

EDITOR'S NOTE

This issue features four articles. Seda Demiralp's "*1001 Nights with Animus*," examines how the frame of *1001 Nights* "contributes to a feminist reading of the story." Existing feminist readings either celebrate "the role of the female hero" or contest "themes of cheating and seduction." Utilizing a Jungian approach, primarily the theme of "Animus," Demiralp explores the characters in the story as elements representing "the female psyche." The conclusions Demiralp arrives at truly advance a feminist reading through the window of ninth-century Abbasid society, the context for *1001 Nights*.

In "Sabry Musa's *Lord of the Spinach Field* (1987): A Critique of Post-Colonial Utopianism," Marwa Alkhayat, utilizes Karl Heinz Bohren's "Utopia of the Subject" and Ernst Bloch's *Principle of Hope* to examine the central theme of utopia/dystopia. A distinction between Science Fiction (SF) and fantasy is central to appreciate post-colonial critiques of utopia and the way in which Bloch's "Not-Yet-Become" elevates "anticipatory consciousness" through travel to a world out of this world. There, futuristic technologies become devices for Musa to discourse about free expression and the inner tensions of feelings in a post-colonial context. Musa's utilization of SF allows a critique of realism that is frozen in time. Through travel to another world, the novel critiques capitalist society along with its mechanistic determinism.

Mohamed Salah Eddine Madiou's "Abject Talks Gibberish: 'Translating' Abjection in Rabih Alameddine's *An Unnecessary Woman*," employs Sigmund Freud's essay "The Uncanny" and Julia Kristeva's *Powers of Horror*. While it draws on Freud, however, the article does not dwell on the psychological archaeology of the "abject" in Alameddine's novel so as not to get lost in the "abject" forest, which the novel is replete with. Instead, the article argues that the feeling of abjection in the novel "is inherent in the human being and thus universal." However, the feeling of abjection is triggered by "abject-threats," such as the Lebanese civil war and what that war had entailed by way of its multiple actors.

Contrary to what Western writers have claimed that only since Emmanuel Kant has there been a plethora of writings on the faculty of judgment, Rayyan Dabbous' "A Theory of Judgement in Averroes" argues that the Andalusian philosopher, judge, and Aristotle's commentator had a theory of judgment at the core of his philosophy. Averroes had even surpassed Western philosophy, beginning with Kant, with the radical nature of his core philosophy. Dabbous cogently and rigorously argues this central conclusion by examining sources (both primary and secondary) in multiple "disciplines" (law, language, politics, and psychology) in Averroes philosophy.