



Call for Papers:

Rupture & Exile: Permanent Liminality in Spaces for Movement & Abandonment
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The 20th and 21st Centuries have sparked a wave of movement across the globe, both within and through borders, owing either to a rather violent redrawing of them, or because of transnational flows which may or may not be read as a fall-out of what is known in short-hand as globalization. In addition, this period has witnessed a dramatic transformation of individual subjectivities and the ways that people work with, through, contest, and exist in relation to elements of tradition, culture, and each other. This Thematic Section seeks to reflect on some of these changes through looking at the space and place of liminality within cultures and peoples.

Various thinkers who have developed the concept further – expanding on the initial anthropological notion, which was linked almost exclusively to rites of passage as developed by Arnold van Gennep (1960) and later Victor Turner (1995) – have taken up the notion of liminality and expanded it to include a greater variety of ambiguous situations and spaces as liminal. Turner suggested one is able to get stuck in a liminal phase which fixes one into a specific social locality. Sociologist Arpad Szakolczai has similarly suggested that one is able to get trapped in a form of ‘permanent liminality’. For Szakolczai, permanent liminality is related to the “world of permanent striving and proving, the world of warfare and conquest” (Szakolczai 2003, 243). This philosophical conceptualization of liminality sees it as deeply interlinked to a sense of modernity and life-as-lived today (Thomassen 2014).

Our Thematic Section seeks to complement this understanding of permanent liminality, augmenting it by suggesting a return to an understanding related to communities and individuals. In this way, we hope to bring the discussion towards the ways that liminality can be forced, permanent and perpetual, and its ability to create ruptures within lives and communities. Our definition of ‘rupture’ here allies with Foucault’s notion of discontinuity, which he explains as being that moment of transition after which things can no longer be “perceived, described, expressed, characterized, classified, and known in the same way,” even while it does not signify absolute change, but a “redistribution of the [prior] episteme” (Foucault 1973, 21/345). This refers to the fact that alongside the ‘new’ rules of any discursive field which would necessarily redefine the boundaries and iterations of ‘knowledge’ as they come into being, a rupture must also necessarily take cognizance of the significant continuities with the past which are its legacy. The permanence of

liminality opens up spaces for movement and change – resistance, in other words – while simultaneously creating the possibility of abandonment of ways of life, mores of culture, positions and understandings pertaining to the classification/lived reality of gender roles, and other societal structures.

We would like to open up the discussion of permanent liminality beyond either its roots in rites of passage, or in relation to Modernity as a large-scale project. To this end, we are looking for articles that address the concept of permanent liminality from a new perspective, putting it into conversation with individuals, traditions, cultures, forms of inclusion, and exile.

Topics could include (but are not limited to):

- Exile as a form of liminality and the way that individuals or communities address this
- The changing transition between adulthood and childhood
- Abandonment of tradition and ‘responsibility’
- The role of large social ruptures in creating or resolving permanent liminal characters
- Forced liminality and backlash
- Inability to transition and barriers to translation of position
- The role of ‘elders’ in liminality or the lack thereof
- Ruptures as spaces for liminal movement or liminal abandonment
- Permanent (desired) liminality, and perpetual (undesired) liminality
- Creative negotiations of permanent liminality: resistance from the margins

Please submit an article of between 4,000-10,000 words, with an abstract of 300 words as well as 5-8 keywords. Additionally, include a short author’s bio of 50 words, including affiliation, research interests and e-mail address. Send submissions to: harmony@micamail.in and frank.karioris@gmail.com.

The deadline for submissions is **September 15th, 2015**.

If you have any questions please contact us.

About Culture Unbound:

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