

## EDITORS' NOTE

**P**ondering on Justice can often evoke moods that are simultaneously farcical, tragic or absurd. Various post-colonial countries experience this crisis of justice with varying degrees of intensity but most remain acutely aware of its often chimerical status that transforms its apparent impartial blindness into wilful prejudice and consequent deprivation. Quite naturally therefore, the idea of justice has been haunting literary authors, theorists, and readers in multiple ways: economic, affective, gendered, psychological, material, ecological and so on. However, the idea of justice, global, social or personal, must necessarily rely on ethics. Yet, in an era of post-truth, where things that are supposed to be abhorrent and hateful are often becoming a part of the socio-political norm, where the typical postmodern "waning of affect", highlighted by Fredric Jameson often makes people insensitive to gross miscarriages of basic human rights, how does one speak cogently of justice?

The articles in this volume seek answers to such troubling questions from divergent perspectives. The issue

opens with Mursed Alam and Anindya Purakayastha's featured article on the plight of the Rohingyas which has certainly failed to engage popular empathy in India. This is followed by three successive articles, by Amanda Gonzalez Izquierdo, Suzanne LaLonde and Zachary Vincent Bordas which focus on the issue of justice from epistemic, psychoanalytic, ecological and ethnic perspectives by foregrounding a variety of contemporary literary texts and theoretical debates. Of course, the idea of justice must grapple with various forms of material deprivations dependent on such entrenched determinants as caste and class. as well The two subsequent articles on dalit female narratives and the representational matrix surrounding filipino domestic workers in Singaore, one by Bhushan Kumar and Anurag Sharma and the other by Paul Woods, foreground just such oppressions and the ways in which the subalternised individuals respond to their constricting circumstances.

The next set of articles, while remaining concerned with ethics and justice, are more general in nature and take us to various corners of the realm of postcolonial studies. While S. Basheer and S. A. Saeed delve into Arab petrofiction, Praveen Sewgobind explores the politics of memorialisation in relation to slavery and forced migration of indentured Indian labourers to the former Dutch colony of Suriname. The next article by Kavita Malstead deals with another kind of diasporic experience by analysing the short stories of Jhumpa Lahiri.

This is followed by Shivaji Mridha's analysis of *Weep Not, Child* in relation to the evolving field of postcolonial trauma studies which offers a fresh perspective on a canonical text. The section ends with yet another critical exploration based on the intersection of ecocriticism and postcolonial studies by Sagnik Yadaw and Rupsha Roy Chowdhury. The concluding piece, quite aptly in view of the focus on justice, is a review of Ajay Gudavarthy's *India after Modi* by Saswat Samai Das and Deepak Mathew.

As always, the attempt has been to ensure that scholars and academics are able to explore new vistas of knowledge in relation to postcolonial studies, through the platform offered by this journal, which will allow them to make better sense of the contemporary world through a whole host of aesthetic, affective and ethical concerns and perspectives, generated by the contributors, the editorial team and the readers. The success of the attempt of course depends on the abiding support of our many well-wishers scattered around the world. It is your engagement with *Postcolonial Interventions* that makes this labour of love worthwhile.

Keep writing, keep reading, keep sharing! May all those voices which lie neglected in silence find life through you and us. May their hidden light shine through us and help us resist the barbarians at our gates.