

Editors' Note

What makes a diaspora to sustain itself? Perhaps the South Asian diaspora provides a lively example of that. Though the evolution of migration to diaspora is a very natural phenomenon, not all migration result in diasporic formation. It needs to have a conducive socio-economic and political atmosphere to make it regenerate and keep itself sustaining. The mass migration of people of South Asian origin to many former colonies definitely provided the demographic advantage for their sustainability.

Over the time South Asian diasporas as a whole have undergone remarkable transformation in terms of the mobility in the areas of economy and society in their host countries. Today, one can hear the economic and socio-political success stories of South Asian diasporas not only in many former colonies but also in the developed countries in Europe, USA and Australia. South Asian diaspora looks monolithic for the outsiders however, it is very much regional in its core.

South Asian diasporas in general and Indian diaspora in particular is very unique for its strong regional representation. The regional bonding of the South Asian diasporas is easily reflected in many areas such as the flow of remittance, engagement with development activities and often it goes to participation in the long-distance politics. Globalisation and the information technology further boasted the transnational network that transcend the boundaries of nation states. Today one can find Mexicans, Armenians, Bangladeshis, Indians networked across the geographical boundaries. So also, the regional diasporas such as Punjabis, Tamils, Telugus, Biharis. Thanks to the social media that provides a real-life interactive space for all transnational communities.

This issue of the journal presents a collection of six papers cutting across disciplines and regions within South Asia. The paper by Ramji Timalina discuss about the Nepali Diaspora and its literature. Nepalese diaspora is wide spread and there are strong migrations flows even in today. Therefore, all of them cannot be put together under one category. As the author observes "in many cases all transnational migrant communities were wrongly termed as diaspora. This discussion has divided and exemplified all Nepali transnational communities into three broad categories: diaspora, transnational mobiles (both of the economic emigrants and cosmopolitans) and

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transnational outsiders". All these communities according to the author have different histories, life patterns, experiences, expectations, emotions and imaginations. The same are expressed in their literary creations. The pattern of Nepali transnational migration has been the base of the creation of Nepali Diaspora that can be divided into three categories according to their patterns of migration and qualities: established diaspora, insipient diaspora and dormant diaspora.

The next paper discusses about the selective discrimination policies related to issuing of USA Visa by the Government of USA. The US Immigration Policy, with the H-1B visa in general and Indian IT industries in particular, has often been discriminatory. In September 2015, it introduced the Omnibus Bill whereby the supplemental visa fees were not only doubled but was made applicable for ten years. The paper attempts to investigate the fall-out of immigration policy using secondary data and content analysis from various sources, including policy papers, economic report and industrial outlook of the IT sector

The third paper that is based on the analysis of literary text discusses another area of diasporic experience. The cultural dislocation experienced by the diaspora population in the host country creates a sense of nostalgic longing for the country of origin. The nostalgic longing for the home country develops a sense of inner conflict amongst members of the diaspora population between living sustainably in the hostile environment and returning to the safe environment of the country of origin. The nostalgia leads to a dominant pull towards the home country. The paper highlights how the dream of return becomes starkly different from the reality where the returnee diasporic subject oscillates between two world values: the homeland and the host land dream of integration with the homeland upon return shatters.

The next paper on "Bihari Diaspora" discusses about various ways that Bihari diaspora engage itself with the region. Diasporic movements and engagements are not static phenomenon. The paper argues that the dynamics of diasporic engagement with the place of origin is changing especially after the revolution is the field of Information technology.

The next paper discusses about the economic engagement especially the impact of remittances in rural development of the place of origin. The paper tries to understand the role of women in usage and control of remittances,

with empirical analysis of their role in selected expenditure segments such as household expenditure, health, education, land purchase, bank savings, entrepreneurial activities, ownership of resources, and philanthropy.

The next paper is on Tibetans in Kashmir discusses about the various issues related to assimilation, livelihood and identity issues. The paper discusses that Tibetans have very close contacts with Kashmiri's on a daily basis. Some Tibetans are related through business, some have marital relations while some have friendly relations. The ambivalence of identity among the Tibetan Muslims are other areas of interesting observation where the community are feeling distance from both Muslims and Tibetan Buddhist.

Together these articles brought out both evolutionary dimension of the diaspora in the home and host countries and their transnational engagement in the various social, political, economic, and cultural arena.

There are five book reviews covering different aspects of migration and diaspora. Overall, the issue presents a comparative perspective of where the global diasporas position today.

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