

## Editorial

# Re-visit or re-conceptualization of South Asian cultures? Reflections on Diaspora, hybridity and linguistics representations.



South Asian Cultural Studies (SACS) journal is, to some extent, being re-launched with this new volume and issue, after more than five years' of its existence. As an international refereed journal, with more than a dozen of its members on the editorial board from around the world, SACS uploads commentaries, research articles, book and film reviews and conference reports on the themes relating to 'understanding South Asian cultures through religion, language, hybrid films and post-colonial influences', interrogating art, popular cultures and South Asian Diaspora in Anglo-American films, 'challenging debates on the popular perceptions versus authoritative constructions of South Asian historiography' and so on. While we intended to cover contributions from the vast and varied region of South Asia (perhaps three times or more of Europe), unfortunately, so far, we have only managed to trawl contributions from India, Pakistan and Bangladesh along with a few from UK and the United States. In the future we would very much like to cover other regions of South Asia including Sri Lanka, Nepal, Bhutan and the Maldives.

With millions of South Asian population being transplanted to practically all parts of the world, and with their recent high growth rates in many parts of Europe and in North America, the South Asian diasporic cultural studies are now particularly imperative and important. With the fast changing cultural dynamics of 'home and abroad', the studies of emerging 'contesting and negotiating cultures' should be of profound interest to academics and cultural analysts both in South Asia and the rest of the world. Under such context we would like to welcome contributions on cultural studies of South Asian Diaspora.

We are pleased to offer three rich articles on marginalisation and resistance of immigrant culture through facts and fiction (Tariq Mehmood Ali), relationship between 'culture and modernity' focussing on the precarious status of traditional women in India (Debarshi Prasad Nath and Juri Dutta) and construction of conceptual spaces through linguistic and extralinguistic communication in Bollywood film songs (A. R. Fatihi). Readers will be delighted by two reviews (one book and conference review) of this unique issue. Jen Dickinson provides an illuminating review on 'R. Christian and J. Misrahi-Barak's robust recent volume 'India and the diasporic imagination', while Natalie Tebbett outlines themes of cohesion and segregation through the documentation of workshop proceedings on 'Interrogating the Muslim Built Environments of Europe'.

Moving into the next phase, SACS has already started undertaking some new initiatives including organising periodic scholarly public events and re-structuring the international editorial board to enhance the journal's scope. In December 2011, SACS and GBER (Global Built Environment Review) were co-sponsors of an international workshop at Huddersfield University on the theme of 'Local and global perspectives of ethnic religious conflicts in Europe'. Currently SACS is exploring possibilities of organising a major joint international workshop in India (with a host institution) next year on the theme of 'Imaging South Asian culture in non-English'. Also, colleagues, readers' and prospective contributors will be pleased to know that with this new volume and issue SACS is entering into a new era by adopting the WordPress website format which should provide better opportunities for interaction between editors, authors and the readers'. Watch this space and please feel free to liaise with us on its new format, contents, and future events or contributions.

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