

*Perspectives from the Radical Other* draws on material collected through the AHRC-funded international research network, "Behind the looking-glass: 'Other'-cultures-within translating cultures" <<http://www.gold.ac.uk/caribbean/behind-the-looking-glass/>>, which aimed at addressing questions and issues of the Other as cultural translator. This special issue of *Synthesis* (7.2015) focuses on the the *radical Other*, racialized, gendered, epistemologically defined as inferior and naturally depraved, yet capable of resilience and resistance and also equipped with creativity and imagination. Often non-white, non-male, non-Christian and non-western, the radical Other becomes the spectre who haunts the centralizing figure of "Man" in the Enlightenment paradigm. This collection celebrates this troubled, "dark," yet also colourful and lively Other, precariously situated between now and then, here and there. Like an acrobatic liminal, spectral and resistant figure performing spectacular balancing acts, the radical Other travels precariously between continents, mapping out alternative geographies and inaugurating new affective trajectories. Contributors to this issue consider how we might develop insights to enable a rethinking not only of Britishness, but also of globalization and global Englishes, from the perspective of narratives by "signifying minorities," that is, from perspectives that include that of the diaspora. Focusing on the relation between the "cultures within" and taking on the challenge to articulate intercultural discourse, these essays have accepted the risk of exploring and articulating how a variety of diverse texts and art objects, together with collaborative practices of teaching and doing research may mediate cultural and social (ex)change. The "minor discourses," histories and cultures (Deleuze and Guattari) considered by the contributors to *Perspectives from the Radical Other* (Joan Anim-Addo, Lisa Marchi, Viv Golding, Maria Lima, Mina Karavanta, Susanne Scafe, Laura Fish, Giovanna Covi) set new paradigms for cultural production practices and the articulation of new affiliations on a local as well as global scale. They open a path to discovering the "other cultures within" not only the "dominant" but also perhaps "minor" cultures. They raise questions that are not only significant but indeed urgent to the current debate concerning the crises of national identity which projects "a world of 'us' and 'them,'" particularly within which, "new" black immigrants are "other" together with other unrecognized constituencies.