

decade of filmmaking, such a recognition of queer issues only comes along within the firmly established frame of heteronormativity. This argument that spells out the gender ambivalence in recent Bollywood draws on Judith Butler's concept of "gender parody," and also discusses the substantial study of Gayatri Gopinath on South Asian queer viewers of Bollywood in diasporic contexts.

The concluding chapter of the book turns to contemporary trends in Bollywood, to films in which large parts of the plots stage in (mainly geographically, but partly also culturally) non-Indian settings. Such "crossover" films" (p. 121) are directed by Indian Bollywood directors (like *Kabhi Khushi, Kabhi Gham* (2001) by Karan Johar) as well as by South Asian diasporic directors (like *Bollywood/Hollywood* (2002) by Deepa Mehta) or non-Indian directors (like *The Guru* (2002) by Daisy von Scherler Mayer). This chapter aims at discussing them in a transnational, post-modern frame. Gehlawat concludes that crossover Bollywood films staging the NRI (non-resident Indian) explicitly in a non-Indian geographical context reformulate notions of "Indianness" in general and "Indian-ness" in Bollywood in detail and thus "creates more fluid and transnational forms of cultural identity in the twenty-first century" (p. xxii).

In *Reframing Bollywood: Theories of Popular Hindi Cinema*, Gehlawat literally tries to re-frame Bollywood cinema, discussing issues from the religious frame, the musical frame, the subaltern frame, the sexual frame, and the "cross-over" frame in five subsequent chapters. With such a broad composition of the study, the author inevitably had to stay restricted to selected examples from each field. The thought-provoking study succeeds in its declared intentions—to challenge hegemonic paradigms of dominant discourses in the field of Bollywood studies and to offer oppositional views, as well as to view Bollywood from multiple perspectives. Nevertheless, the work falls rather short in actual analysis to verify the argument. Even though adequate examples are named and presented, they are not discussed using film-analytical methods. While the innovative study courageously and explicitly challenges some of the predominant and partly (out-) dated debates on Bollywood, it would have been improved if it had a more focused approach.

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Diaspora Development and Democracy: The Domestic Impact of International Migration from India. By DEVESH KAPUR. Princeton, N.J.: Princeton University Press, 2010. 325 pp. \$35.00 (cloth).

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This era of globalization characterized by the relatively free flow of goods, capital, information, ideas, and peoples has brought the world much closer together. Although we have a fairly good understanding of how the cross-border

flow of goods, capital, services, and ideas are influencing and shaping global economic and political integration, the movement of peoples, especially from the developing to the developed world (which has always been the least free aspect of globalization and has become even more restricted in the aftermath of 9/11), remains understudied and poorly understood. The singular strength of Kapur's book is that admirably fills some of this gap in the literature by addressing two pertinent questions: first, how the mass movement of people across the globe impacts on their country of origin, and second, with particular reference to India, the effects of migration out of India on both the host countries and India itself.

In addressing these interrelated questions, Kapur divides his book into nine tightly organized and lucidly argued chapters. Chapter 1 situates the question of global migration within a broad historical and conceptual context. The author insightfully highlights how the current phase of global migration is different from earlier great migrations (beginning with the non-voluntary forced migration out of Africa in the seventeenth and eighteenth centuries), and how the current "third leg of the globalization triad: the flow of labor" (p. 2) is and will continue to play a profoundly critical role in shaping the global political and economic landscape in the coming decades. Chapter 2 outlines the study's analytical framework and research methodology. The author seems to have mined every bit of hard data there is on the impact of migration on both the host and recipient countries. The result is an informed discussion of "who leaves," "how many leave," "why did they leave," "when did they leave," "where did they go," and "how did they leave." Chapter 3 provides a nuanced discussion of migration from India—both historical and contemporary. Drawing on various survey data, the study provides an extremely rich profile of contemporary international migrants from India broken down by age, gender, education, occupation, religion, region, ethnicity, destination country, reasons for leaving, political beliefs, and socioeconomic group, and "the consequences and causal mechanisms linking these characteristics to particular effect." (p. 18). Chapter 4 examines a number of mechanisms through which the economic effects of emigration and the Indian diaspora are most manifest: financial flows, global networks and most interestingly, "as reputational intermediaries and as credibility-enhancing mechanisms" (p. 19). The discussion of how the Indian diaspora's success in California's Silicon Valley enhanced the global perceptions of India, and the way the "diasporic networks" weaved by enterprising Gujarati Jains has helped elevate India as a world leader in the diamond industry (as well as Antwerp, Belgium where the Jains settled), makes for fascinating reading.

Chapter 5 provides a new twist—both in meaning and in implications of the word "remittances. Rather than focusing on the conventional economic or financial remittances that migrants send back to their families, Kapur highlights both the subtle and dynamic effects of migration's "social remittances." Although less tangible than cash, given the "distinctively elite characteristics of modern Indian emigration," (p. 19), the Indian diaspora's unprecedented overseas success have made their cumulative expertise, ideas, and experiences much valued by Indian leaders keen to replicate those successes at home. Chapter 6 provides a

provocative discussion of the relationship between migration and India's democracy. Specifically, the author argues that paradoxically, emigration helps to stabilize India's democracy by creating the exit-option for disgruntled groups, in particular, upper-class elites and their progeny who are increasingly concerned about the political ascendancy of formerly marginalized castes and groups and the ramifications it has for their old-age privileges and prerogatives. Chapter 7 examines the impact of migration on India's foreign policy. Here again, Kapur deftly shows the manner in which the "global family portfolios of Indian elites are affecting Indian foreign policy" (p. 23)—albeit, greater elaboration of how the Indian diaspora has and continues to influence Indian foreign policy would have been useful. Chapter 8, aptly titled "Civil or Uncivil Transnational Society? The Janus Face of Long-Distance Nationalism," lucidly addresses the perplexing question: under what conditions are diasporas "a form of international social capital, and when do they represent a more contentious long-distance nationalism?" The study provides some very intriguing answers with reference to Hindu nationalism and Indian-American views regarding Muslims.

Overall, this is an excellent book—well researched and lucidly written, cogently argued, engaging in style, substantive in depth, packs much food for thought, and a pleasure to read and recommend.

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Hinduism and Law: An Introduction. Edited by TIMOTHY LUBIN, DONALD R. DAVIS, JR., and JAYANTH K. KRISHNAN. New York: Cambridge University Press, 2010. xv, 303 pp. \$90.00 (cloth); \$34.99 (paper).

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As its title suggests, this volume serves as an introduction to the interaction of the Hindu tradition and law. Hindu religious law as formalized in the law books or *dharmaśāstras* is of course a focus, along with the negotiations that occurred between the Sanskrit legal tradition and various localized regimes. The impact on Hinduism of secular systems of law during the colonial and post-colonial periods also looms large.

The editors are widely respected academics known for their expertise in this field. They contend that scholarship on religion and law has emphasized the Roman, Jewish, Christian, and Islamic worlds while neglecting India. This book will do much to redress this imbalance. It brings together the work of most of the leading contemporary scholars of India's traditions of law with a view to providing an accessible overview of the field. The editors aim to move beyond the study of Hindu law, per se, to "a new field of study on the model of other work in law and religion that focuses on the mutual connections between particular religious traditions and particular legal systems" (p. 6). John