

Letter from the editors

Jenkins, Ewan, Molly Bates-Porter, Marta Fernández Albuérne, and Spede Mizuri. 2025. "Letter from the Editors". *INTER- The Journal for Global Thought* 1 (1): 1-4.

<https://doi.org/10.15664/4kfb6w88>.



The Graduate School for
Interdisciplinary
Studies



INTER- The Journal for Global Thought

ISSN 2976-7628

Issue 1 (Fall 2025)

<https://inter-journal.wp.st-andrews.ac.uk/>

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Letter from the Editors

Dear Reader,

Welcome to the very first issue of INTER-, The Journal for Global Thought, titled “The Crisis in Global Thought.”

It has been a long road in arriving here. We want to take this moment to thank our wonderful authors for their innovation, criticality and vigilance in working with us – a new journal – in publishing their important work. Our thanks go to our wider Advisory Board – with special nods to Dr. Paddy Adamson and Sandro Eich – for their essential support through the publishing process. Thank you to our publishers at the Graduate School for Interdisciplinary Studies who supported the formation of this journal in the first place, and the Open Journal Systems team for hosting us on a platform whose ethics of open access and promoting a creative commons we fully share.

A Crisis in Global Thought?

The discipline of “Global Thought” is relatively new, but consciousness of the trans-national, global nature of contemporary problems has only intensified with increasing awareness of climate change and the failure of international governance to meaningfully prevent crimes of genocide. In a society globally interconnected through economic and communication networks, disparate geographies impact and implicate one another. Yet whilst it may appear that social communication has never been more *transparent* – with every smartphone a potential live-streaming device and centralised media platforms offering unprecedented reach (though not without its own controls and repressions) – the logic of *censorship* and *repression* remains a force which ripples across the field of global thought.

In much of the work which comprises this volume, censorship of some form is what is investigated, exposed and opposed. Much of this censorship flows from what might be identified as centre/periphery models, or majority/minority, as distinctions which order thought both in nation-state and global social fields. Whether this is feminist dystopian literature critiquing totalitarian censorship regimes in Kuwait post-Arab Spring in Anqi Wang's work, Brahminic caste dominance suppressing and marginalising the form and expression of Dalit epistemologies within postcolonial academe in Harshul Singh's, or the various macro and micro power negotiations involved in a minoritarian composer working within a WECM institution toward horizons of decolonial emancipation which Jaime Díaz courageously and passionately exposes – in each case, opposition to censorship is one of the first steps a critical global thought must take.

Global Thought also has a speculative component though, important for imagining beyond Eurocentric horizons, i.e., unearthing the lost futures of subaltern traditions left behind in the march of Enlightenment Reason and "Progress." Andrew Milne's article reimagining religious practice through the lens of quantum theory offers a new look at the living potentials of liberation theology, whilst in the **INTER-Scene**, Ewan Jenkins and Ben Brent contest theory which, knowingly or not, prop up Eurocentric horizons and thus radically delimits the possibilities of global thought. We follow these contributions with Polly White's critique of the dark underside of the professed "archive" of digital streaming services from the point of view of piracy (where indeed, many streaming services, like Spotify, owe their existence to the hidden ecology of digital piracy platforms), and Julian Tepfers' cosmopolitan imaginings of a sublimated nation-state: how to (ideationally) move from a social "contract" to a social "curriculum."

We thank our authors for such rich contributions to both a critical and a speculative global thought, questioning the received notion of “crisis” (of what, and for who?), and opening new horizons for dialogue and critique. We invite readers to engage critically with these contributions and, in a dialogic spirit, to offer their responses either to the INTER-Scene or in future issues.