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Manuscripts may be written in English, French or Spanish. They should be between twelve and twenty pages long, excluding notes, and in a format appropriate for publication, with all necessary bibliography included. Documentation should follow the MLA Style Manual and Guide to Scholarly Publishing (Third edition). The author's name should appear only on the cover page; it will be removed before review by the Editorial Board. Each manuscript will be evaluated by at least two editors or members of the Board; a third reader will be consulted in case of significant disagreement.

The deadline for submissions is January 30. The author should send the original manuscript and two copies, along with the stamped, self-addressed envelope, to the Editor of the MIFLC Review:

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Francophone

What Future for Women? Re-constructing Feminine Space in Post-independence Algerian Cinema.

Marzia Caporale

Abstract: The representation of women and the formation of the post-colonial, post-terrorism female subject are explored in two contemporary Algerian films: Rachida (2002) and Viva Laldjéria (2004). In Rachida, Yamina Bachir-Chouikh offers an accurate portrayal of the daily violence affecting the Algerian people, and particularly women, in the 1990's, at the height of the Islamic fundamentalist terrorist movement. In Viva Laldjérie, Nadis Moknèche portrays the lives of three women who strive to construct a viable feminine space in a patriarchal society which has not yet recovered from years of terrorism and civil unrest.

De l'*Apocalyps*e Biblique à la Transpoètique Babèlique: Ètude de la Geste Chamoisienne

Marine Piriou

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Abstract. The Martinique writer Patrick Chamoiseau's 2002 nove Biblique des derniers gestes traces a complicated movement from anti-colonialism to utopian post-colonialism to a multicultural and multilingual global poetics. This poetics is based on the abandonmen of opposition in favor of a celebration of human difference and diversity. The biblique of the title, as well as Chamoiseau's references to the apocalyptic revelation of St. John, indicates that his work is intended as a "sacred" founding text for a "second world" kingdom based on neo-creole identity.