beginning a project documenting the kundalini yoga and the 3HO community in Calgary.*

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ABSTRACT

Introducing KY / 3HO Communities in Calgary

With a few recent exceptions, scholarly work dealing with Sikhism in Canada has largely been limited to the geographic areas of the lower mainland British Columbia and the greater Toronto area. Even less has been done on Sikh groups that might be considered non-normative or outside the mainstream (i.e. Punjabi, Khalsa-oriented) tradition. The current project makes a preliminary attempt to address both of these gaps by exploring the kundalini yoga (KY) / 3HO communities in Calgary. Drawing from historical sources, personal interviews, and participant observation, the paper chronicles the history and development of KY / 3HO groups in Calgary, documents their constituencies and demographics, and seeks to sketch their associations with mainstream, normative Sikh groups. In the process, the paper draws attention to the often latent but seemingly ubiquitous influence of *gurmat* and *sikhi* in the Calgarian, and more broadly in the Canadian, religio-cultural context. The paper further raises larger questions about the nature of religious identity, power, and authority among Calgary's Sikh / KY / 3HO community. Moreover, this paper breaks modest new ground in Sikh and diaspora studies, and serves as an entry-point for a larger, ongoing project by the author on the Sikhs in Calgary.

Presenter: SHARANJIT KAUR SANDHRA, University of the Fraser Valley

Sharanjit received her Master of Arts degree in the Department of Asian Studies at the University of British Columbia. Her dissertation looked at the discourses of power in the court of Maharaja Ranjit Singh. Currently, Sharanjit coordinates the BC Regional Innovation Chair in Canada India Business and Economic Development housed within the Centre for Indo Canadian Studies at the University of the Fraser Valley. She is involved in a number of community committees including the Centennial Heritage Committee, celebrating and organizing events in commemoration of the Centennial year of the Gur Sikh Temple (est. 1911), in Abbotsford, BC-the oldest standing Sikh Gurdwara in the Americas. Currently, Sharanjit is near completion of a book on the history of the Sikh warrior sect, the Nihangs, in collaboration with scholars based in the United Kingdom.

ABSTRACT

A Warrior's Religion Dissected-Past and Present

The term "warrior's religion" and "warrior race" has become synonymous when discussing Sikhism and Sikh history. I will dissect this issue by looking at the historical context in which such warrior ascetic groups emerged, and under what conditions. More specifically, I will look at the emergence of warrior ascetic groups around the Punjab region as a unique situation in itself due to the areas geographic location. When assessing this term 'warrior's religion,' one also must consider whether such a term is a western concept and thus forced upon us-or is it a term and image which Sikhs embrace? I then connect this theme of the Sikh religion as a 'warrior's religion' in relation to a documentary created by local artist, Mani Amar, titled "A Warrior's Religion." Mani was heavily criticized for titling his documentary as such because his film looked at the nature of gang wars within the South Asian community. I then analyze our modern-day equating between Sikhs as a warrior race, and such Sikh youth embracing this image in order to commit crimes of power.

Discussion: (20 minutes)

PANEL # 5 ROOM D117

POLITICS

MODERATOR: DAVID MILOBAR

Presenter: BHUVINDER VAID, Simon Fraser University

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Bhuvinder is a late stage PhD student in Simon Fraser University's Faculty of Education Philosophy of Education program. The child of Punjabi immigrants, Bhuvinder was raised in the small northern British Columbia community of Kitimat, noted in the late 1980s for its highly diverse and multicultural population. Relocating to the Vancouver area in 1997 to continue his education, he completed a degree in English Literature from the University of British Columbia in 2002 and in 2004 commenced his graduate work at Simon Fraser University, gaining his MA in Education and Technology in 2008. His current dissertation work explores the philosophical-conceptual relationship between pedagogy and architecture: how is teaching and learning related to the spaces in which it occurs? Bhuvinder plans to complete his studies in 2012 and take up an academic appointment at a post-secondary institution at the earliest opportunity.

ABSTRACT

Honour, Violence, and the Multicultural framework: the Air India bombing and other (un)honourable acts

Belief and action form a seemingly simple and straightforward relationship: I believe inwardly in something, so I outwardly act to honour it in my practice and everyday life. In a pluralistic culture, where language, ethnic origin and class all serve to differentiate one from their neighbour, these outward practices can become the primary source by which one's beliefs are interpreted by the dominant culture. So it goes that I am observed to be working hard to provide for my family, hence I am most likely a (morally) upstanding person with a strong ethic of care for others; or I am observed to be engaging in criminality, hence I must be an immoral person who cares not for my community ("Discover Canada: The Rights and Responsibility of Citizenship: Study Guide", 2010). The interpretation by a dominant culture of the significance of these outward practices into assumptions regarding the underlying beliefs they are meant to signify can thereby represent a moment of radical disjuncture by which whole communities can come to be mislabeled.

Theories of language and discourse (John L. Austin, Jacques Derrida, 1977; Judith Butler, 1997) offer a framework by which we can come to understand how these outward, visible practices, have become disconnected from their inward beliefs: the performance of the practice is tantamount; understanding by the performer/listener of its initial motivation (belief) is not. Violence, or violent acts, in the name of some belief, represent an example of this disconnect; this presentation will seek to map out similar disconnects as they exist within the Canadian multicultural framework. The goal of this presentation is not to offer a justification for violent acts such as the bombing of aircraft or the murder of one's spouse and/or child, but rather to open these acts up to the possibility of meaningful learning and dialogue in order to disrupt their future occurrence.

Presenter: RITA DHAMOON, University of the Fraser Valley

*Rita is in the Department of Philosophy & Political Science at the University of the Fraser Valley. Her research interests include: identity/difference politics, gender and feminism, intersectionality, critiques of 'culture' and multiculturalism, anti-racism and critical race theory, and critical conceptions of citizenship and democracy. She is author of a book entitled *Identity/Difference Politics: how difference is produced and why it matters* (UBC Press, 2009), journal articles including "Dangerous (Internal) Foreigners and Nation-Building: The Case of Canada", co-authored with Yasmeen Abu-Laban in *International Political Science Review* (30: 2, 2009), and several book chapters. Her current research projects are on multiculturalism and security, teaching and learning about race and racism, feminist theories and practices of intersectionality, and Sikhs & inclusion politics in Canada.*

ABSTRACT

Imagining and Reimagining the Kirpan, National Belonging & Multicultural Inclusion

In contemporary political theory and practice the theme of inclusion has become a central signifier of diversity politics. There are wide-ranging theories on how to promote the inclusion of marginalized peoples, ranging from the expansion of differentiated rights, plural and flexible forms of citizenship, reformed structures of participation and representation, and democratic deliberation and dialogue. But is inclusion politics a constitutive ideal of democracy? I contend that inclusion alone will not, and cannot, suffice in reconstituting the political order; this is because inclusion does not require the fundamental transformation of societal relations and arrangements, and

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because it masks and obscures the depth and scope of issues of power. To illustrate the limitations of inclusion politics, I will examine the ways in which the Sikh kirpan has been imagined and reimagined by the Canadian state, both as a signifier of 'regulated inclusion' and exclusion. Indeed, regulated inclusion has shaped other contemporary issues related to Sikhs, including post-September 11 racism, representations of the turban, state responses to violence against Sikh men and women, and the events of Air India and its memorialization. The focus of the presentation will specifically be on recent kirpan-related cases, such as the 2006 *Multani v. Commission scolaire Marguerite-Bourgeoys* legal decision, and 2011 decision of the Quebec legislature to deny entry to those Sikhs who refuse to remove their kirpans.

Presenter: INDIRA PRAHST, Langara College

Indira Prahst is Chair of the Department of Sociology and Anthropology at Langara College. Her research interests centre on the structures of state power and racism, impacts on identity and subjectivity and the subject of violence. Prahst has been involved in ethnographic work, through critical race theory and a post-colonialist lens, on Sikh human rights, the Khalistan movement(s), media representations and silenced discourses of Sikhs in Canada and India and has a book in progress. Prahst heads the research project on gangs and alienation with the Acting Together Community University Research Alliance (SSHRC-CURA). Following her studies and research in the Department of Sociology at the University of British Columbia, Prahst engaged in ethnographic work in Europe, India and Canada, which included "Flamenco as Catharsis among the Romani in Andalusia, Spain" and "Violence and Ideologies of Neo-Nazi Movements in Canada and Germany." Prahst has won several awards for bridging academe with community, including the Langara College Leadership of Excellence Award in 2009. Prahst continues to engage with her regular columns in the Asian Journal.

ASBTRACT

"Modes of resistance and silenced spaces: Iconic representations of widows of the 1984 Sikh Genocide"

Today's limitless access to information through the Internet has had a significant impact on human rights movements for justice worldwide and in particular for Sikh movements that are lobbying for justice for the 1984 "Sikh Genocide" in India. The engagement of such movements in Canada can be constituted as an ideological mode of resistance, which involves deconstructing and critically questioning the eclipsing of the Sikh history of 1984, silenced discourses and how Sikhs are represented. However, when situated within contexts of the amalgam of neo-liberalism, geopolitics, western imperialism and nation-building of both India and Canada, such movements are restrained from achieving their goals which constrains Sikh identity formation as well. It is in this context that I wish to critically examine the barriers that Sikh human rights movements face and how the Sikh Widows of 1984 are represented at commemorative events in the Lower Mainland. By incorporating ethnographic work, I argue that the mode of resistance through the image of "victimhood," a politics of representation conveyed through visuals, can function as a double-edged sword in undermining such movements when situated in these contexts. I interrogate this through critical race theory and a feminist and post-colonial lens illuminating how ideologies, symbolic violence, discourses in media and geopolitical climates intersect and reproduce racism and anti-Sikh behaviours in Canada.

Discussion: (20 minutes)

PANEL #6 ROOM D123

MIGRATION

MODERATOR: DORIS JAKOBESH

Presenter: KANWAL NEEL, Simon Fraser University

Kanwal is an internationally acclaimed mathematics educator with diverse experiences: classroom teacher for over thirty years, keynote and workshop presenter, software developer, consultant, researcher, host of the award winning television series Math Shop, and is one of the authors for the Pearson Mathematics Makes Sense textbook

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series. He is currently working as Associate Director in Professional in the Faculty of Education at Simon Fraser University, Burnaby BC, Canada. He has volunteered countless hours for the last 35 years as an official in Track and Field from local to International events. He volunteers tirelessly in the community adopting different roles such as that of a mentor to our budding teachers and young adults. In his spare time (which is not much) he enjoys spending time with his family and traveling around the world.

ABSTRACT

SIKHS IN CANADA - A Centennial Celebration: Some Significant Events

Sikhs have been in Canada for over a hundred years, yet there seems to be ignorance about them or their glorious history in the shaping of Canada. They live and work in every major city and most small towns, and participate fully in all aspects of Canadian life. They are a strong, proud, visible, and a viable community due to the hard work and determination of their pioneers. Though Canada has become more tolerant and accepting over the last century, some Sikhs still face prejudice and hostility due to ignorance. Many Rights have been gained over the past century, the right to become Canadian citizens, the right to vote and elect Sikh politicians, the right to learn Punjabi within the public school system, or the right to serve Canada in its armed, police or security forces wearing a turban. To attain these rights the pioneers had to pay a high price; it is now our responsibility to honour their sacrifices. In this presentation I will share some significant events that have had a major impact on the Sikh community and the community at large in Canada.

Presenter: PARAMJIT SAHAI

Paramjit graduated in English (Hons) and Post-Graduated in Political Science, from Punjab University, Chandigarh, India. During his 37 years of service, he was posted to different countries, such as USSR/Russia, USA, Singapore, Zambia, Malawi, Yemen, Sweden and Malaysia. Paramjit has been posted as India's Ambassador/High Commissioner: to Malawi and Lesotho (1978-81); People's Democratic Republic of Yemen, Aden, PDRY (1988-90); Sweden and Latvia, Embassy of India, Stockholm (1992-96); and Malaysia, Kuala Lumpur (1996-2000). He has also served as Minister of Commerce and Director General of Supply, Embassy of India, Washington DC, USA (1984-87), and Deputy Chief of Mission, with the personal rank of Ambassador, Embassy of India, Moscow (1991-92). Paramjit had been extensively involved in the migration Issues as Joint Secretary and Head of the Consular, Passport, and Visa Division, Ministry of External Affairs, New Delhi (1981-84); was responsible for the drafting and passage of the Indian Emigration Act, 1983; led the Indian Delegation during the years 1982-84 to the meeting of the U.N. Working Group for drafting the U.N. Convention on Migrant Workers and their Families. He is presently involved with a number of Academic Institutes in the areas of Consular Cultural and Economic Diplomacy, Indian Diaspora, Migration and India's relationship with USA, Russia, Caucasus, Central Asia, ASEAN and SAARC.

ABSTRACT

India and Indian Diaspora - Current Perceptions and Expectations From Each Other: An Overview

The Paper looks at interconnectivity between India and its Diaspora, as an umbilical cord unites the diaspora with its home state. This gets further concretized with the emergence of multicultural societies, such as Australia, Canada, United Kingdom and the United States. Post 9-11, the concept of multiculturalism, however, has come under scrutiny and review, as the leadership in Europe, Australia and the United Kingdom has questioned its validity, for it having failed to promote integration, as it resulted in the immigrants, in preventing them from imbibing core national values. This paper, therefore, looks at the overarching binding glue that unites India with its diaspora, while also accepting the emergence of "new shades" and "vibrant hues."

Presenter: OM JUNEJA, Indian Association for Canadian Studies

Om Juneja was born in Punjab (now in Pakistan). He was educated at Agra College, Agra, The Maharaja Sayajirao University of Baroda and Concordia University, Montreal. He established the Indian Association for Canadian Studies at the Maharaja Sayajirao University of Baroda in 1985. Currently, he is the President of Indian Association for Canadian Studies. The Indian Association for Canadian Studies awarded him "Award of Merit" in January 1996. All India Achievers' Conference awarded him "Hind Gaurav Award 95" for meritorious achievements and laudable

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contributions in India's economic development thus steering the country on to the path of global attention. He was awarded the prestigious Fellowship of the Indian Institute of Advanced Study for 1990-91. He was also Member-at-Large (Secretary-Treasurer), of International Council for Canadian Studies, Ottawa, Canada during 1991-93. Om Juneja is a distinguished Professor of English who has published a number of books and research papers in national and international journals on post colonial theory and practice, Canadian Literature, American Literature and Post Colonial literatures from India, Africa and Caribbean Islands. His Post Colonial Novel: Narratives of Colonial Consciousness was acclaimed by Peter Nazareth in World Literature Today as "a brilliant contribution in range and depth to post colonial studies."

ABSTRACT

THEORISING INDO-CANADIAN DIASPORA: THE STORY OF A VILLAGE (PALDI) IN BRITISH COLUMBIA, CANADA AND HOSHIARPUR, INDIA

The story of the migration to Canada by Sikhs from Punjab is a fascinating narrative of bravery, suffering, racism, resistance, hard work, camaraderie, and above all of believing. It is a story of the *Panthic* faithfuls who lived the three values of *Seva*, *Izzat*, and *Panth* highly cherished by Sikhism. I will be discussing the teleology of return of these immigrants, rooted as they were in a spiritual homeland though thousands of miles away from their homes in India. Discussing the question of rootedness of the diasporic Indian, Parekh compares him with the banyan tree, "like a banyan tree, the traditional symbol of the Indian way of life, he spreads out his roots in several soils, drawing nourishment from one when the rest dry up. Far from being homeless, he has several homes, and that is the way he has come to feel at home in the world"

Discussion: (20 minutes)



CONFERENCE PROGRAM
TRANSNATIONAL PUNJABIS IN THE 21ST CENTURY
BEGINNINGS, JUNCTURES AND DEPARTURES

Saturday May 7, 2011

B101 – UFV AUDITORIUM

8:00-8:30am: Breakfast

8:30-8:50am: Opening address: Dr. Jacqueline Nolte – Dean of Arts UFV

Dr. Jacqueline Nolte is currently acting as Dean of Arts at the University of the Fraser Valley. Dr. Nolte holds a PhD in Historical Studies from the University of Cape Town, from which she obtained an MA in Art History and a BFA in sculpture and film studies. Dr. Nolte's areas of academic expertise relate to Contemporary South African art and the realist-anti-realist polemic between c. 1917 and 1934 in Soviet Russia. She has taught undergraduate and graduate students, delivering courses that include: surveys of Western Art; 20th Century South African Art; Modernism; Russian Constructivism; Theories of Marxist Realism, Russian Formalism and Structuralism; Marxist Aesthetic Theory; Performance Art; Gender Art and Society; surveys of Contemporary Art; Representations of Naked Women-Issues of Identity, Power and Ethics; Projected Identities - Considering the Ethics of an Essential Feminism; Art in English and French Canada; El Greco in Toledo; Critical Theory. A number of her published chapters and articles relate to her doctoral dissertation on the location and dislocation of space in the lives and works of contemporary women artists working in South Africa. For over twenty years, Dr Nolte has campaigned for human rights in various political, cultural and women's organizations. She has helped initiate and manage a number of arts organizations, and professional associations and has been contracted to evaluate educational programs and curricula.

Plenary Presentation

8:50-9:50 Gira Bhatt and co-presenters, Kwantlen Polytechnic University

Born and raised in Mumbai, India, Gira Bhatt completed her MA in Clinical Psychology from the University of Bombay. She received her second MA and PhD from the Simon Fraser University. Currently she is a faculty in the Applied Psychology degree program at Kwantlen Polytechnic University. Her academic research includes issues of self, identity, and acculturation. She is the director and the principal investigator of a \$1 million, federally funded 5-year long, and Community-University Research Alliance (CURA) project; "Acting Together"; which aims to identify and foster character strengths of youth to protect them from violence and gang influences. This project has allowed Gira Bhatt and her team to bring together seven academic experts, four academic institutions, and 12 community organizations to pursue a common goal of bridging the academia and the community at large.

Co-Presenters

Kashmir Besla is a registered clinical counselor and a community co-investigator/researcher for Acting-together CURA project. She has a private counseling practice in Surrey in which she works with families and individuals around various social and mental health issues.

Devinder Chattha is the Director of Language Studies, Settlement and Social Programs of Progressive Intercultural Community Services, a partner organization of Acting-together CURA project.

Dr. Bikker Lalli is a retired mathematics professor and a community activist member of the Acting- together CURA team. He is a member of the UBC senate and active advocate for education advancement of Punjabi community.

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Sarjeet Purewal is a family counselor with the Immediate Response Program at the Pacific Community Resource Services, a partner organization of Acting-together CURA project.

Balwant Sanghera is a retired school psychologist and the chair of the South Asian Community Coalition Against Youth Violence, a community partner organization of Acting-together CURA project. He is the president of the Punjabi Language Education Association and the recipient of the Order of Canada and one of the Top 25 Canadian Immigrants; 2010.

ABSTRACT

Intergenerational Issues: Bringing together community wisdom and academic rigor

Emigrating from one cultural context to another requires a certain set of hard decisions as to which pieces of cultural baggage may be carried on and which pieces must be let go. The academic researchers have examined this issue within the frame of “acculturation”, which has led to prolific research literature. Although of value, academic research in its strive to be objective, rational, and empirical, often ends up being an ivory tower, which epitomizes its disconnect from the community. The lived experiences of the immigrants, which are just as valuable but mostly barred from this ivory tower, have to find different avenues to express their voices. Can these two solitudes; academic and community, be bridged? Updating the methods and practices honed through accommodating the real life stories of immigrants and the experience of communities may eventually lead to a strong bond with this ivory tower to bridge a gap between the two. This presentation will showcase an integrated approach that brings together academic rigor and community wisdom to examine intergenerational issues faced by Punjabi immigrants to Canada: i) education, ii) language, iii) gender, and iv) marital relationships.

9:50-10am: Panel Movements

10 am – 11:30 am Conference academic panels

PANEL # 7 ROOM B101

TRADE/DIASPORA

MODERATOR: GARRY FEHR

Presenter: MARGARET WALTON ROBERTS, Wilfrid Laurier University

Margaret is an associate professor in the Geography and Environmental studies department at Wilfrid Laurier University Ontario, and director of the International Migration Research Centre. Her research addresses gender, Indian migration, immigrant settlement in mid-sized Canadian cities, and the impact of transnational networks in both source and destination locales. Her Indian related research can be grouped into the following areas: Her focus on gendered migration within transnational contexts includes examining the phenomena of India-Canada transnational marriages, immigrant settlement in smaller towns and cities, and skilled emigration of nurses from different regions in India. In terms of transnational networks she has published a number of articles highlighting the role of immigration and remittances in transnational community formation and maintenance including work on health philanthropy, remittance-led village projects in Punjab, explorations of the role of the state and community in the nature of transnational relations between Non Resident Indians and sending communities. Recent work following up on the transnational network theme examines the links between immigration and trade between Canada and India, in contrast to Australia-India relations.

ABSTRACT

Immigration, trade and ethnic surplus value: a critique of Indo-Canadian transnational networks

It is often argued that countries hosting large skilled-immigrant populations might benefit from their cultural and economic competencies in the development of international trade networks. Yet, in so doing the state can also be criticized for fetishizing the ethnic immigrant in market terms in order to extract *ethnic surplus value*. This

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presentation examines these debates empirically in the case of India-Canada immigration and trade using interviews with traders, officials and immigrant entrepreneurs in British Columbia, Canada. Findings suggest that the supposedly positive relationship between trade and immigration is not obvious in the India-Canada case, nor is there compelling evidence of the state managing to successfully extract *ethnic surplus value*. Rather what appears most compelling is evidence of what can be termed a discourse of regional disadvantage circulated by immigrant and non-immigrant business actors alike regarding the nature of India-Canada relations. Interview respondents link this discourse of disadvantage to the regional history of Indian immigration to Canada, which has traditionally comprised Sikhs from rural Punjab, and it functions to spatially essentialize Indian immigrant ethnicity within both the Indian and Canadian context. The presentation reveals the limitations of both arguments about the economic nature of immigrant-led network development. In both cases I challenge these ideas with a critical emphasis on the role of immigrant agency and offer a more nuanced and complicated reading of the role of the state. As a result the presentation offers a detailed reading of how socio-spatial immigrant networks are formed and operate at the regional scale, and how this complicates more abstract theoretical formulations regarding the trade and immigration nexus.

Presenter: SATWINDER BAINS, University of the Fraser Valley

Satwinder is a professor at the University of the Fraser Valley and is the Director of the Centre for Indo Canadian Studies at the University. Her research interest and expertise is in the field of cross cultural education. At the present time she is researching in the area of Diaspora Studies and the need to have cultural representation in Canadian studies programs. She is also interested in how schools that are language rich because of their student body's cultural and linguistic demographics have begun to recognize the impact of mother tongue on a child's learning. Her work with South Asian families living in a cross-cultural world encompasses both abilities and disabilities of the family unit to manage the reality of living and functioning in a dominant culture. Satwinder has twenty five years of work experience in community development and has worked extensively with women, youth and families from the South Asian community. She is a consummate community advocate and volunteer and has assisted numerous community organizations develop and grow into socially relevant and culturally responsive agencies.

ABSTRACT

FDI and Diasporas: Repatriation or remote mobilization? A case study of Canada

The Indian Diaspora has a century long history in Canada and the Multiculturalism Act has provided the impetus for a pluralistic society with embedded values of tolerance (acceptance), respect and understanding. The Indian subcontinent's people have been seen as a source of economic development for Canada from the early settlers to today's immigration policies. In recent years there has been a growing recognition of the importance of international migration and the movement of 'highly skilled' people. The core of the interest in the re-migration or return of the highly skilled is largely economic (with some emotional pull attached) and India as an economic giant is a new player in this movement. In the past for India, the return option of its birth citizens has not been aimed at the physical repatriation of its nationals or birth citizens living and working abroad. Its purpose was the remote mobilization of the Diaspora's resources in the form of remittances and their emotional association to the country of origin. Since 2003 India has been the largest recipient of remittances defined as the inflow of private transfers. From a modest 2.1 billion USD in 1990-91, remittances through formal channels were pegged at USD 52 billion in 2007-2008. Generally it is assumed that remittances thru informal channels are significant as well, despite the lack of data on such channels. Professional migrants to industrial countries are more likely to use formal channels and temporary labour migrants often hold special accounts with Indian banks that have established a presence in the gulf, Europe and North America.

Discussion: (20 minutes)

PANEL # 8 ROOM B121

RELIGION and TRADITION

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MODERATOR: DORIS JAKOBESH

Presenter: INDERJIT NILU KAUR, University of California, Santa Cruz

Inderjit N Kaur is a musicologist specializing in the musicology of the Guru Granth, currently as Research Associate in the Music Department at UC Santa Cruz. Her work over the last several years has focused on understanding and recovering the operative meaning of the musical information in the Guru Granth. She has founded the Sikh Music Heritage Institute, a non-profit organization committed to research in, education on and preservation of heritage shabad kirtan. Her work on the preservation of heritage shabad kirtan includes the production of a DVD of historical compositions by renowned late Bhai Avtar Singh Ragi. At his request, she translated the text of his four-volume book of historical compositions. She has presented her research at conferences and seminars at Oxford University, UC Berkeley, UC Santa Barbara, UC Riverside, UC Santa Cruz, and Hofstra University, and also at several gurdwara and community forums. She is trained in Indian classical music. Inderjit has a PhD in economics from UC Berkeley and is Adjunct Professor of Economics at the University of San Francisco's Center for the Pacific Rim.

ABSTRACT

Shabad Kirtan in the 21st Century: Aesthetics and Affect

Shabad kirtan today is performed worldwide and in myriad musical styles – from raag to rock. These genres vary in their usage of melody, rhythm, text and instrumentation, and thereby their aesthetic expression and affect. How closely does the music of these styles capture the musical intent of the original song of Guru Nanak? How close is their musical aesthetic to that delineated in the Guru Granth? In this presentation, I will use samples of shabad kirtan performances from various genres, to attempt to answer these questions, and critically discuss the fascinating musical journey of shabad kirtan -- from its beginnings with Guru Nanak's songs sung to the accompaniment of Bhai Mardana's rabab, to its present varied forms.

Presenter: GURINDER SINGH MANN, University of California, Santa Barbara

Gurinder Singh Mann is Professor of Sikh Studies and Director of Center for Sikh and Punjab Studies at the University of California, Santa Barbara. His publications include The Goindval Pothis (Harvard Oriental Series 51, 1997); The Making of Sikh Scripture (Oxford University Press, 2001); and Sikhism (Prentice Hall, 2004). He has coauthored Buddhists, Hindus, and Sikhs of America (Oxford University Press, 2001), and Introduction to Punjabi (Punjabi University, 2011). His current projects include a series of translations of early Sikh texts, and making the teaching of Punjabi available on the inter-net.

ABSTRACT

The Gurdwara in North America

Focusing on the institution of the gurdwara and its various segments--the congregation hall, the Langar, the Nishan Sahib, the presentation traces the Sikh efforts at adjusting their core beliefs and culture practices to North America realities during the past century.

Presenter: ASHUTOSH KALSI

Ashutosh Kalsi, a graduate from the premier Indian Institute of Technology, was the global head of engineering of an American software multinational. He later quit his lucrative job to pursue a Ph.D. in philosophy at State University of New York. Touched by a deep concern for human suffering, Ashutosh spent many years inquiring into the problem of human sorrow. He traveled extensively in India and sought company of many scholars, sages and pundits. He also studied in Varanasi close to Sarnath, the deer park where Buddha gave his first sermon. He later moved to United States where he did his Ph.D. at SUNY in Continental philosophy and Asian thought. Ashutosh now spends most of his time traveling, teaching and writing on this subject. His inquiry primarily focuses on deeper causes of human problems. He suggests that most of the present day human problems, individual as well as global, emerge from a singular root cause, and unless the source of these problems is properly understood, the peripheral reforms bring little change. His first book is due to be released this year.

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ABSTRACT

The Relevance Of Sri Guru Granth Sahib's Teachings In 21st century

I will be focusing primarily on the doctrine of *Maya* in Sri Guru Granth Sahib (SGGS). To me the concept of *Maya* is central to Sikhism in particular and Indian thought in general. In this talk I would share some of the timeless insights of this doctrine into the nature of human problems. We will examine some of the very pressing challenges of our times, like, human conflicts, environmental problems, poverty and individual sorrow, and see how the wisdom of these teachings shed light at the very root cause of most of our problems.

DISCUSSION: (20 minutes)

PANEL #9 ROOM D117

LANGUAGE AND TRADITION

MODERATOR: SATWINDER BAINS

Presenter: ANNE MURPHY, University of British Columbia

*Anne Murphy is Assistant Professor and Chair of Punjabi Language, Literature, and Sikh Studies at the University of British Columbia. She received her Ph.D. from Columbia University's Department of Religion and previously taught in the Religious Studies and Historical Studies Concentrations at The New School in New York City. Her research interests focus on the historical formation of religious communities in Punjab and northern South Asia, with particular but not exclusive attention to the Sikh tradition. Her edited volume *Time, History, and the Religious Imaginary in South Asia* (Routledge) is due out this month. Other research interests concern modern Punjabi literature and the historical formations of social service or "seva" within Sikh tradition. She conducted research on the latter topic as a Senior Fellow with the American Institute of Indian Studies in 2009-2010, and recently received a grant for the project from the Social Sciences and Humanities Research Council of Canada.*

ABSTRACT

Translation and that which is beyond: The preserve of Canadian literature in Punjabi

The Punjabi language literary environment of British Columbia is notably vibrant, and stories written here uniquely express both interests in South Asia (particularly in India) and local concerns. The stories in the landmark collection "*kathā kaneḍā*" are exemplary of this body of work (although it is not fully representative). Yet, as vibrant as this literary world is, it operates almost exclusively among first generation Punjabi Canadians, and has not engaged with second and third-generation Punjabi Canadians in the consumption (let alone production) of such works. Recent works such as Sadhu Binning's *No more Watan Dūr* have attempted to bridge this gap by presenting translations into English alongside Punjabi originals; Fauzia Rafiq's *Skeena*—recently released in Canada in English—offers versions in Punjabi in Gurmukhi and Shahmukhi. Yet, some aspects of such works defy translation and, indeed, seem to exist only because of their inaccessibility to a non-Punjabi speaking audience. This paper considers such dynamics within the context of broader debates regarding the relationship between English and South Asian vernacular literatures, with special reference to the Diasporic productive field to explore both the promise and limitations of translation for Punjabi Canadian literature as a way of taking part in a greater Canadian literary imaginary, reaching out to non-Punjabi reading audiences, and to negotiate the broader divide between South Asian "vernacular" literature and that produced in English.

Presenter: BRUCE LA BRACK, School of International Studies

Bruce has held an American Institute of Indian Studies (New Delhi) Language Fellowship and was awarded a Fulbright grant for study in India. Dr. La Brack has conducted over thirty five years of research on the impacts of the South Asian Diaspora on North America. He has published extensively on overseas South Asians, particularly the

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Sikhs in North America, and is the author of The Sikhs of Northern California, an ethnographic study which will be reissued in late 2011 by the American Migration Press, New York.

ABSTRACT

A Century of Sikhs in California: From the Periphery to the Center

The 20th Century saw an unprecedented worldwide Sikh Diaspora that continues until today. The first sixty years of Jat Sikh presence in the United States was centered in rural California, and located in largely agriculturally based locales such as the Imperial Valley and Yuba City. The early pioneer Sikh males were politically disenfranchised, subject to severe legislative and social discrimination, economically marginalized, culturally isolated and, by mid-century, were well on their way to disappearing as a visible and viable community. Fifty years later, in the first decade of the 21st Century, all of this has changed radically. Sikhs in California are, for the most part, highly educated, politically aware and active, economically secure, and professionally accomplished. They have moved metaphorically from the initial, peripheral “Peaches and Punjabis” phase of their U.S. history to a much more central, successful, and privileged place as “Silicon Sikhs.” How this remarkable transformation occurred, and a portrait of contemporary Sikhs of California, will be outlined. There are now many kinds of California Sikhs and Sikh communities and many challenges remain. The story of their journey, which was significantly different from the Canadian Sikh context, is an interesting and important part of Sikh migration history and heritage, and something worth preserving for future generations.

Presenter: NIRVIKAR SINGH, University of California, Santa Cruz

Nirvikar Singh holds the Sarbjit Singh Aurora Chair of Sikh and Punjabi Studies at the University of California, Santa Cruz, where he is also Professor of Economics. Professor Singh's work on Punjab and the Sikhs includes research on the Punjab economy (health care, information technology, agriculture, water issues and political economy), the origins of Sikhism, martyrdom in the Sikh tradition, and early-20th century social reform in Sikhism. Professor Singh received his PhD from the University of California, Berkeley, and his BSc and MSc from the London School of Economics, where he was awarded the Allyn Young Prize, Gonner Prize and Ely Devons Prize. He has a long-standing research program on the Indian economy, including the economy of Punjab. He has served as Director of the Santa Cruz Institute for International Economics, Co-Director of the Center for Global, International and Regional Studies, Director of the South Asian Studies Initiative, and Special Advisor to the Chancellor, all at UCSC. In addition to various aspects of the Punjab economy and the Sikh tradition, Professor Singh's current research topics include information technology and development, entrepreneurship, electronic commerce, business strategy, political economy, federalism, economic growth, and the Indian economy. He has authored over 100 research papers and co-authored three books.

ABSTRACT

Sikhs as “Subalterns”: Predicaments and Paradoxes

The Sikh moral and ethical tradition, as originally articulated in the writings of its founder and in early accounts by core members of the community, is self-consciously distinct from other religious traditions with followers in South Asia. However, the minority status of the Sikhs, the relatively recent birth of the Sikh tradition, and the particular social and intellectual milieu in which Sikhs have existed in India have all combined in a tendency to create a “subaltern” status for Sikhs and academic studies of the Sikh tradition. Intellectual and political tendencies to subordinate or even assimilate the Sikh tradition (and by implication, the Sikh community) create a predicament for a philosophy that asserts distinctiveness but does not impose exclusivity of its path to “Truth.” Assertions of a distinct identity, on the other hand, create paradoxes such as the common misidentification of Sikhs by many of the majority community in North America. This paper sets out the basic distinctiveness of the Sikh tradition, including its pluralist dimension, and discusses the fundamental predicaments the tradition faces in academia and in contemporary society, of balancing distinctiveness and diversity.

DISCUSSION: (20 minutes)

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11:30 am – 1:00 pm Tour of the National Historic Site Gur Sikh Temple and program (langar hosted by KHALSA DIWAN SOCIETY, ABBOTSFORD)

1pm – 3pm Undergraduate Conference:

CONSTRUCTS AND CONTRADICTIONS: Negotiation of identity, ethnicity and nationality by South Asian youth

ROOM F125 Centre for Indo Canadian Studies 1 – 2:30 pm student presentations

Moderator: DORIS JAKOBESH

RAJI- De-constructing the Perceptions and Ideologies of “Indo-Canadian” Women.

SHEETAL- The modern traditional woman: An oxymoron? An ideology? Or a suicide mission?

SIDRAH- Reconnecting to our Roots: Attempted Hybrid Identities of Second Generation South Asian Diasporic Individuals

HARDEEP- Lost in the Gurdwara: Celebrating the Sikh Heritage

KIRAN-My Borne Identity: Discovering my Roots

JIMMY- Authority Figures and Bullying

JENNY- Intergenerational Conflict

HARVEER - Constructing Identity: the Self and the Other

Discussion 2:30-3pm

6pm – 10 pm: Virasat Pioneer Gala– Dinner and awards night

Hosted by the Fraser Valley Indo Canadian Business Association

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Acknowledgements

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Thank you for making the Gur Sikh Temple Centenary Year 2011 a success.



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