

inspiring read for scholars interested in travel writing, fiction, and all the generic spaces in-between.

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Anke Bartels, Lars Eckstein, Nicole Waller, and Dirk Wiemann, eds. *Postcolonial Justice*. Leiden and Amsterdam: Brill/Rodopi, 2017. Pp. 376. ISBN: 9789004335035.

Postcolonial Justice is a substantial collection of essays originating from an ASNEL (now known as GAPS, Gesellschaft für Anglophone Postkoloniale Studien)—GASt (Gesellschaft für Australienstudien) joint conference held in Potsdam and Berlin in 2014 (a second volume, *Postcolonial Justice: Reassessing the Fair Go*, was co-edited by Anja Schwarz and Gigi Adair). The opening discussion, which describes how the handling of human remains in Berlin's imperial collections reflects a continuing disregard of indigenous knowledge resulting in modern forms of epistemic violence, serves to illustrate the importance of foregrounding questions of justice in present-day postcolonial studies. The concept of postcolonial justice should not be universal, but rather should promote utopian ideals “bound to local frames of speaking from which they project the world” (xi). This new idea of justice, which is not limited to legal aspects but extends to knowledge at large, should move “beyond eurocentric confines” (xii) and address past injustices as well as the “neo-colonial injustice” (xiv) presently prevailing both in the global South and in Western countries through a so-called “boomerang effect” (xvi) of colonial practice that takes the form, for instance, of austerity policies. Therefore, the “global economy of dispossession” (xiv) and the universality of capitalist exploitation make the quest for postcolonial justice a crucially important issue for citizens around the world.

The seventeen essays that make up the volume are presented in five thematic sections. The first one, entitled “Decolonizing Regimes of Knowledge,” investigates the link between knowledge and power and underlines the need to de-Westernize the frame of reference that brought about the idea of universal justice. In the first article, David Turnbull argues that for the rule of law to appear rational and objective, it requires

“closure and separation” (6), and that Western justice rests on a sedentary conception of space. Vagrancy and wandering, by contrast, were equated with non-civilization, so that Australia’s Aborigines, for example, were denied any rights, and the concept of justice could be used to support colonization. Turnbull consequently supports the creation of a common, shared space as a possible basis for countering the enclosure and colonization of neoliberal capitalism. In the second article, James Odhiambo Ogone contends that hidden forms of colonialism are still at work in today’s academia, leading to the marginalization of African indigenous knowledge and of African scholars, who have to seek validation from their Western counterparts. The commercial exploitation of Maasai culture by international companies exemplifies both an imbalance of power and differing conceptions of property, which is regarded as individual and time-bound in Western societies, but as collective and timeless by indigenous peoples. Ironically, the Maasai have to defend their rights before courts of law whose underlying principles are at odds with their own cultural fundamentals. Ogone hence advocates “epistemic diversity” as a way to attain postcolonial justice. In the section’s next article, Anindya Sekhar Purakayastha and Saswat Samay Das fiercely criticize present postcolonial theory, which they discard as self-indulgent, outdated and out-of-touch, and accuse the (Indian) academe of being passive and complicit with the discourses of globalized neoliberalism. Calling for a new radical academic activism that would revive the postcolonial agenda by practically engaging with instances of subjugation (such as the state-sponsored expropriation of Indian tribal territories), they turn to the works of Badiou, Agamben, and Žižek for theoretical support. In the section’s fourth article, Mahmoud Arghavan looks at how Iranian women are represented by Iranian American diaspora intellectuals and writers, for instance in Azar Nafisi’s memoir *Reading Lolita in Tehran*. While depictions of the condition of women in Iran have been exploited by neoconservatives to justify an imperialist agenda, the urge to resist the latter has led some critics to turn a blind eye on the regime’s oppressive nature. Arghavan thus promotes a “diasporic, queer [and] anti-imperialist” (88) vision which, moving away from the Orient-Occident, colonizer-colonized, imperialism-anti-imperialism binary inherited from Orientalism (famously theorized by Edward Said), would recognize the struggle of Iranian men and women to lead happy lives despite the hardship caused by an autocratic government, while still addressing hostile policies against Iran.

The second section, titled “Literary Trials of Justice,” looks at ways literary texts can contribute to justice and confront injustice, since justice is closely linked to the idea of representation. In his article titled “Poetic Justice,” Frank Schulze-Engler examines the imaginary trials conducted in three African works of fiction, *The Trial of Christopher Okigbo* by Ali Mazrui, *The Trial of Dedan Kimathi* by Ngũgĩ wa Thiong’o and Micere Mugo, and *The Trial of Robert Mugabe* by Chielozona Eze. The different ideas of justice emerging from these works show that there can be no unitary concept of “postcolonial justice” in African literature, as it may be used for such various agendas as exalting nationalistic discourse in the name of resisting colonialism and imperialism, fostering self-reflexivity in order to move beyond the “rhetoric of blame” (96), or showing how the revolutionary dream may actually turn into an oppressive nightmare. In the second essay, “The White Man’s Justice,” Lotte Kößler examines Wulf Sach’s psychoanalytical case study *Black Hamlet*, in which a man named Mdlawini is found guilty of murdering someone he was manipulated by his spiritual healer (John, who is also Sach’s patient) into taking for a ghost. A connection is established with the Oskar Pistorius case, where the accused claimed he believed he was shooting at an armed (and presumably black) intruder. While Sachs professes to be favouring a psychoanalytical confession of absolution over a punitive and positivist version of justice, this is ultimately negated by his refusal to let John confess his responsibility in Mdlawini’s crime, sacrificing the latter for the sake of his larger revolutionary cause. In the section’s third essay, Kerstin Sandrock engages with the representation of justice in literature and its narratological features in Salman’s Rushdie’s *Joseph Anton*. While the use of a third-person narrator may give rise to a Bakhtinian multiplicity of viewpoints, it is also shown to convey a false impression of objectivity. Indeed, Rushdie—who also takes issue with cultural relativism and expresses a belief in universal values—is calling the shots as to what is presented as right and wrong, not only in connection with the fatwa and its grim consequences, but also with fellow writers, politicians, and relatives. Finally, Christine Vogt-William discusses two American novels (*The Immortal Life of Henrietta Lacks* and *The Help*) by white women writers (Rebecca Skloot and Kathryn Stockett, respectively) who set out to provide justice to real-life black women by making their voices heard. However, these laudable intentions do not prevent the perpetuation of racialized stereotypes, such as the figure of the good-natured black Mammy (who was actually often a very young

woman living under the constant threat of violence, with no time left to look after her own children), so that those novels are seen as instances of “textual colonization” and “appropriation of black women’s experiences” for the purposes of “white textual projects” (141).

The third section, which engages with the gendered dimension of postcolonial (in)justice, opens with an essay by Julia Hoydis, who convincingly interrogates the extent to which justice can be done to women against whom crimes were committed “in the name of politics or tradition (including abuse, rape, and sexual mutilation)” (184). Focusing on Nnedi Okorafor’s *Who Fears Death*, whose plot is based on the genocide perpetrated in an area—Darfur—where rape was also used as a weapon of war, Hoydis shows how this dystopian, radically feminist novel, which questions the notions of forgiveness and reconciliation, posits violence as a means of empowerment allowing women to escape victimization. In her analysis of *The Embassy of Cambodia*, Beatriz Pérez Zapata examines how Zadie Smith’s novella, which explores current forms of slavery by shedding light on the predicament of a female domestic worker from Ivory Coast in contemporary London, denounces the injustices faced by these exploited immigrants, who are presented as modern victims of processes whereby a Western propensity for subjugation has tended to perpetuate itself. Importantly, Pérez Zapata points to the text’s reflection on the reader’s responsibility: witnessing the fictional representations of these (often invisible) neo-colonial practices may indeed induce him/her to take action, thereby contributing to bearing the burden of justice. Slavery also provides the framework of Karin Ika’s discussion of Caryl Phillips’s *Cambridge*. In her essay, Ika resorts to the concept of resilience to describe the respective trajectories of Phillips’s two protagonists, who both reclaim the restoration of justice for themselves and/or others. An interesting (though daring) parallel is drawn here between the injustices brought about, on the one hand, by the Victorian patriarchal system, which the daughter of a British plantation owner seeks to escape, and, on the other, by slavery as an institution, which leads her to support—unlike her father—the abolitionist cause. Slaves of African descent and their quest for agency, which can be partly achieved through writing but sometimes involves a reliance on violence, thus come to be related to “the situation of another marginalized group, or ‘underclass,’ in European and English society at that time—women” (223).

The first piece of the volume's fourth section (entitled "(Post)Imperial Orders of Travel and Space") addresses the interplay between justice and corporate business. More specifically, Lianne Van Kralingen investigates Jan Van Riebeeck's *Journal* (1652–1662) so as to determine the type of justice that was likely to be expected from an economically driven entity such as the East India Company (VOC). She emphasises the limitations of a sense of justice based on a "logic of capitalist accumulation" (260), concluding that, in the Cape region, "trade relations with the natives" prevailed over "justice or even the well-being of the Company's employees" (255), who were subjected to unacknowledged forms of slavery. According to Prudence Black, "one of the aspects of considering nations coming together under the auspices of postcolonial justice" has to do with "the practicalities of how this can happen" (261). In her essay dedicated to the 1955 Bandung Conference, she highlights what she perceives as the latter's major paradox: despite the event's resolutely anti-colonial undertones and the chosen location's obvious material means (reflected, for instance, in the city's colonial architecture), she argues that insufficient technical assistance was offered to African and Asian delegates, even if she recognizes that the Conference marked the beginning of an era in which mobility could no longer be equated with forced migration. As for Monica Van Der Haagen-Wulff, she deplores Germany's unequal approach to the various genocides it is historically responsible for. In a compelling contribution, she intimates that the enormity of the Holocaust and the resulting sense of historical guilt blind an entire nation to other, equally grave crimes, which are nevertheless "part of the same histories of racism and imperialism" (290). For example, aspects of Germany's violent colonial history, such as the genocide during which the Herero, Nama, Damara, and San were exterminated in German South-West Africa, remain unresolved, thus enabling the country to abrogate "any responsibility by tying the atrocities to a racist colonial mind-set located in the past" (284–85).

The idea of postcolonial justice cannot be dissociated from the revision of past and present injustices that were nonetheless institutionalized as lawful by the West. The final section ("Justice Within and Without the Law") challenges the legitimacy of some supposedly unquestionable colonial legacies even as it exposes the Eurocentric nature of on-going, yet legally objectionable, practices. In her critique of Australia's stance in the context of the twenty-first-century migrant crisis, Carly McLaughlin discusses the instrumentalization of asylum-seeking children to political

ends. In keeping with traditional Western representations of child-like innocence, these children are indeed naturalized as innocent victims with a view to demonizing their parents as barbaric and, in turn, to legitimizing the Australian government's punitive asylum policies. By contrast, McLaughlin pleads for a recognition of these children's agency through an acknowledgment of their status as political subjects. In the next essay, Hanna Teichler casts doubts on the Truth and Reconciliation Commission of Canada's ability to redress former injustices against indigenous communities (such as the territorial dispossession of First Nations), insofar as the religiously informed concept of reconciliation it promotes, rooted as it is in a hegemonic belief-system, can only restore justice from a Western perspective. From an aboriginal viewpoint, such a process is nothing but "its own version of (post)colonial ideology" (330), a mere "manifestation of unchallenged power hierarchies" (325). Finally, Jens Temmen analyses the circumstances of the United States' annexation of Hawai'i, demonstrating that while the Morgan Report attempted to justify this acquisition by translating "the legal discourse that legitimized the incorporation of Native-American territory into the USA" (336) in the days of westward expansion, the local Queen Liliuokalani's autobiographical account sought to contest American imperialism and "the perceived inevitability of U.S. dominance" (350) by asserting her native island's sovereignty.

As a whole, this volume, which broaches the topic of postcolonial justice from a wide variety of angles, constitutes a valuable contribution to scholarship, although further steps will obviously need to be taken, on a global scale, to counter the countless injustices caused by colonialism, past or present.

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Robert Clarke. *Travel Writing from Black Australia: Utopia, Melancholia, and Aboriginality*. London: Routledge, 2016. Pp. 196. ISBN: 9780415729208.

Anthony Trollope was the most significant British writer to visit the Australasian colonies in the nineteenth century. Arriving in 1871, within