

1: CongressCATH Friday programme

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The first is the continuous reinscription of the nation and national literature as the building blocks that comparative literature both builds upon and transcends. To think of comparative or world literature as international relations is not inappropriate, of course, but to think of it as exclusively so elides and obscures all the other kinds, levels and modes of literary contact both within and outside the nation. If we shift the lens from nation to language, the identification of language and nation becomes difficult to maintain even within Europe, as the cases of German, French and English all show. The second problem is the exclusive focus on empire in Westâ€™non-West transactions. Again, this is of course not to deny that empires were hugely important in putting distant areas of the globe in contact with each other under particular and asymmetrical conditions of discursive and real power. It also mistakenly reinforces the notion that imperial languages such as English worked as autonomous agents, influencing other languages and literatures around them while remaining utterly uninfluenced themselves. Third, the single-language, national or quasi-national modern literary histories written under the aegis of nationalist ideologies have partitioned African and Asian Anglo- and Francophone literatures from literatures in local languages, producing mutual blindness and exclusions. So even if many of the leading postcolonial theorists have been Indian scholars of English, we lack any holistic and connected account of modern literary production and change in English and Indian languages with the exception, for Bengali and English, of Rosinka Chaudhuri. The fourth problem is the current predilection within world literature for universal categories and simple macro-models that aim to cover the whole world like a single map Orsini Whose tastes do these world prizes and festivals represent? And how thin and patchy is this world? How can we study and theorize Anglo- and Francophone literatures and literatures in African and Asian languages together, in ways that do not simply reinforce the current privileging of Anglophone and Francophone writing? World literature and multilingualism The first step is to question the identification of language with national territory and the language-script-community that underwrite both comparative literature and national literary histories, including those of the regions we work on North India, the Maghreb, the Horn of Africa. Instead, we aim to recover and understand the literary practices and dynamics within multilingual regional societies, in the modern and contemporary as well as earlier periods. Multilingual societies and literary cultures, as quickly becomes obvious when you start looking, have been the norm rather than the exception throughout history in most of the world, and single-language national or quasi-national literary histories have been inappropriate and misleading. This body of scholarship that explores literary interactions, acculturations and transculturations also usefully directs our attention beyond the usual trajectories of Eastâ€™West encounter see also Hofmeyr for South Africa and the Indian Ocean. In her earlier work on early modern north India , Francesca Orsini developed an approach that included: Cross-influences, exchanges, movements coexist with disjunctures, discontinuities, non-communication. As she puts it: Located approaches In contrast with the only apparently neutral aerial views of the world literary map, our current project thinks of world literature, or rather of views of world literature, as always necessarily located, either geographically, historically or in terms of particular genre or intellectual debates and philosophical positions. As we asked at a recent collaborative workshop 3: What worlds do Asian and African writers simultaneously inhabit and create? North India, the Maghreb and the Horn of Africa all had older histories of multilingualism Persian, Sanskrit and Hindavi in India; Arabic, Spanish, Judeo-Moroccan and the different forms of Berber in Morocco; Amharic, Oromo, Tigrinya as well as Geez and Arabic in the Horn of Africa and of transregional networks, which were partly erased in subsequent ethnocentric literary histories. Each region underwent different experiences of colonization or semi-colonization and evolved somewhat different patterns of print culture and modern education, with new attendant language diglossias, but saw the development of similar discourses of national tradition and literary modernization. In all three areas orature remained as significant as

written literature, and in each case different genres, at times local ones, seem to have to be more significant and valued than the heroine of world-literary diffusionist approaches, the novel. But rather than assuming multilingualism as a unifying and entropic factor, we are interested in exploring the fractures between languages and speakers and the asymmetries of access to texts and traditions. In situations of ethnic conflict, multilingualism needs to be actively fostered as a bridge between communities De Silva In any society and literary culture these will be plural, along axes of education and class, socio-textual community, religious and cultural affiliation, and so on. Some geographies are shared though accented and re-accented, and some are specific to a group or a tradition. We move away from universalist models where space and the world are givens to models in which geographies are produced and made sense of by linguistic agents: Rather, we need a spatial thinking that does justice to the complexity of the task. Significant geographies is thus a useful concept to explore to what extent the geographical imagination in multilingual locals overlaps or diverges along lines of language and genre; and how colonialism and de-colonization engendered new significant geographies both in the metropolises and the colonies Leask, Deboie, Brantlinger, Boddi, Kilito What are the dynamics of these multilingual locals? Do people read and write in more than one language, or read and write in one but also participate in others? Do they keep literary tastes in the different languages separate or do they mix them? Is access more through oral media or through technologies of writing? What have local debates on world literature been like, what have they privileged and selected, and why? What have modern language-literary formations marginalized? In recent decades, postcolonial studies, with their Anglocentric and Francocentric focus on networks of diasporic writers and international markets, have reinforced newly fractured multilingual locals in Morocco and India. French in Morocco and English in India are only one of the languages in which literary production takes place, yet languages other than English and French have received much less scholarly attention. This scholarly asymmetry has resulted in deep gaps in our knowledge of the literatures of the Horn of Africa, where literary production is mostly in indigenous languages. How, our project asks, can we study and theorize Anglo- and Francophone literatures and literatures in African and Asian languages together in ways that do not simply reinforce the current privileging of Anglophone and Francophone writing Laachir? Finally, Damrosch has already drawn attention to the fact that world literature cannot be a homogeneous canon or idea but is invariably inflected by its location. Our focus on the positionality of literary actors, which varies within the same literary space, depending on class, gender, religion or other details of individual biography, complements our emphasis on individual agency in the creation of significant geographies. Rather, we propose that the texture of world literature emerges from the layering of these different stories, relationships and dynamics, some of them local and some following more distant loops and trajectories. More often than not, textual and writerly contacts seem the result of accident than of systemic convergence as with Rabindranath Tagore and W. Yeats, and become emblematic only in retrospect. Comparison is functional to our aim of proposing a located approach to world literature that complements the current approach based on global circulation Damrosch and replaces the simplistic and misleading grand narratives of European centres and Asian and African peripheries Casanova, Moretti The World Republic of Theories. Paper delivered at the workshop on Approaches to World Literature: Critical Paradigms beyond Eurocentrism. African-language literature and postcolonial criticism. Research in African Literatures, 26 4: Language and symbolic power. Victorian literature and postcolonial studies. Edinburgh University Press, Empire, Nationalism and the Postcolonial World. What is global history? Princeton University Press, Francophone Studies and Linguistic Diversity of the Maghreb. Lessons from a Conflict Environment. Hausa Creative Writing in the s: An Exploration in Postcolonial Theory. Research in African Literatures, 29 1: Social Dynamics, 33 2: Colonialism, Culture, and the English Novel in India. Columbia University Press, Je parle toutes les langues, mais en arabe. Moroccan Novels in Arabic and French. The Journal of North African Studies, 21 1: British Romantic Writers and the East. Cambridge University Press, The Myth of Continents. University of California Press, The Kingdom of Sicily, University of Pennsylvania Press, Journal of African Cultural Studies, 27 1: Conjectures on World Literature. New Left Review, 1: How to do multilingual literary history?

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Indian Economic and Social History Review, 49 2: More than One World: Geography in World Literature. The Multilingual Local in World Literature. Comparative Literature, 67 4: Music, Literature and Performance in North India. Open Book Publishers, Notes on a Postcolonialism of African Literature, Towards a Crosscultural Poetics of the Contact Zone. Comparative Literature, 59 1: University of Chicago Press, Fighting Cane and Canon: Global Literature and the Technologies of Recognition. Empire of Texts in Motion. Harvard University Press, Literary Cultures of Latin America. Oxford University Press, Combined and Uneven Development: Towards a New Theory of World-Literature. Liverpool University Press,

2: Dr Karima Laachir | Staff | SOAS University of London

Laachir, Karima () 'Hospitality and the Limitations of the National'. In: Germann Molz, Jennie and Gibson, Sarah, (eds.), Mobilizing Hospitality: The Ethics of Social Relations in a Mobile World.

3: Dr Sara Marzagora | Staff | SOAS University of London

Table of Contents for Mobilizing hospitality: the ethics of social relations in a mobile world / edited by Jennie Germann Molz and Sarah Gibson, available from the Library of Congress.

4: Table of contents for Mobilizing hospitality

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5: Hospitality and the Limitations of the National - CORE

Hospitality in flames: queer immigrants and melancholic be/longing, Adi Kuntsman 'Abusing our hospitality': inhospitalableness and the politics of deterrence, Sarah Gibson Hospitality and the limitations of the national, Karima Laachir.

6: CongressCATH Papers by Panel

In addition to exploring the power relations between mobile populations (hosts and guests) and attitudes (hospitality and hostility), the book also examines spaces of hospitality and mobility, such as cities, hotels, clubs, cafes, spas, asylums, restaurants, homes and homepages.

7: Story and Narrative in Kurdish Cinema | Salar Said - www.enganchecubano.com

As Karima Laachir summarises, "hospitality lives on the paradox of presupposing a nation, a home, a door for it to Dining with Savages and the Laws of Hostility.

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