

Report of Colloquium 5: Postcolonialism and World Literature-1

Institute of World Literature Copenhagen 2017

Colloquium Leader: Professor Tanutrushna Panigrahi

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Room 21.1.47

Dates: 7/4, 7/11, 7/18, 7/24

Time: 11:00-1:00

Names of Colloquium Members	Paper Title
Sahin Acikgoz	"Islamic Orality as Queer: Oral Tradition and Queer Sexualities in <i>La Nouba Des Femmes Du Mont Chenoua</i> , <i>A Jihad for Love</i> , and <i>Berbagi Suami</i> "
Rahel Braunschweig	"Ekphrasis in Postcolonial Writing: Unsettling Colonial Representation in Zoe Wicomb's <i>There's The Bird that Never Flew</i> "
Byun Jiyon	"Ideologies Under the Anthologies of World Literature: The Representations of East Asian Poetry"
Vanessa Evans	"Unsettling the Simultaneous Nation: Deep Time as Denationalized Space"
Jasmin Anita Lal	" Knowledge and Power Structures in the Novel <i>Q&A</i> and Its Film Adaptation <i>Slumdog Millionaire</i> "
Coral Lumbley	" Postcolonial Animacies in Middle Welsh and Anglo-Latin Literature"
Sessa Hawkins Margaret	"The Reappropriation of Language in Marlon James's <i>The Book of Night Women</i> "
Stephanie Volder	"Mimicry and Hybridity in <i>Season of Migration to the North</i> "
Olha Voznyuk	" Galician Literature as an Example of Postcolonial Discourse"
Nayoung Yang	"The Masque of Cosmopolitanism in <i>The Norton Anthology of World Literature 3rd Edition</i> "
Tanutrushna Panigrahi	" World Literature and Canonization of Global South"

The first colloquium meeting on 4 July, Tuesday at 11 am included presentation of three papers Jasmin Lal's "Knowledge and Power Structures in the Novel *Q&A* and Its Film Adaptation *Slumdog Millionaire*", Coral Lumbley's "Postcolonial Animacies in Middle Welsh and Anglo-Latin Literature" and Olha Voznyuk's "Galician Literature as an Example of Postcolonial Discourse" and all three attracted good and long discussions. A small deviation from the format of discussion was assumed, of course with consent from all, in which discussion was kept till the end with the idea that there would be meeting points emerging from all the three papers. Lal's comparative reading of the novel *Q&A* and the film *Slumdog Millionaire* in the postcolonial theories background; especially Said's Orientalism, identified the hegemonic structures still apparent in present-day India. She argued that the Pre-colonial, colonial and present-day postcolonial power structures are part of the new force field present in India today. The paper spoke of how the old order of power is challenged on the level of representation, and secondly elucidated how these challenges to power unfold through the actions of the chief characters on the content level. Olha's argument was that Galician literature as a representational phenomenon can be read with the postcolonial theories of Said and Bhabha. Her research basis was the reading of Galician anthologies, published in Polish, Ukrainian and German languages and the theory of Edward W. Said and Homi Bhabha. At the Post-Galician time (after 1989 for Poland and after 1991 for Ukraine) the image of Galicia in contemporary Ukrainian's discourse exists as "remembering" of the cultural, territorial, and historical development of the region. Coral's presentation was on the postcolonial reading of the Colonial Welsh literature. Her paper considered the hierarchy of animacies, or various levels of liveliness, or "animation," as perceived by the colonizing English and the colonized Welsh in the wake of the Norman Conquest of 1066. She made a comparative reading of this hierarchy as it appears in a selection of historiographic and proto-ethnographic texts dating from the early twelfth century to the early thirteenth century. Through this comparative study, she proposed one method by which the English sought to establish an ethno-racial hierarchy as part of their colonialist efforts in Wales. Her study examined the Anglo-Latin *Gesta Stephani* (c. 1153) and the works of Gerald of Wales, the *Itinerarum Kambriae* (1191) and *Descriptio Kambriae* (1194). When read alongside Welsh texts from the same period, including the mythological *Culhwch ac Olwen* and the historiographic *Brut y Brenhinedd*, it may be discerned some differences in how animacies are perceived and perhaps even account for some part of English-Welsh hostility in this period-proposed her paper.

The second colloquium on 11 July had similar diversity in the two papers: first by Jiyon Byun titled "Ideologies Under the Anthologies of World Literature" and the other Sahin Acikgoz's Islamic Orality As Queer: Oral Tradition And Queer Sexualities in *La Nouba Des Femmes Du Mont Chenoua, A Jihad For Love* and *Berbagi Suami*. Byun discussed the politics and ideologies of representations of East Asian Poetry in the anthologies of world literature, especially Norton's and Longman's. Her questions were largely on the still Eurocentric approach in selection of Asian literature. She used two cases: Bei Dao from China and Yosano Akiko from Japan who are rather squeezed into the context of modernism and war narrative not for their writing style but for their political and cultural positions. Sahin's area of research was equally interesting. Sahin read ' When Leila Ahmed elaborates on the notion of Islam as an oral and aural heritage passed down from women to women through generations and when Fatima

Mernissi describes the Islam she inherited from her grandmother as “an occasion to journey to strange countries, to spread one’s wings, and to discover love and enlightenment there”, one can see in the oral tradition an inherent quality of untimeliness, a constant desire of queer lateness, and a strong resistance to complying with the normative temporality of the Islamic “official” texts...’ Against this background the paper argued that in contrast to Assia Djebar’s *La Noubia Des Femmes Du Mont Chenoua*, where one can see how the oral tradition creates potentialities for the voices of the silenced subjects to be heard, Parvez Sharma’s *A Jihad for Love* and Nia Dinata’s *Berbagi Suami* have significant implications about how Islam creates an impossibility for representation when queer jihad is conceptualized from the perspective of the chrononormative Islam. Both papers raised interesting questions.

The 3rd colloquium meeting was on the 18th July. The session began with Vanessa Evans’s presentation, titled “Unsettling Simultaneity: A Consideration of Time as National Language” Her paper was an attempt to formulate an answer to Bhabha’s call through a consideration of Wai Chee Dimock’s theory of deep time. Deep time is a “denationalized space” that challenges notions of a “universal present.” Dimock’s theory works as an extension of Bhabha’s *experiential time* and argues for an essential break from the “synchronic plane of the nation-state.” With a view to explore a methodology for reading time, her paper sought to understand the relationship between World Literature and Postcolonialism through an investigation of time as a national language which demands translation. Considering a new methodology for reading time can perhaps offer an opportunity to strengthen the fraught bond between Postcolonialism and World Literature. Next presenter of the session Rahel’s study of the Ekphrasis proposed it as a tool to negotiate postcolonialism. Advanced by the theories of James W. Heffernan and W. J. T. Mitchell, ekphrasis is an intermedial practice today most commonly defined as the “verbal representation of visual representation” Her paper investigated how the intermedial practice of ekphrasis is used in postcolonial writing to unsettle Western, colonial narratives with the case “There’s the Bird That Never Flew” from Zoë Wicomb’s collection *The One That Got Away*. She spoke on how ekphrasis is employed by Zoë Wicomb to engage with colonial representations and offer counter-narratives.

The last paper of the day was by Nayoung Yang titled “The Masque of Cosmopolitanism in *The Norton Anthology of World Literature 3rd Edition*” She critically examined the concept of ‘world literature’, since ‘the world’ can never be neutral but constructed. Focusing on the third edition of The Norton Anthology of World Literature, her paper closely examined the preface, introduction, and poems selected to be a part of ‘the world’, and argued that the revised edition becomes another appropriation of academic vogue despite its endeavors to avoid negative criticisms that the previous edition has received.

The fourth and final session of the colloquium on 26 July had two presentations. The paper by Tanutrushna titled “World Literature and Canonization of the Global South” questioned the validation of the Global South literary voice. It said that like all variants of Postcolonial studies, in its statement of colonial oppression and anticolonial resistance and the anti-Eurocentric perspectives the Global South is a powerful point in world literature studies and needs redefining enterprises. The idea of the Global South and its perspectives, the new realities of a globalised and multipolar world, the controversial canons of world literature and globalisation

of literary studies need more fruitful encounter. The lateral relations between literatures in non-Western locations, the North-South and South-South literary relations in the globalisation process of literary studies, again, need to have a viable model, unifying principles and pattern to become comprehensible to readers, scholars and academicians. Posited in the rubric of world literature, the global south as an alterity paradigm, if it is able to escape the Eurocentric limitations and upset the Euro-American privileges is an important question and need to be made formulaic for academic pursuits. The last presentation of the day as well as the last of the colloquium was Margaret Sessa Hawkins's; titled "The Reappropriation of Language: Marlon James' Use Of Jamaican Patois in Fiction." Her presentation, that was a shorter version of the original work was called "The Reclamation of English" The introduction of her paper read: "When it comes to the study of postcolonial literature, the question of language is one of the most complex. For many writers, the history of colonialism includes attempts to both denigrate and erase their native language. Yet when it comes to writing, these same authors are under great pressure to write in English, French, Portuguese or Spanish, the very language of the colonizers. How then, do writers reconcile this?" Margaret took the case of the Chichewa language and the Jamaican writer's reappropriation of the Colonizer's language.

The colloquium was considered successful by the members in achieving the objectives of IWL; the major one being sharing of research work. From cinema to visual arts to queer study to world literature anthology to global south to Malawi language to English language reclamation to multiculturalism-the forum was a wide canvas that brought together diverse research works with widely different topics. The discussions raised many important questions, generated suggestions and opened up new ideas. Members presented related to the topics identified for the seminar themes in broad way. Questions included some such as

"What is not world literature?"

"What are scholars' responsibilities?"

"What are the ideologies and politics of selections in world literature anthologies?"

"What are the methodologies for negotiating world texts?"

"What are the postcolonial issues in world literature studies and academia?"

"What are the translation issues relating to multilingualism and world literature?"

"How to bring the lesser known texts to the list of world literature from other languages?"

The group:

- a. Found the colloquium very diverse

- b. Found the members very participative
- c. Found the questions sound and leading.
- d. Suggested important resource and reading material
- e. Suggested to develop a reading list
- f. Suggested native/ local books could be recommended to the group
- g. Suggested a group email
- h. Found the colloquium to be democratic and constructive
- i. Found the colloquium format highly appreciative
- j. Suggested more technical support in the venue
- k. Suggested Colloquium participant need to be given longer time to send abstract and complete paper before deadline
- l. Suggested IT related problem, if any, may be addressed early to avoid delay and unpreparedness.