

Postcolonial Literatures and Deleuze: Colonial Pasts, Differential Futures

Lorna Burns & Birgit M. Kaiser, eds.
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Forget Deleuze

Bruce B. Janz

When thinking about the possibility that Deleuze might be relevant or useful to postcolonialism it is worth asking two questions: what problems or questions within postcolonialism might potentially be addressed in a new way (which is to further ask, which questions continue to be unsatisfactorily addressed), and what does it mean to be true to Deleuze in a context such as this?

The first question has many possible answers. Postcolonial theory has had much success in highlighting ways of being and becoming that were not apparent, or were willfully ignored, under other types of theory, but there are always more to be named and critically appraised as political and economic events spawn new communities and produce new inequalities. While postcolonial praxis has worked toward greater subjective and community awareness, social equity and opportunity, and recognition of past oppression, new forms of domination and marginalization always arise out of the victories of awareness and justice.

The questions that postcolonial theory has taken up are vast. They include the question of subjectivity (who can be seen and heard, and in what manner, and who cannot?), the question of recognition (whose voice counts, and how does it count?), the question of elitism and cultural inequity (how does it emerge, why is it problematic, where does it reside, and what can be done about it?), the question of discourse (how do forms of expression and representation succeed or fail in being adequate to individual and group identity and aspiration, and how do the subtleties of discourse re-inscribe problematic power relations or alienated subjectivities?), the question of resistance (what is being resisted and what constitutes effective resistance?), and the question of place (who determines the nature of a place, even provisionally, and whose narratives can become part of political, economic, social

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