

EDITORS' NOTE

As I write, one of the oldest democracies in the world has decided to take away from women their control over their own bodies. As I write, one of the biggest democracies in the world is busy incarcerating lawyers and journalists even as it promises to the world that it will protect and preserve freedom of speech. As I write, one of the oldest democracies in the world remains more committed to guns and less to the ideas of peace and safety. As I write, one of the boggest democracies in the world is spiralling into a seemingly bottomless vortex of hate from which there appears no escape. In a tragic parody of history, the same patriarchal denigration of women which colonies were once accused of, is now being foisted on the supposed "land of the free and the home of the brave", while the draconian measures which were once used to silence freedom fighters are now being used to silence dissent and democratic opposition. All of this makes postcolonial studies more relevant than ever before as it helps us both to understand the contradictions of our pasts which have now taken centre-stage in the present and to explore alternate visions of emancipatory discourses which alone can motivate people to resist the ongoing crisis and move towards a more equitable but harmonious horizon. Whether we at all succeed in our attempts or not, we owe it to our future

generations to continue the struggle with whatever limited resources our academic positions allow us so that at least posterity does not accuse us of being complicit silent collaorators.

It is with this resolve that we continue the academic journey of this journal with this Open Issue of 2022 that focuses on a variety of issues from different corners of the world. We begin with the nomadic explorations of Sadie Barker which offers an intriguing exploration of Deleuze and Guattari's *A Thousand Plateaus* and the valorised/fetishized trope of the nomad that it foregrounds while relating such investigation to a series of literary texts such as those of Chris McCandles or Jack Kerouac.

This is followed by an article from Uchenna David Uwakwe who explores the 'abiku' figure in various Nigerian literary texts, particularly in *Iska*, by Cyprain Ekwensi which delves deep into Igbo myths and cultural practices in order to highlight the symbolic resonances which are generated through them by different authors.

The next article, by Ayan Mondal, focuses on the contributions of the famous American author Toni Morrison whose critical works, alongside her novels, have been instrumental in foregrounding the contributions of African-American authors by systematically exposing the racially constructed discursive structures through which their accomplishments were ignored, erased or belittled

for decades. Mondal's article not only highlights the literary-historical context out of which such critical pieces were born but also the abiding relevance of her incisive arguments in post-Trump America where white-supremacists are again on the rise and 'race' is as critical as ever in identity formation and political representation.

Almost in acknowledgment of this reality, the next article by Auritro Munshi takes us back to the world of Langston Hughes, another pioneering American poet who was deeply aware of his own African-American identity and the racial vilification that his community had been subjected to for centuries. His poetry was a multidimensional struggle against such vilification and in view of the murders of George Floyd, Breonna Taylor or Ahmaud Arbery, the relevance of such powerful poetry can hardly be overstated.

Another struggle that has also been going on for decades is that of the Palestinians, particularly since the Nakba of 1948 which has been consistently explored in literary texts by a series of authors including Elias Khoury, the author of such novels as *Gate of the Sun* and *Children of the Ghetto*. Omri Ben Yehuda's article focuses on *Children of the Ghetto* in particular and explores the ironic connections between the Holocaust and the Nakba through an intertextual reading that remains attuned to the inexhaustible nature of the trauma on the one hand and the need to articulate it on the other.

These are followed by a couple of reviews which focus on some of the less-explored voices within the postcolonial spectrum. Long T Bui reviews Phi Su's *The Border Within: Vietnamese Migrants Transforming Ethnic Nationalism in Berlin* explores how the historical process of decolonization and the fissures associated with it have dynamically shaped evolving Vietnamese diasporic experience. In the next review article, Pema Gyalchen Tamang reviews Chuden Kabimo's *Song of the Soil* which offers an insider's account of the prolonged Girkhland movement within the district of Darjeeling in West Bengal, in India which has hardly received any adequate literary representation so far.

We hope the readers will be intellectually stimulated by these articles and reviews. Over the last six years we have consistently attempted to showcase new and incisive research taking shape within the ever-expanding realm of postcolonial studies and that only becomes possible because of the trust of the contributors, the sustained support of our reviewers and editors and our global readers who keep on reading and downloading the articles we host. Thank you again for everything. We will continue our efforts to remain worthy of your support.