

EDITORIAL

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This Winter Issue has, for its purpose, an understanding of literary practices around theoretical ideas that expand the horizon of studying literary contexts with political and cultural significations. Around 1980s Cultural Materialism argues against the possibility of seeing a text in isolation from its cultural milieu that, in a sense, inspires the production of a text as well as the readers' role as its potential interpreters. The discursive conditions for meaning, generated by trans-individual forces, invoke a plurality of politico-cultural hybridity disseminating cultural and materialist value to social discourses and practices. Raymond Williams's view of Cultural Materialism as 'a theory of the specificities of material, cultural, and literary production within historical materialism' thus gravitates towards the markers of culture, history, and politics as contributors to the 'structures of feeling' contrary to the dominant ideology.

With this emergent attitude the earlier Marxist model is 'decentered' through determinants such as a particular period's beliefs, voices of dissent, and oppositional values for wider discussions on the issues like gender, race, sexuality, ethnicity, etc. Derrida's critique of Marx later in the century too finds the meaning, which has been tied to certain solutions within Marxism, disturbed as it is neither a part of the present nor has a definite founding in future but hangs as a ghost offering complex interpretative strategies. In his deconstructionist model Derrida, while commenting upon Marx's analysis of the eschatological construction of history, underlines the infinite possibilities within a text which remains 'open.'

Both Cultural Materialism and hauntology, as discursive strategies, contribute to the reception of a text by destabilizing our confidence in a single meaning and present a discourse that remains against established teleology. These varying epistemes, thus, while construing the position of the subject within the textual form, perceive the production of narrative itself as a register of inconclusive interpretations.

In the themed section, the papers present alternative interpretations of canonical texts such as *Hamlet* and *Gone with the Wind*. Power dynamics inherent in these texts are highlighted through a subversive reading that transgresses the historical lineage of meaning attached to them. General section of the journal reflects thematic variance in terms of the subjects of papers, examining contextual meaning and performa-

tivity of language, intersubjective existential grief as a space of poetic figuration, use of bodily humour as a critique of attitude towards disability, and the feminist possibilities in science fiction beyond linear and static conception of time. All the papers published in the issue successfully offer a disparate view of the respective literary texts and this occasions a heartfelt appreciation of our authors for their dedication towards their work.

While acknowledging the favourable response our journal has received from the scholars across the globe we would also like to thank our peer reviewers, editorial board members, readers, friends, and all the well-wishers for extending their help and support. We also owe gratitude to Aayush Gupta who developed the website from scratch and to Surya Pratap Singh Shekhawat for improving upon the website and smoothening over the user interface. A special note of thanks is also due to Ved Dutt Arya who has been working in the shadows since the very inception of LLIDS and has provided fortification during many staggering moments. As always, we are grateful to Md. Faizan Moqium for his encouraging presence and tireless efforts.

We hope our readers enjoy and appreciate this issue as much as the previous issues, and welcome their motivating comments and critical observations.

A very Happy New Year 2019 to everyone!