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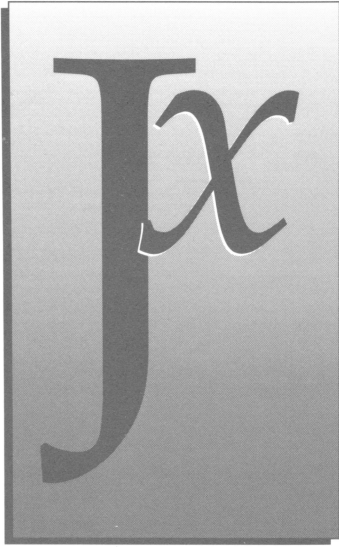
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*a journal
in culture
& criticism*

Journal x • Volume 6 • Number 1
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**Re-Thinking Postcoloniality
A Special Issue**

Special Issue Guest Editors Jyotsna G. Singh & Daniel Vitkus

Introduction

JYOTSNA G. SINGH & DANIEL VITKUS

Undertaking Partition: Palestine and Postcolonial Studies

SALAH D. HASSAN

Realms of Memory: Strategies of Representation and Postcolonial Identity
in North African Women's Cinema

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A Critique of Post/Colonial Nomadism

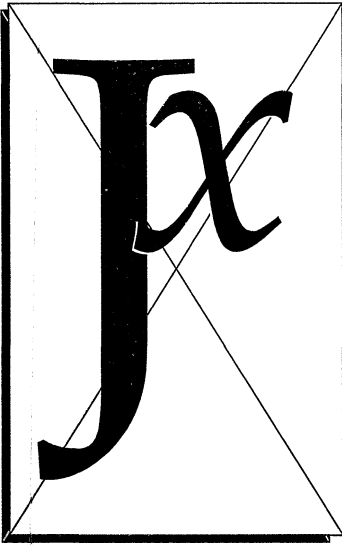
MOKHTAR GHAMBOU

Jamaica Kincaid's "In the Night": Jablesse, Obeah, and Diasporic Alterrains
in *At the Bottom of the River*

JANA EVANS BRAZIEL

Metropolitan Civility, Bloomsbury, and the Power of the Modern Colonial
State: Leonard Woolf's "Pearls and Swine"

ANINDYO ROY



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Journal x

A Journal in Culture & Criticism

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Ivo Kamps, advisory editor

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Outgoing Editors' Preface

In the "Editors' Preface" to the first issue (1996), we announced that we wanted *Journal x* to be a Protean journal that would publish essays that revealed innovative thought and scholarship and gave our readers pleasure. We set out to take some risks and publish essays that do not fit the familiar scholarly mold. We encouraged prospective authors to consider *Jx* for those kinds of work they felt they could not place in traditional journals. Looking back through the first ten issues of *Jx*, it seems that we never succeeded in publishing an issue entirely made up of pieces that met our admittedly vague criteria but that we can say with satisfaction that every issue features work that boldly swerves from the beaten scholarly path to offer surprises and intellectual pleasure. As we intended from the outset, *Jx* has remained both an experiment and a work in progress, and is ever ready to change and pursue new kinds of intellectual work produced by young scholars (the special issue before you is evidence of that).

And in order to ensure *Jx's* continued receptivity to change, we also decided in 1996 that its editors would serve for a period no longer than seven years. That was a good decision because as we came to complete the fifth volume of the journal, it became evident to us that we were slowly beginning to run the journal more like an administrative or business venture than as an exciting labor of love. More and more we found ourselves dividing labors in order to be more efficient, rather than to be involved with every essay every step of the way, which is how we did things for a long time. And although we have not yet run entirely out of ideas, we are ready to step aside and delighted hand over the editorial responsibilities to our colleagues Karen Raber and Annette Trefzer. They will bring fresh energies and new ideas to *Jx* so that it will be vibrant and interesting, and reflect new kinds of scholarship as they emerge.

The outgoing editors would like to thank those who have served on the advisory board. Perhaps more so than with any other journal I know, *Jx* has always tried to subordinate the editors' judgments and tastes and to those of advisory board members and outside readers. We never asked readers simply to tell us whether they thought an essay met scholarly standards and made a contribution to the field; we took those things for granted. Instead we urged outside readers and board members to tell us whether the essay gave them pleasure and "a genuine intellectual buzz" (*Jx* 1.1.1). Hence, our board members and readers have been absolutely instrumental in shaping the character and content of *Jx*. We are grateful to them for all the hard work they have done and for embarking on this adventure with us at a time when *Jx* was just an idea.

— Ivo Kamps & Jay Watson

Special Issue Editors' Postscript:

September 11, 2001: The Future of Postcoloniality

The horrific attacks and tragic loss of life in the World Trade Center and at the Pentagon have given a new meaning to terms like “globalization,” “postcoloniality” and “nomadism,” among others. The shattered though familiar vistas of New York City are juxtaposed in the popular imagination with visions of rugged mountains, heavily armed young Afghan boys in native garb, veiled women, and ragged children in the Panjshir Valley, in Kabul, and in refugee camps in places such as Peshawar and Quetta. The images on television, on the internet, and in print media seem to re-evolve orientalist visions of nomadism, which, as Mokhtar Ghambou reminds us, were used in the heyday of imperialism to provide a rhetorical excuse for British and French colonial acquisition of territory. These images are now being constructed, framed and deployed in ways that evoke neo-orientalist topoi of adventure, wandering, and exile. Through these images, complex cultures are essentialized as “Islamic” forces to be reckoned with, and non-Western countries are represented as potential sites where Western armies might deliver justice through violence.

As Americans look for a solution to the threat of terrorism in these remote regions of the world, there is little recognition that these places have periodically served as the site for the Western powers’ “great game.” At first, the pain and anger left little time for history except in the simple binaries defined by the colonial past (civilization and barbarism, etc.), but gradually a more complex picture of the global scene is emerging and giving pause to the notion of swift reprisal. This terrible event has revealed, as no academic debate ever could, America’s connectedness to “the wretched of the earth.” The isolationism and exceptionalism advocated by the Bush government before September 11, 2001, has abruptly shifted to a kind of international interventionism. We can only hope that what will emerge from the wreckage is neither a polarized “clash of civilizations” nor the “end of history” in the triumph of a globalized capitalism. Rather, we wish for a new internationalism that is sensitive, not only to the dangers posed by extremists, but also to the suffering caused by political and economic injustice in places like Afghanistan and Palestine. When we sought to address, in this special issue, the “problematics of location,” we raised a question which, in the aftermath of the attacks, has become the crux of the matter as Western powers attempt to engage more effectively with the cultural particularities of the third world. The basic premise of post-colonialism has suddenly become clearer: the existence of the political, economic, social fault lines dividing the West (embodied in America, the superpower) and the developing world, either clients or opponents of America—not always in these fixed roles.

As we struggle toward understanding these shifting fault lines, the words of noted Indian novelist and activist, Arundhati Roy leave us with some hope: “The world will probably never [fully] know what motivated those particular hijackers who flew planes into those particular American buildings What they did has blown a hole in the world as we know it. In the absence of infor-

mation, politicians, political commentators, writers, [and academics like us] will invest the act with their own politics, with their own interpretations. This speculation, this analysis of the political climate in which the attacks took place, can only be a good thing" ("Algebra of Infinite Justice," *Outlook*, 3 Oct 2001).

—Jyotsna G. Singh and Daniel Vitkus