



**POSTCOLONIAL THEORY  
AND PRACTICE  
IN THE TWENTY-FIRST CENTURY**

**CROSSING BOUNDARIES,  
BREAKING TIES, BRIDGING WORLDS**

**International Interdisciplinary Conference under the Honorary  
Patronage of the Rector of the University of Rzeszów,  
prof. Sylwester Czopek**

**ABSTRACTS OF CONFERENCE  
PRESENTATIONS**



## PLENARY SPEAKERS

### **Zbigniew Białas**

University of Silesia, Katowice, Poland

Professor Zbigniew Białas is the Head of Postcolonial Studies Department at the University of Silesia, Katowice (Poland) and the author of three novels. He was Humboldt Research Fellow in Germany and Fulbright Senior Fellow in the USA. His academic books include *Post-Tribal Ethos in African Literature* (1993), *Mapping Wild Gardens* (1997) and *The Body Wall* (2006). His novel, *Korzeniec*, was awarded Silesian Literary Laurels, won the title of Best Polish Prose of 2011 and was turned into a successful theatrical play. Prof. Białas edited/co-edited twelve academic volumes, wrote sixty academic essays and translated English, American and Nigerian literature into Polish.

### **A Cutting-Edge Environment: The Paradoxes of Kars**

Contemporary Kars is a town with a complex border outpost stigma. It exists in the popular imagination as a place without an interesting past (if it lives in such imagination at all) or perhaps with such a legacy that the sooner it is excised, the better. Made reluctantly notorious through Orhan Pamuk's controversial novel "Snow", the town lies so far to the north-east by Western Turkish standards that it is by-passed by most tourists and travelers. Pamuk's novel put Kars in the spotlight negatively and the name of the town (reminiscent of the word "snow" in Turkish) became something of the anathema, a paragon of the muddy, cold, provincial, conservative hell-hole. However, Kars is interesting both for its past (the presence of Armenian Christians, the Ottoman fortress, the massive Russian influence on local architecture) and its present identity. The previous uneasiness felt by citizens towards the Ottoman history sprang from the widespread conviction that all the energy needed to be invested into building the new future (Ataturk tried to make the town the cultural outpost of the Republic). In the different political and ideological climate of Turkey today, the simplistic anti-Ottoman sentiment gradually disappears. My paper will focus on today's topography and architecture of Kars in the context of migratory routes and a postcolonial city, the spheres of Russian influence, manifestations of ambivalence about empire and minority experience. The discussion will include actual Armenian, Ottoman and Russian monuments vis-à-vis the same objects as delineated in Pamuk's fictionalized snow-town as well as certain paradoxes present in English and Polish editions/translations of the novel. The presentation will additionally feature photographs and a commentary on the state of Kars's architectural monuments.

**Anna Branach-Kallas**

Nicolaus Copernicus University, Poland

Dr hab. Anna Branach-Kallas is Associate Professor in the Department of English at Nicolaus Copernicus University, Toruń, Poland. She is the author of three books and the (co) editor of six collected volumes and two issues of journals. She has also published over sixty essays, the majority of which focus on postcolonial issues, with a particular emphasis on diasporic identities. Her latest book *The Trauma of Survival: The (De)Construction of the Myth of the Great War in the Canadian Novel* (2014; in Polish), a study of the trauma of war and postcolonial loyalties, was awarded the 2014 Pierre Savard Award for best book in Canadian studies by the International Council for Canadian Studies. Her current field of research focuses on the literary representation of postcolonial encounters in First World War fiction in English and French. Since 2009, she has directed the Canadian Studies Resource Center at Nicolaus Copernicus University. Since 2013, she has served as the Vice-President of the Polish Association for Canadian Studies.

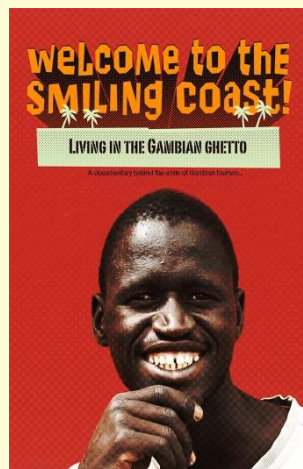
**Sharing Space with Others:  
Re-Thinking the Multicultural Encounter**

The paper is an attempt to discuss selected theoretical propositions in English and French responding to the dilemma of how to share postcolonial space with the Other. Starting with Mary Pratt's concept of the contact zone, my intention is to analyse how post-colonial scholars have conceptualised the encounter between culturally different groups in the context of colonisation and the construction of multicultural nations. Are such concepts as *diasporic space* (Brah) or *diasporic citizenship* (Cho) still relevant today? Or should we rather seek for adequate ways of approaching identity in the oceanic cultures of the Caribbean or the Mascarene Archipelago, productive of such notions as *identité relation* (Glissant) or new ways of apprehending creolization and cosmopolitanism (Lionnet)? Taking into consideration the current migration crisis, the above might seem the result of excessive idealisation that used to posit the multicultural encounters as a democratic ideal. Tentative solutions might be therefore found in postcolonial trauma studies, which explore the logic of discrimination and racism in various geographical and historical contexts (see e.g. Caruth, Craps and Buelens). Euro-American modernity can be thus perceived as a trauma culture, while colonialism appears a fundamentally traumatic formation, with its post-traumatic aftermath in the post-colonial state. However, can trauma really provide a bridge between cultures and identities? Answers to these questions will be elaborated upon in my presentation.

## **Emiel Martens**

University of Amsterdam, Holland

Dr Emiel Martens is Assistant Professor of Media Studies at the University of Amsterdam. He is also the Founding Director of Caribbean Creativity, a non-profit organization committed to the promotion of Caribbean and Caribbean-themed cinema. In his Ph.D. thesis *Welcome to Paradise Island: The Rise of Jamaica's Cine-Tourist Image, 1891-1951* defended in 2013 he examined the history of film in Jamaica from 1891 to 1951, with the focus on how the practices of filming were connected to tourism and how they participated in the production of the island as a tropical paradise for Western tourism consumption. His latest documentary production *Welcome to the Smiling Coast*, the screening of which will take place at our conference, premiered in February 2016 at Pan African Film Festival, Los Angeles, United States.



*Welcome to the Smiling Coast* offers a rare insight into the lives of 15 youngsters moving within the informal sector of the Gambian tourism industry. Although it is the smallest country on the African mainland, the Gambia has become a popular tourist destination due to its warm climate, abundant wildlife and cheap intimacy. Each year over 100.000 tourists, predominantly older European women, visit the Smiling Coast of West Africa in search of this exotic blend of sun, safari and sex. Most tourists stay within the comforts of all-inclusive resorts, far removed from the everyday experience of ordinary Gambians. In fact, with a third of its population living below the poverty line, the Gambia is at present, 50 years after its independence, one of Africa's poorest nations. Ironically, many Gambians, particularly youngsters, are living only a few steps away from the tourist hotels and beaches. Here, in the 'ghetto', they are trying to survive in the margins of the omnipresent tourism industry. With this lure of a better future just around the corner, the 'back way', the dangerous illegal journey to Europe across deserts and high seas, is always lingering in their minds. Do they eventually try their luck abroad or find their peace at home? *Welcome to the Smiling Coast* shows the varied and often creative alternative strategies Gambian youngsters employ to secure their livelihood. Capturing their struggles, hopes and dreams, this documentary puts a human and positive face on the informal economy that lies behind the glitter of the Smiling Coast.

## PRESENTATIONS IN PARALLEL SESSIONS

### **Oksana Weretiuk**

Institute of English Studies, University of Rzeszów, Poland.

Professor, Ph. D. (Dr hab.) Oksana Weretiuk defended her doctoral dissertation at Lviv University, Ukraine in 1991. Her habilitation was completed in 2001 at the University of Warsaw, Poland and she received the title of full professor in 2008, while working at the University of Rzeszów. She specialises in comparative literature, being the Head of Comparative Literary and Cultural Studies Unit in the Institute of English Studies. Her current research includes comparative study of Slavic literatures, confrontation of Slavic literatures with literatures of English-speaking countries; literatures of borderlands; cultural identity; imagology, problems of literary reception and literary translation; geopoetics and ecocriticism.

### **Postcolonial Ireland in *McCarthy's Bar* by Pete MacCarthy**

#### **Session 2**

Pete McCarthy (1951 – 2004), an English comedian, radio and television presenter and travel writer, in his travel book *McCarthy's Bar* (1998) explored Ireland and his mixed identity inherited from his English father and Irish mother. Traveling through spectacular landscapes the narrator presents a dramatic Irish history. A present paper will emphasize the post-colonial plot of McCarthy's writing which detailed his travels around Western Ireland.

### **Gregory Allen**

University of Bolton

Gregory Allen is a researcher and lecturer at the University of Bolton in the UK. He spent twelve years living and working in Warsaw where he first began his research into the representation of Poles by Western expatriate managers. Gregory proposes that cross-cultural management, the predominant paradigm in the field, offers only a very shallow understanding of this representation. Postcolonial theory, he proposes, provides the foundation for a new interpretation of the hegemonic element inherent in such interaction.

### **Is Poland postcolonial?**

### **Contemporary (Mis)Use of Postcolonial Theory and an Alternative**

#### **Session 5**

The end of Soviet communism in the Eastern Bloc can be viewed as having led those countries, Poland included, from one neo-colonial system to another. Echoing Fukuyama's 'end of history' hypothesis, it can be argued that Western neoliberalism has become the new form of postcolonial domination which dictates the rules of the game to those countries which Western corporations expand into.

Predominantly utilised as a tool to interpret aspects of Western representation and power towards former colonies, postcolonial theory (PCT) has only recently been adopted by international management and cross cultural management researchers. Whilst such research

has tended to focus on historical colonial structures, recent PCT research points to a growing perception that Poland, together with other Central and Eastern European economies, can be viewed as postcolonial in its interactions with the West. By focusing on the power dynamic inherent in Western capitalist expansion into developing markets rather than traditional colonial ties, PCT has become a tool with utility beyond traditional, historical definitions of colonialism.

The conceptual framework of this paper utilises as a starting point Slavoj Žižek's dialectic materialist perspective of a new "racism of the developed". This framework allows for the deconstruction of Western discourse towards and regarding the perceived less economically developed economies of Europe – the European second world. Through this lens, events such as East to West economic migration are given a fresh perspective. A Foucauldian approach to discourse analysis is adopted which applies textual analysis to a variety of sources including, but not limited to, CCM academic texts, guides for international/expatriate managers and semi-structured interviews with British expatriate managers in Poland spanning a ten-year period.

### **Patrycja Austin**

Institute of English Studies, University of Rzeszów, Poland

Dr Patrycja Austin is Assistant Professor at Rzeszów University where she teaches English Literature. She received her PhD degree from Warsaw University. In her research she focuses on postcolonial literature and theory, especially Indian Writers in English, as well as on ecocriticism and music in literature.

### ***The Art of Gardening in Two Years, Eight Months and Twenty Eight Days* by Salman Rushdie**

#### **Session 6**

This essay follows in the footsteps of the main character in Salman Rushdie's recent novel. Mr Geronimo is an avid gardener whose feet one day stop touching the ground. Within his story is interwoven garden imagery and references ranging from One Thousand and One Night and the Garden of Eden through the philosophical gardens of Voltaire and Borges as well as the Japanese art of gardening, culminating in the pivotal La Incoerenza located in contemporary New York. Geronimo's loss of touch with the earth may be read as his loss of roots in this migrant city, but even more so as symptomatic of the world at the beginning of the twenty-first century in which reason is threatened by many incarnations of irrationality. Religious fervor, the rise of extremisms and climate destabilization are replaced with other forms of unreason: imagination and dream. I will read the story as an example of a magical realist text and juxtapose it with theories of Linda Hutcheon on historiographic metafiction. Recent ecocritical writings will also be addressed with reference to perception of nature and climate change.

## **Aldona Bakiera**

Maria Curie-Skłodowska University, Lublin, Poland

Aldona Bakiera, MA, is a Ph.D student in the Institute of English Studies at Maria Curie-Skłodowska University in Lublin. She graduated from The John Paul II Catholic University of Lublin, where she completed her Master's Degree in Anglo-Welsh literature. Her current research interests are focused on the Welsh identity crisis as reflected in Anglo-Welsh novels dealing with Welsh workers whose traditional identities are displaced by the process of globalization.

### **Education as a tool for creating hybrid Anglo-Welsh identity in 19th- and 20th-century Welsh novels**

#### **Session 2**

Postcolonial theory originated in Western academia as a critical response to the cultural legacies of colonialism and imperialism. However, it is now generally recognized that the postcolonial perspective may be productively applied not only to the countries that were former British, Spanish, French etc. colonies in the so-called "third world", but also to the study of societies and cultures made dependent on other ones in different historical circumstances. An example of such country is Wales, often erroneously perceived as an integral part of England (not Britain), tied up to its stronger neighbour as a result of England's medieval and early modern expansion in the British Isles. For centuries Wales has been exposed to England's overwhelming impact resulting in the marginalisation and displacement of its culture and tradition. Various manifestations of this dependency and oppression have been explicitly or allegorically represented in many literary works by Welsh authors, past and present.

Inspired by the pioneering work of Kristi Bohata, who looks at how Wales has been constructed as a colonized nation in nineteenth- and twentieth-century Welsh writing in English (*Postcolonialism Revisited*, 2004), the proposed paper is an attempt at a postcolonial reading of three novels originally written in Welsh and subsequently translated into English: *Feet in chains* (1936) by Kate Roberts, *The Life of Rebeca Jones* (2012) by Angharad Price and *Border country* (1960) by Raymond Williams. In each of these texts, set in the 19<sup>th</sup> and 20<sup>th</sup> centuries, there are Welsh characters of low class background (working class) whose pursuit of knowledge brings them in contact with English educational institutions. I focus on the process of identity transformation in these characters as a result of their English educational experience and argue that the process is that of displacement of their Welsh identity and the gradual emergence of a hybrid Anglo-Welsh identity. By applying the established method of close reading, I'll try to demonstrate what these characters reveal about the operation of cultural difference, especially in terms of class, sensibility, beliefs and local knowledge customs, and how they embody the experiences of double consciousness and hybridity, the conditions theorized upon by Homi Bhabha, Stuart Hall, Paul Gilroy and others.

## **Łukasz Barciński**

Institute of English Studies, University of Rzeszów, Poland

Dr Łukasz Barciński specializes in literary translation and the translation of postmodern, postcolonial and experimental literature within interdisciplinary approach. He is currently

employed in the Section of the Theory of Translation, Institute of English Studies, University of Rzeszów. He is also a translator of specialist and literary texts.

### **Colonisation of mind in translation as illustrated through the Polish rendition of *Midnight's Children* by Salman Rushdie**

#### **Session 6**

In the spirit of interdisciplinary approach to Translation Studies, the article will endeavour to examine to what extent poststructural theory can be useful in the definition of the complicated phenomenon of postcolonial literature and the process of its translation. The analysis will include such scholars as Jacques Derrida, Jacques Lacan, Gilles Deleuze and Felix Guattari. Thanks to the application of concepts such as *double bind* or *detritorialisation* the study will show the similarity between the process of translation and the creation of postcolonial literature both with respect to the linguistic aspect and the psychological state of the author/translator. The article will show the resemblance between the translation strategy applicable for postcolonial texts and for experimental texts with high level of otherness i.e. the strategy of advanced foreignisation, which, at all cost, preserves unique facets of the source text and its high level of defamiliarisation.

#### **Khadijah Bawazeer**

King Abdulaziz Univeristy, Jeddah, Saudi Arabia

Dr Khadijah Bawazeer is an Assistant Professor of English prose and the Head of the Department of English at King Abdulaziz University/Rabigh. She developed special interest in postcolonialism reading extensively about it. She is also a certified thinking based learning trainer and has a certificate in TESOL. Currently she is focusing on criticism, translation, and on the ways that make learning English accessible to Saudi students. She developed a methodology using the net capitalizing on the ample availability of the Internet in SA. This methodology will also improve Saudi students' study skills. Dr Bawazeer also writes, translates and edits many articles, some are published in the world renowned journals. She wrote two chapters in and is one of three editors of the proceedings of a workshop in GCC/Cambridge University/UK she was the manager of with her two colleagues.

### **The dilemma of postcolonialism**

#### **Session 3**

In order for people in the global village of now to cross the boundaries that are artificial in the first place, and to break the old ties and create new ones and in order to bridge the gap between the worlds of the rich and the poor, oppressor and the oppressed, we will have to be fair first and utmost and to look with an eye of doubt at our allies as well as our behaviours, not just at the enemy's. I propose that to solve the problems connected to post-colonialism, we need to critically consider the aspects of scale and proportion in postcolonial analyses that adhere to mainstream thought or divert from it in order to arrive at a collective understanding in which people do not fear the existence of each other.

We also need to deal with hidden racism at the core of the post-colonial situation as there is hidden racism in politics though the opposite is declared which produces another problem: the problem of lying to the self and to the other.



To deal with problem at its roots, we need to go back to the times when it all depended on travellers bringing the image back because what we have today are residues of what they had created. Travellers were more or less believed as for example the story of “The King and I.” Some travellers were true to their early communal image about the other who used to be threatening, some went native. Both categories were not helpful in changing their contemporaries’ mentality. However, a positive model we can be found in the story of Pamela Cooper who died in 2006 and in her biography where she records going through the classic stages of a traveller to develop a modern understanding of the other.

### **Izabela Bierowiec**

Doctoral Studies, University of Rzeszów, Poland

Izabela Bierowiec is a PhD student in Literature at the University of Rzeszów. She received her Master’s degree in English Philology from the University of Rzeszów, Poland in 2014 and her Bachelor’s degree in English Philology from the Teacher Training College in Rzeszów, Poland in 2012. She is interested in exploring the nature of accommodation processes presented in various works of British Asian as well as Asian-American Postcolonial Literature. Her bachelor thesis versed on the complex process of shaping an immigrant’s cultural identity depicted in the works of such prominent authoresses as Jhumpa Lahiri and Bharathi Mukherjee. Mrs. Bierowiec has published the key points of her dissertation in an article entitled “Searching For Oneself – The Problem Of Acculturation And Assimilation Presented In Jhumpa Lahiri’s *The Namesake* And Bharathi Mukherjee’s *Jasmine*” in a post-conference publication “Porównywalne – nieporównywalne: metoda komparatystyczna”. Her current work examines the impact of gender on the processes of acculturation and assimilation illustrated in the works of modern British Asian writers.

## **WHEN HYBRIDS COLLIDE/ Co-Hybridisation**

### **Session 2**

Postcolonial Literature has put considerable emphasis on the issue of national, ethnic and cultural identity. According to Edward Said, the end of imperialism has triggered a new period in which the relocating migrant serves as the ideal model of the modern global resident that acquires a particular kind of identity, one which transcends all human borders. The purpose of this paper is to prove that by freeing the Self from the stagnant societal ties, representatives of minority groups residing within a certain host society initiate the creation of a truly unified postcolonial community, where cultural gaps are gradually eliminated. On the basis of the characters as well as the portrayal of the Bengali community presented by Monica Ali in the novel *Brick Lane*, I shall attempt to identify the “hybridical” models of the depicted immigrants by means of comparison with the migrant types observed by Nayar in various other works of the genre. The implementation of Bhabha’s and Chakravorty Spivak’s theories shall allow to define the traits that the illustrated personages desire from the English Other, simultaneously granting access to the motivating factors of the Self as well as the principles regulating the direction of identity formation. Such an action enables a further investigation of the nature of the tensions observed within the inhabitants of the diaspora, which conclude in a violent social movement. This situation is a metaphorical representation of the voice of the subaltern, who break away from the institutionalised social norms, hence marking a new period of global, private and social changes.

## **Büşra Çopurođlu**

Yeditepe University, Istanbul, Turkey

Büşra Çopurođlu graduated from BETA (Business, Education and Technology Academy) in South Texas, where she studied as a foreign exchange student via Rotary Youth Exchange Program in her senior year of high school. She obtained her BA in French Language and Literature at Istanbul University. During college, she worked in the art industry as an assistant in art galleries and to artists, and as a free-lance contributor to national and international art magazines. In 2013 she participated in New York Film Academy's screenwriting workshop. She is currently an MA student in Comparative Literature at the Yeditepe University and works as a part-time lecturer at the same university's Literature Club's certificate program, teaching on film and screenwriting.

### **Two Indias in One, A Century Apart: *Inside India* and *The White Tiger*. A Comparative Approach to Postcolonial India**

#### **Session 7**

Postcolonial, meaning the state after colonization, notably by the Western powers and their allies, has been one of the most important fields of study in the last 50 years or more. This area of study extends to different disciplines of social sciences and in the 1980s postcolonial debates has extended to literary and cultural fields, which are concerned with history-writing.

In the first half of 20th, especially after the World War II, many nations gained independence from colonial powers and The British Empire had gone through the largest decolonization. India, being one of these nations, has also been scrutinized in postcolonial studies. Now, in the 21st century, with the globalization and capitalist system, the context of postcolonial studies can be discussed from a different aspect. This can also be achieved by analyzing a body of literary works. So for this, looking into the works of Halide Edip Adivar and Araving Adiga can be fitting in this context.

Halide Edip Adivar (1884-1964), one of the prominent intellectuals in Turkish history, after visiting India in 1935 for a lecture, published her book *Inside India*, in English in 1937, where she reflected her observations through the eyes of a woman, who lived both through the Ottoman Empire's Westernization period and the early years of modern Turkey. In *The White Tiger* by, the Indian writer, Aravind Adiga (1974- ), published in 2008, there is an India of the 21st century in the age of globalization and capitalism.

In this study I aim to discuss within the postcolonial theory, the Indian nationhood and, as Aijaz Ahmad puts it, the "legacy of imperialism" based on these two texts and writers. I intend to further this discussion in a comparative aspect by reflecting upon the Western influence on the Indian society over the years.

## **Anjali Daimari**

Department of English, Gauhati University, India

Anjali Daimari is an Associate Professor in the Department of English, Gauhati University. She teaches African Fiction in English, Life Writing, Contemporary South Asian Fiction and Indian English Literature. Her other areas of interest include North-East Literature, Bodo life & literature, Women's Studies and Witchcraft Studies. Her recent publications include "Memory and Maps in Kamila Shamsie's *Kartography*" in *Literatures of South Asia* edited

by H.J. Subzposh et al, ABS Books, 2016; "Place and Exile: Writing/Reading the Tibetan Experience" in *Dibrugarh University Journal of English Studies*, (Vol.24), 2016; "Witch-hunting and Resistance to the formation of Women's Community" in *Communities of Women in Assam: Being, Doing and Thinking Together*, edited by Nandana Dutta, Routledge, 2015; "Interrogating the Postcolonial: Writing/s from India's North-East" in *Phoenix*, Sri Lanka Journal of English in the Commonwealth, Volume X & XI, 2013 & 2014, "Locating the 'Orient': Reading the landscape in Coleridge's Poetry" in *English Forum*, Journal of the Department of English, Gauhati University, 2014 and "Idea of Evil among the Bodos: Text and Context" in *Construction of Evil in North East India: Myth, Narrative and Discourse*, Sage Publications, 2012.

## **Towards a Postcolonial Ecocriticism: A Reading of Selected Writings from North East India**

### **Session 8**

Writing about the relationship between environmentalism and postcolonialism Rob Nixon is of the view that it is "one of reciprocal indifference or mistrust" (Nixon 233). He reads a 'silence' that "characterizes most environmentalists' stance towards postcolonial literature and theory" and likewise a silence on the part of postcolonial critics "on the subject of environmental literature" (Nixon 233). In his essay he traces the predominance of American writers in eco criticism to the neglect of other writers. Talking about the book *Literature and Environment* he writes that it restricts itself to an almost all-American cast. According to him "the urgent need for a more global inclusiveness remain unaddressed". He rues the fact that "the isolation of postcolonial literary studies from environmental concerns has limited the field's intellectual approach" (247). There is ample body of work by writers from India, Africa and elsewhere that would make one to read literature from eco critical perspective through their lenses.

In this paper an attempt will be made to read some selected writings from North East India (works of Temsula Ao, Mamang Dai, Easterine Kire to name a few) through what I call a 'postcolonial eco critical perspective' as so far few books written from this part of India has been subjected to eco critical reading. Taking into cognizance the fact that the natural environment forms an integral part of the backdrop and landscape of the poetry and novels from this region there is a possibility of engaging many of these works to such a reading. Many of the concerns which preoccupy postcolonial and eco critical thinkers find resonance in these texts which provide a site for such an engagement and scrutiny. An eco critical reading of a postcolonial text offers a fruitful alliance between the two critical/theoretical schools that opens up new aesthetic horizons.

### **Rupali Daimari**

Tezpur College, Tezpur, India

Rupali Daimari is an Associate Professor in the Department of History, Tezpur College, Tezpur, Assam. She is presently serving as Head of the Department of History at Tezpur College. She teaches Europe History, Medieval Indian History, Modern Indian History and Assam History. She is pursuing Ph.D. on "Christianity among the Mishings of Assam: In Search of History" from the Department of History, North Eastern Hill University, Shillong,

Meghalaya. She has contributed an article entitled “Emergence of Tribal Literature with Special Reference to Bodo Literature” in *Brahmaputra Review- A National Journal of Humanities and Social Sciences*, January 2015 and edited a book entitled *Historia*, 2015.

## **Christianity and Colonialism: A Postcolonial Interrogation of Christianity among the Mishing Tribe of Assam**

### **Session 7**

What perhaps has not been given too much importance in postcolonial studies is the continuing role of the Church in the spread of Christianity among many indigenous tribes especially in North East India. It is a reality that colonialism also brought with it Christianity and even after the colonisers had left, Christianity and the Church was here to stay. According to H.K. Barpujari it was political and security reasons and not necessarily evangelism that actuated the local authorities to welcome the missionaries in Assam and North East Frontiers. Because of the many welfare measures and importance given to education the missionaries were able to establish relations with the indigenous populace. In this paper an attempt will be made to read the influence of Christianity among one of the prominent tribes in Assam – the Mishings. The Mishings are one of the most educated tribes and form the second largest tribe after the Bodos in Assam. Christianity began in the North East in 1836 and it is interesting to note that even among the Mishings evangelization started in the same year in Sadiya. However, the growth has been negligible considering the fact that by 1982 only about 300 Christians were there in Sadiya. The case of the Mishings suggests manifestations of ambivalence about acceptance of Christianity and registers a kind of resistance to any signs of the empire. The mechanism of the Church and the spread of Christianity offer a re-reading of colonial history from the perspective of the colonized. The Mishing case can be seen as alternative attempts and processes to resist legacies of what can be seen as colonialism. The purpose of this paper is to understand the relevance of postcolonial theory in negotiating difference and power in changing cultural contexts.

**Tomasz Dobrogoszcz**  
University of Łódź, Poland

Dr Tomasz Dobrogoszcz teaches courses and seminars in British literature and literary translation at the University of Łódź, Poland. His main fields of research include contemporary British and Postcolonial literature, as well as poststructuralist and psychoanalytical literary theory. His doctoral dissertation centred around the issue of narrative communication in self-reflexive British fiction. He has published articles on such writers as Kazuo Ishiguro, Salman Rushdie, Ian McEwan, John Banville or E.M. Forster. He edited a volume *Contemporary British Literature in Poland* to which he contributed an article on the Polish translations of Sarah Kane. He is also the editor of *Nobody Expects the Spanish Inquisition: Cultural Contexts In Monty Python*, a collection of essays on the British comic group, published in 2014. He translated into Polish a seminal work in Postcolonial theory, *The Location of Culture* by Homi K. Bhabha, as well as many other critical and literary texts, e.g., by Hayden White or Dipesh Chakrabarty. Currently, he is working on the monograph presenting the Lacanian reading of family and relationships in Ian McEwan’s fiction.

## **Hybridisation in Progress: Literary Representations of the Polish post-2004 Migration to the British Isles**

### **Session 9**

The paper examines the identity formation process of the new Polish diaspora created in Britain and Ireland after the large-scale migration that has taken place since Poland's 2004 accession to the European Union. As a result of this migration wave, Poles are now the largest migrant group living in the British Isles and Polish has become the second language spoken in the area. The experience of leaving the birth country and moving to a foreign place inspires many Poles to share the reflections and feelings about their new location and its natives. In effect, we have witnessed a surge of Polish migrant literature: over eighty books that depict the lives of post-EU-accession migrants in the UK and Ireland have been released since 2004. The paper examines several prose works by such Polish writers as Piotr Czerwiński, A.M. Bakalar, Marek Kazmierski and Ada Martynowska. It emphasises the importance of singular narratives in the formation of national and diasporic identity through the process that Homi K. Bhabha calls "writing the nation". The literary representations of the Polish diaspora in the UK and Ireland demonstrate the manner in which the formation of transitional and hybrid migrant identity becomes problematised by cultural incompatibilities between the nations, highlighted by stereotypes. In fact, it is this new, unfamiliar socio-cultural context that confronts migrant Poles with a question of national identity, which was not at issue back at home. They have to face the fact that new migrant identity cannot be based only on the Polish parts of the self, it has to be a hybrid structure including elements of foreignness. They discover that identity need not be entirely an individual, internal issue, but often emerges in dialogue with the other. In a manner parallel to the Lacanian Mirror Stage, when migrants enter the Symbolic of their new culture, they reproduce the image created by the gaze of the Other, paying the inevitable price of alienation.

### **Johanna Grabow**

Institute of British Studies at Leipzig University, Germany

Johanna Grabow earned a B.A. degree in British Studies and History, as well as an M.A. degree in British Studies from Leipzig University, Germany. She is currently working on her PhD thesis which focuses on the reception of Antarctica in contemporary British literature. Besides investigating the sphere of influence of the "Far South," her research interests include the connection between the sciences and the arts, especially the link between chaos theory and literature, ecocriticism, psychogeography, narrative structures in postmodern literature and forgotten and lost places in literature. Although she has not been to Antarctica (yet), she is working on it. In the meantime, she has published articles on icebergs, the colours of Antarctica, ghosts in Antarctica, English street names in Leipzig and the representation of Arab rebellions and revolutions in contemporary British films. She is also the head editor of "Liaisons", an annual magazine on cultural exchange published by Edition Hamouda.

## **The Long Road to the South Pole – Post-colonial Antarctica**

### **Session 8**

Antarctica is one of the last large-scale ecosystems on our planet, yet it is a continent bereft of indigenous inhabitants and their corresponding creation myths. It has no own legends, language and culture. Antarctica, in short, is a blank space on which humans paint their ideas, fears, desires and dreams on. As the last continent to be discovered a mere 200 years ago, the history of mankind on Antarctica is brief. Ever since 1908, however, a number of states (amongst them Argentina, Australia, Chile, France, New Zealand, Norway, and the United Kingdom) have claimed part of it and its surrounding ocean through numerous means. Yet Antarctica presents a challenge to those discussing post-colonialism: It has no indigenous population, no artificial borders and no displaced peoples and was thus neglected as a “polar wasteland” for the longest time. This paper aims to reintroduce the seventh continent back into the post-colonial discourse. Various post-colonial engagements, such as the history of the first explorers or the naval officer Richard E. Byrd, who envisioned a society in Antarctica and depicted himself as the coloniser, shall be examined. The strategic placement of research stations, the Antarctic Treaty and the ubiquitous role of science on the continent will furthermore be evaluated with regard to post-colonial perspectives. Ultimately, this paper illuminates mankind’s engagement with the frozen continent, but not without pointing out that Antarctica is a place where humans have to re-define themselves in relation to their natural surroundings.

### **Wasył Hułaj**

Lviv Polytechnic National University, Ukraine

Vasyl Gulay, Doctor of Political Sciences, Professor, the Head of International Information Faculty of the Lviv Polytechnic National University (Lviv, Ukraine). In 1998 he graduated from the Historical Faculty of Lviv University. In 2002 defended the thesis in historical sciences, specialty History of Ukraine, and in 2012 defended the doctoral thesis in political science on specialty Ethnopolitics and etnoderzhavoznavstvo. In 2006 he was awarded the rank of associate professor, and in 2016 the academic title of professor.

From August 30, 2014 to present time he has been the Head of International Information Faculty of the Lviv Polytechnic National University. His leading direction of scientific research is “Information and analytical support of domestic and foreign policy.” He has published over 110 scientific and 40 educational and methodical works. Co-author of 2 monographs, 4 tutorials, 1 textbook, 4 encyclopedic dictionaries and prepared two candidates of political science. The courses he teaches at present include: International information, Conflict and theory of negotiation, Conflict potential of the European continent, Analysis of foreign policy, Theory and History of International Relations and World Politics, Theory and Practice of Electronic Governance in the states of the European Union.

### **Aneksja przez Federację Rosyjską Krymu oraz nieogłoszona okupacja zbrojna części obwodu donieckiego i ługańskiego jako mechanizmy niszczenia „równowagi sił” w Europie Środkowo-Wschodniej oraz powrót ku imperialnej polityce kolonialnej wobec Ukrainy**

#### **Session 5**

Aneksja przez Federację Rosyjską suwerennego terytorium Ukrainy - Republiki Autonomicznej i Sewastopola oraz zbrojna interwencja w celu zachowania i rozszerzenia terytoriów organizacji terrorystycznych „Doniecka Republika Ludowa” i „Ługańska Republika

Ludowa” nie tylko przekonująco wykazały bezskuteczność funkcjonowania wcześniejszego modelu organizacji Ukrainy, który nie zdążył pokonać negatywnego wpływu utajonych praktyk politycznych systemu klanowo-oligarchicznego, lecz również zniszczyć ustalony od czasu rozpadu Związku Radzieckiego system „równowagi sił” w Europie Środkowo-Wschodniej.

Właśnie utajone polityko-ekonomiczne struktury odegrały rolę decydującą w dezorganizacji systemu władzy państwowej i samorządu lokalnego w obwodach Donieckim i Ługańskim w marcu – maju roku 2014 oraz stworzeniu terrorystycznych kwazipaństwowych struktur „Doniecka Republika Ludowa” i „Ługańska Republika Ludowa”.

Jednocześnie w ciągu ostatniego roku obserwowana jest oczywista tendencja do przeniesienia faktycznej kontroli nad zasobami naturalnymi, pozostałościami potencjału przemysłowego okupowanych rejonów ukraińskiego Donbasu przez rosyjskie grupy finansowo-przemysłowe lub osobne zrzeszenia kryminalne oraz z kolei zniszczenie bojowników, którzy rezygnują z przekazania pozostałości byłego potężnego potencjału gospodarczego do wykorzystania w realizacji neokolonialnej polityki Kremla.

Prześladowanie i zamknięcie licznych ukraińskich i krymsko-tatarskich organizacji, areszty aktywistów narodu krymsko-tatarskiego w sposób przekonujący ilustrują istotę nowoczesnego reżimu okupacyjnego na Krymie.

Szczegółnej uwagi wymaga renesans polityko-kulturalny imperialnego majestatu na Krymie, który winie utwierdzić w kontrolowanej przez cenzurę opinii społecznej mieszkańców półwyspu sukcesję polityki kolonialnej – od cesarskiej Katarzyny II do prezydenta W. Putina.

Zdaniem autora, brak adekwatnej reakcji przodujących aktorów międzynarodowych i nowego kierownictwa Ukrainy na tak brutalne naruszenie przez Rosję od lutego roku 2014 zasad podstawowych międzynarodowego porządku prawnego w ogóle oraz zniszczenie systemu „równowagi sił” w regionie Europy Środkowo-Wschodniej najpierw zagrażają rozpowszechnieniu nowoczesnych praktyk neokolonialnych, jako instrumentów odwetowych rosyjskiej strategii geopolitycznej W. Putina na inne państwa i świat w całości.

Tutaj szczególnym zagrożeniem dla bezpieczeństwa wewnętrznego i regionalnego jest liczna tzw. rosyjska „piąta kolumna”, zwłaszcza w Polsce, aktywnie spekulująca ideami wznowienia byłego majestatu Rzeczypospolitej, powtórnego podziału granic, zapłaty od strony Ukraińców za stuletnie „krzywdy i obrazy” wywarłe Polakom, zapominając, iż ostatnia stała się ofiarą najpierw imperium Rosyjskiego, a naród polski i ukraiński w wieku XX, które zdolne są wspólnie przeciwstawić się agresorowi północno-wschodniemu, walcząc o swoje prawo na życie w europejskiej przestrzeni cywilizacyjnej.

## **Ken Ireland**

The Open University, UK

Ken Ireland received his Ph.D in Comparative Literature from Princeton University. He has taught in the USA, Nigeria and Japan, and in the UK has been involved in Adult Education with The Open University, Birkbeck College, the University of East Anglia, and the Universities of Essex and Cambridge. His particular interests centre around narratological, comparative, interartistic and Postcolonial topics, and his publications include books on narrative theory (2001), the Rococo Revival style (2006), and the novels of Thomas Hardy (2014).

## **Managing Postcolonial Time: Anita Desai's *Clear Light of Day* and Arundhati Roy's *The God of Small Things***

### **Session 4**

Indispensable to a work of literature, whether colonial, precolonial or postcolonial, is the element of time, though of less concern in lyric poetry, for instance, than in the more extended forms of prose fiction. Both Anita Desai, in her Booker-shortlisted *Clear Light of Day* (1980) and Arundhati Roy, in her Booker-prizewinning *The God of Small Things* (1997), share many topics and interests, but the formal presentation and ordering sequences of their novels diverge markedly, and analysis of these contrasting temporal arrangements projects some of the two writers' variations in attitude and ideology, narrative tone and direction. Since the era of Joseph Conrad, at least, around the beginning of the twentieth century, the notion of chronological storytelling has been radically thrown into question, and in their separate ways, Desai and Roy tackle the problem of temporality by shaping their material so that, for example, an opening section does not match the start of the plot, details of key episodes are withheld until the end, and discrete periods are condensed into blocks, or appear in alternating chapters.

Related to the handling of narrative time are other factors, such as the selection and variation of character perspectives, especially those of children, the play of memory, and a frequent use of prefiguration to telegraph future events. Given the common topic of the power of the past over the present, Desai and Roy differ in their treatment of historical time, and of the tension between inner and outer time, while specific Western writers, and the associated arts of music, drama and architecture variously serve as further inspiration for these two distinguished Indian novelists.

### **Anna Jamrozek-Sowa**

Institute of Polish Philology, University of Rzeszów, Poland

Dr Anna Jamrozek-Sowa is a literary studies specialist working at the Institute of Polish Philology. She graduated from the Jagiellonian University. Her Ph.D. dissertation, defended at the University of Rzeszów, was devoted to the works of Polish emigrant writers living in France. She is interested in literature of migration, post-dependence and the theater.

## **"Russians claim that Polish people see them as demons" - the relations between Poles and Russians in selected Władysław Lech Terlecki's novels**

### **Session 9**

Władysław Terlecki, who died in 1999, is one of the most respected and the most frequently published Polish writers of the twentieth century. He lived in Warsaw and worked as a journalist, a radio presenter and a publicist. His historical novels gained the greatest recognition and interest. He created them in the form of psychological novels with a strong criminal plot (intrigue). He described in detail the situation of that part of Poland, which was under the Russian rule in the second half of the nineteenth century and at the turn of the nineteenth and twentieth centuries. It was the time when Poland was divided between the three neighbouring world powers, including Russia. He was writing those novels during the period in which socialist Poland was strongly controlled by the Soviet Union. The existence of political censorship made it impossible for Terlecki, the writer with a clear political instinct,



to analyse the situation of Poland's dependence with reference to the reality which was contemporary to him.

Unlike other Polish writers Terlecki showed the tsarist court officials and investigators not as primitive invaders from the East but as people well-educated, effective and experienced in the management of the conquered lands. Thanks to the well-organized network of informers they were able to monitor Polish conspirators, repeatedly preventing them from action, and prompting them to betrayal. That absolute efficiency and "omnipotence" made Russians "demonic." Polish people created in Terlecki's texts wanted to see them as those possessing supernatural, "devilish" power. That demonic power was used to justify their own infirmity. Terlecki poses a question, ironically, if it is at all possible to win the battle with the enemy presenting such a powerful force.

### **Beata Kiersnowska**

Independent Scholar, University of Rzeszów, Poland

Dr Beata Kiersnowska is an independent scholar. For a long time, her professional career has been linked to the Teacher Training College in Rzeszów, first as a teacher and then as the director. She received her MA and PhD from Maria Curie-Skłodowska University, Lublin. She also holds a joint post-graduate diploma in British history and culture from Warsaw University and Ruskin College, Oxford. Her academic interests include British history and culture. She specialises in the Victorian period and has analysed different aspects of Victorian culture in several published articles and her doctoral dissertation.

### **Leisure as an instrument of integrating diasporas in Victorian Manchester**

#### **Session 1**

The paper aims to discuss some aspects of the recreational policy of Manchester authorities in the Victorian period as an integrating instrument for the city's diasporas. Throughout the period, industrialisation and urban growth continued to attract to the city migrants from different parts of the United Kingdom as well as overseas. In the first half of the nineteenth century, the Irish, Germans, Armenians, Italians, Polish, Russian and German Jews settled in different parts of Manchester, often forming isolated communities. This uprooted, ethnically, religiously, politically and socially diversified population lacked cohesion and a sense of community which contributed to the city's mounting social problems.

Therefore, the municipal authorities and enlightened members of the city bourgeoisie sought ways to integrate this diversified populace by instilling in them a sense of community. They envisaged leisure and recreation as a sphere in which the English middle-class cultural model based on certain moral and social principles could be extended to the lower social classes and minority groups. In order to achieve this aim different kinds of leisure activities were actively promoted and cultural and recreational facilities were established. Particularly important among those were free public amenities, such as public libraries and parks where different social and ethnic groups could come in contact. Integrating power was also ascribed to music, hence the proliferation of choral societies and classical music concerts. Thus in Victorian Manchester leisure and recreation apart from having entertaining and recuperative powers also played an important role in building a sense of belonging to the place and cohesive hierarchical community.

**Joanna Kosmalska**  
University of Łódź, Poland

Joanna Kosmalska is a literary critic, translator, author and coordinator of *Polish (E)Migration Literature in Ireland and Great Britain since 2004* research project (DEC-2011/01/B/HS2/05120). She is also the editor of the *Virtual Archive. Migrations in Literature and Culture since 2004* ([archiwum-emigracja.uni.lodz.pl](http://archiwum-emigracja.uni.lodz.pl)) and a member of the editorial board of *Dekadentzja* literary journal. Her current research focuses on migration, migrant literature, transnationalism, postcolonial studies, globalisation and cosmopolitanism. At present, she is working on an issue of *Teksty Drugie* devoted to contemporary migrant literature which will be published in June 2016.

### **The Impact of the Internet on Contemporary Migrant Writings** **Session 9**

The emergence of new forms of quick and efficient communication has fundamentally transformed the contemporary world. In a relatively short period of time, the Internet brought into being a virtual reality parallel to the real world. The development of electronic media has also influenced contemporary writings by Polish migrants who have moved to the British Isles since 2004. When the migrants settle down in a new place, they begin to rely heavily on the Internet for communication, news from their homeland and entertainment. This strong engagement with the virtual reality affects the narrative form and language of their books which, as we will see after a closer analysis, share numerous characteristics with blogs, news websites and communicators. Furthermore, when we look at a number of migrant writings, their creation process seems to go full circle: the books are first produced in the virtual space, then they arrive in a printing house, only to end up on the Internet again, where they are advertised and distributed. No wonder then that this interdependence of the virtual and real worlds has led to the development of many parallels between the online and migrant writing.

The presentation is based on research carried out within the international project (No. DEC-2011/01/B/HS2/05120), which has been run at the University of Łódź with financial support from the National Science Centre. More information about the undertaking is available on the website: [emigracja.uni.lodz.pl/en](http://emigracja.uni.lodz.pl/en)

**Remigiusz Kubas**  
Doctoral studies, University of Rzeszów, Poland

### **Wiara silniejsza od strachu. Helen Berhane *Pieśń słowika*** (presentation in Polish, slides in English)

#### **Session 9**

Erytrea to niewielki kraj położony w płn.-wsch. Afryce. Jego mieszkańcy, żyjący na ogół na skraju ubóstwa, są dodatkowo każdego dnia represjonowani, w sposób okrutny i bezwzględny, przez władający państwem reżim o charakterystyce dyktatury wojskowej. Erytrea jest od dziesięcioleci nękana nieustanną wojną, m.in. narodowyzwolenczą z Etiopią. Ten fakt powoduje stałe i przymusowe wcielanie do armii kobiet, mężczyzn, a nawet dzieci i starców. O sytuacji tam panującej najtrafniej może opowiedzieć osoba, która

doświadczyla nieludzkich prześladowań religijnych oraz uwięzienia. Tą osobą w moim referacie jest autorka książki *Pieśń słowika*, Helen Berhane.

### **Barbara Ludwiczak**

Doctoral Studies, University of Rzeszów, Poland

Barbara Ludwiczak is a PhD candidate at the University of Rzeszow. She has a Master's degree in Classics. Her area of interest includes imagology, comparative literature studies, postcolonial studies, methodology. Published articles include: "Villains as victims of the society – combining *alazon* and *pharmakos* archetypes in Anthony Trollope's novels" in *Podkarpackie Forum Filologiczne* and "‘Never give in any way to an Oriental’ – the image of the Other in Anthony Trollope's letters" in *Acta Litteraria Comparativa*, the journal of Lithuanian Comparative Literature Association. In October 2014 as the president of Student Research Circle she participated in organization of the conference *Comparable – Incomparable: the Comparative Method*. She is a co-editor of the post-conference publication. In 2015 Barbara Ludwiczak participated in *Congress 2015, Capital(s) of Comparative Literature in Ottawa* as well as *Memory, Nostalgia and Melancholy* conference in Gdańsk and in *Philosophy in Literature, Literature in Philosophy* in Rzeszów. Barbara Ludwiczak is also the author of two books popularizing mythology and a co-author of two translations.

### **The Image of the Other in *The Tireless Traveler: Twenty Letters to the Liverpool Mercury* – a Supplement to Postcolonial Reading of Anthony Trollope's Travel Works**

#### **Session 2**

The presentation is devoted to the issue of postcolonial reading of Anthony Trollope's travel books. Trollope is best known as a novelist, yet in recent years his travel works have gained interest because of their influence on the Victorian society. While many scholars are analyzing the most significant of Trollope's works, such as *The West and the Spanish Main* or *Australia and New Zealand*, *The Tireless Traveler: Twenty Letters to the Liverpool Mercury* remains relatively unknown. This correspondence covers Trollope's eight-month journey around the world, which Trollope undertook in 1875, while visiting his son Frederic in Australia. The presentation analyzes the image of the Other featured in the twelve letters written during Trollope's stay in Melbourne and Sydney.

The aim of the presentation is to shed light on this minor work, which can be treated as a proof of Trollope's evolving attitude towards colonialism, his first and only attempt to understand the Others. And though this endeavor proved to be a failure, even this failure provides a valuable insight into Victorian mentality. The analyzed material includes letters concerning the situation of the aboriginal peoples of Australia, New Zealand, Fiji and other islands conquered by the British. The status and future of Fiji is discussed by Trollope as well as the figure of Fijian king and warlord Ratu Seru Epenisa Cakobau. Cakobau is one of the few Others, named and characterized in Trollope's narration, yet even this characterization remains biased by the writer's Europocentric perspective.

## **Mira Malczyńska-Biały**

Institute of Political Science, University of Rzeszów, Poland

Dr Mira Malczyńska-Biały is Assistant Professor at the University of Rzeszów, Institute of Political Science. In her research she focuses on consumer law and policy in Europe and the USA as well as on the European Union politics and European integration process. Her publications include, among others, a monograph on *Evolution of consumer policy in Poland after 1989*, and a number of papers on the consumer law and policy in Europe and the United States.

### **Neocolonialism in Polish consumer society**

#### **Session 1**

The article is based on the analysis of the literature of the objects, market research and the legal acts which main purpose is to present the elements of neocolonialism ideology in Polish consumer society. In addition, the selected aspects of the modern neocolonialism represented by European western countries are analysed in the scope of the Polish consumer society. Poland has transformed from a communist into a free market after they gained independence in 1989. Polish consumers embarked on adopting the consumers' behaviour from strong industrial countries. Trade corporations started using some unfair market practices. The notion of the modern consumer in the context of neocolonialism ideology is defined.

In the other part of the article the basic ideology of purchasing goods in Poland is analysed. This ideology is similar to those present in Western European countries and the USA. The last section of the article is the conclusion of the real concerns of consumer society in Poland. It states that the modern model of a consumer goes beyond the scope of purchase as well as consumption and is related to the mass globalization of the consumption and generating a "consumer subculture".

## **Marta Mamet-Michalkiewicz**

University of Silesia, Katowice

Marta Mamet-Michalkiewicz, Assistant Professor at the University of Silesia, Centre of Postcolonial Studies and Travel Literatures. The Author of the book *Between the Orient and the Occident: Transformations of The Thousand and One Nights* (2011 & 2015), coeditor of the volumes *Translation in Culture* (2016) and *Urban Amazement* (2015). She published in *Przekładaniec* and *Rodopi/Cross Cultures Series*. Her research interest include: literary translation and theory, postcolonial literatures and studies and also Orientalism in western humanities.

### **Postcolonial literature as/in translation: Polish translations of Salman Rushdie's *The Satanic Verses***

#### **Session 6**

The most controversial and acclaimed by many critics novel by Salman Rushdie *The Satanic Verses* was translated twice into Polish: the first (anonymous) edition from 1992 and the

second translation (by Jerzy Kozłowski) was published in 2013 by Dom Wydawniczy Rebis. The aim of this article is a comparative analysis of the two translations in the context of postcolonial studies and translation studies. This paper focuses on such aspects as untranslability of postcolonial Otherness, hybridity, polyphony and intertextuality. The Polish translations serve as a starting point for discussion on translation of Otherness of the text/in the text. Even a cursory reading of the two texts shows significant differences in the translations and different translation strategies taken by the translators (in terms of cultural equivalence and intertextual references). This paper indicates that hybridity and polyphony of postcolonial texts are visible in translations, yet to varying degree. Our conclusion is that intertextuality of *The Satanic Verses* seems to be the most difficult aspect of translation, although Rushdie's writing *per se* is a significant challenge for translators. The analysis of Polish translations of *The Satanic Verses* indicates many drawbacks of the first translation in particular, signals the merits of the second translation and the role of its translator in familiarizing the Polish readers with foreignness of hybrid postcolonial identity. In a broader context, this study also indicates similarities between postcolonial literature and translation, indicating how crucial concepts of postcolonial studies, such as hybridity or Otherness are also used in translation studies.

### **Małgorzata Martynuska**

Institute of English Studies, University of Rzeszów, Poland

Dr Małgorzata Martynuska is an Assistant Professor at the Institute of English Studies, University of Rzeszow, Poland. She got her MA from American Studies Center of Warsaw University and received her PhD from the Jagiellonian University in Cracow. Her publications include a monograph on female immigrants in the USA and a number of papers on the Irish, the Italian and Latina/o diasporas in the USA and multi-ethnic issues in the American film genre. Currently she has extended her area of research onto "Hybrid Identities of Latina/o Americans: Mexicans, Puerto Ricans and Cubans in the USA". In 2010, 2012 and 2014 she co-edited *Studia Anglica Resoviensia*, published by University of Rzeszow, Poland. She is a member of the Society for Multi-Ethnic Studies: Europe and the Americas (MESEA) and European Association for American Studies (EAAS).

### **Cooking up Cubanidad: cultural hybridity in the case of Cuban American cuisine**

#### **Session 3**

Hybridity involves the fusion of two relatively distinct forms or identities and cross-cultural contact which often occurs across national borders. The presentation deals with cultural hybridity in case of Cuban American cuisine and analyses the re-creation of food practices after the migratory experience. The first part of the presentation deals with the evolution of Caribbean fusion cuisine when native dishes underwent transformations due to new ingredients brought by Spanish colonists and cooking techniques of African slaves. The following section describes culinary traditions of Cuba with its rich multicultural heritage and changes concerning food shortage during the Revolution. The next part of analysis points out how Cuban-style dishes were restored in the American context creating culturally hybrid cuisine known as *Nuevo Cubano*, which is also called *Floribbean Cuisine* in Florida.

## **Yui Masuki**

Kyoto University, Japan

Yui Masuki is a Ph.D. student at Graduate School of Asian and African Area Studies, Kyoto University, Japan. Her specific interest is transformation of inter-caste relationship in contemporary India, with a particular focus on the sweeper-caste groups (Dalits in a broader term) and an Indian NGO which promotes their uplift. Her field covers cultural and engaged anthropology, South Asian studies. She has been a research fellow of Japan Society for the Promotion of Science (JSPS) since 2015. She has been conducting her fieldwork in India for nine months since 2013. Her main articles include: 2015. "The Role of Civil Society for Community Development in Contemporary India: A Case of an NGO for the Sweeper Caste in Rajasthan," *Procedia Environmental Sciences*, Elsevier, 28, 106-114; 2016. "Reproduction and Transformation of Dalit Discrimination in Contemporary India: On the Process of Negotiating Relationships," *Civic, Political, and Community Studies*, 14(2), 29-42.

### **Representation of Dalits in their Liberation Process in Postcolonial India: Sweeper Caste and "Manual Scavenging"**

#### **Session 7**

In contemporary India, even after the independence from the British colonial rule, there still have been its strong influence remained both on politico-economic and socio-cultural domains. Previous studies focused on this matter from various perspectives such as nation, gender and caste, and revealed how colonial influence created categories of "caste" and how people had utilized them positively as well as how current people grope for finding their way out of these influences. Nevertheless, in the context of *Dalits*, referred to as Untouchables, one of the minorities in caste society, a new form of representation effected by colonial rule is being produced in the process of their liberation from the oppressed social status.

From this background, this study examines how Dalits in contemporary India have been represented by the majority of the upper caste groups and how attempts for their liberation was created and is creating a new form of Dalit representation both in India and in the world. In this case study, I focus on the sweeper caste Dalit groups who had been engaged in cleaning dry toilets of their employers' households, and one Indian NGO established by an upper caste man that promotes their liberation and instalment of water-flush toilets in all over India. Through this process of liberation, however, the representation of the sweeper caste group as "manual scavengers" which it says is a traditional occupation of this particular caste although the correlation between sweeper caste itself and the occupation of cleaning toilets were rapidly developed through modern colonial experiences. This study also clarifies how the sweeper caste people deal with this representation and how the representation model of inter-caste relationship is narrated and experienced in local community.

**Kamil Michta**

Institute of English Studies, University of Warsaw, Poland

Kamil Michta did his BA thesis at the University of Silesia, where he also completed his MA dissertation. After graduation, he moved to Warsaw where he is currently working on his doctorate. Mr Michta's BA thesis discusses the influence of melancholy on the literary output of Emily Dickinson. In his MA thesis, he analyzes the beneficial aspects of pain in J. M. Coetzee's novels. Mr Michta's Ph.D. dissertation investigates the ecocritical aspects of Immanuel Kant's ethics in J. M. Coetzee's literary and critical works. Kamil Michta has published on animal ethics, environmental philosophy and the social and cultural aspects of climate change. His main interests include ecocriticism, environmental and animal ethics as well as contemporary philosophy and literature.

**Environmentalism as Neocolonialism: a Glimpse at Western Nature  
Conservation in the Developing World****Session 8**

For many people in the postcolonial countries, the idea of nature conservation, animals rights and campaigning against climate change have often looked like a professionalized hobby of a Western leisure class, predominantly oblivious to the economic, social and political struggles of the so-called Third world. The reason for such attitudes towards modern environmentalism is because it is frequently perceived as part of a system of Western neocolonial managerialism, related to such institutions as the IMF, the World Bank and the World Trade Organization. For instance, when a developing country agrees to establish a national park over a designated area of its territory in exchange for reducing its debt, the country is also frequently required to liberate its market, thus exposing itself to the penetration of international capitalism. Such exposure forces its people into the money economy, making the society dependent on Western capital, with the frequent effect of turning traditional self-sustainable societies into urban areas of poverty and crime. The boundaries between colonialism, conservation and the abuses of international capitalism happen thus to be uncomfortably blurred. The paper attempts at identifying the key areas of potential overlap between modern environmentalism and neocolonialism. In part, it discusses the Western idealizations of the Third world nature, such as the aestheticization of rain forests or the romanticized image of ingenious Americans as harmonious with the natural world; and in part, the paper presents possible solutions to the neocolonial aspects of international environmentalism. The paper concludes that nature conservation can be perceived as an inflection of neocolonialism, especially when motivated by the expansion of international financial institutions, as long as it means treating people and their lands according to their Western misconceptions, often without the people's independent consent. The tenet of the paper is that environmentalism must recognize and respond to the neocolonial associations it brings along for international nature conservation to be successful.

## **Małgorzata Ossowska-Czader**

Univeristy of Łódź, Poland

Dr Małgorzata Ossowska-Czader carries out interdisciplinary literary research with regard to contemporary British novel written by immigrant writers of multicultural Great Britain. In her literary studies she has adopted a wider research perspective by applying theories developed within other disciplines of the humanities such as political science, sociology and anthropology. The texts which are the subject of literary analysis are treated as political - embedded in the real world, in the changing extratextual context. In order to analyse these texts dr Małgorzata Ossowska-Czader has taken an approach based on contextualism. She prepared a doctoral dissertation as part of the Interfaculty Interdisciplinary Doctoral Studies in the Humanities at the University of Łódź entitled *Search for Identity in the Novels by Second Generation Immigrant Writers from South Asia and the Caribbean in Great Britain* which was defended in September 2015. The doctoral thesis was published by the University of Łódź.

### **Badass Bengalis and desi rudeboys: Identity politics in *White Teeth* by Zadie Smith and *Londonstani* by Gautam Malkani**

#### **Session 4**

The paper discusses minority experience as presented in *White Teeth* by Zadie Smith and *Londonstani* by Gautam Malkani. The authors of the novels are both second-generation immigrant writers from Great Britain. The first novel depicts the experience of representatives of the Bangladeshi minority, whereas the other deals with the Indian diaspora. Both novels are set in London. The paper focuses on a particular aspect of the minority experience – identity strategies that help South Asian minorities living in Great Britain “to make our mark in this bloody country” as Millat, the character of *White Teeth*, crudely puts it. By these strategies I mean the so called identity politics pursued by the literary representatives of South Asians in this particular social environment shaped by and ensuing from colonization and migration, a milieu characterised by multiculturalism. Selected characters of the novels regard themselves as second-class citizens, debased and marginalized, as victims of the essentialist condescending racist discourse where the infamous “Paki” is still used to show racially-based hatred and contempt to all South Asian immigrants regardless of their actual country of origin. They challenge the negative scripts offered by the dominant culture about their inferiority, they transform their own sense of self. They make a successful attempt at repositioning their ethnicity and religion from the dominant oppressive characterization to a new understanding which is not meant to be positive but rather powerful, menacing and intimidating. They reclaim the ways of understanding their distinctiveness when they position themselves as badass Bengalis belonging to the Raggastani subculture and later fundamentalist Islamists in *White Teeth* and desi rudeboys in *Londonstani*. The application of the identity politics takes place in a particular socio-political context and therefore the paper also analyses the said context as being responsible for driving the characters of the novels to resort to this kind of strategies.



## Judyta Pawliszko

Doctoral Studies, University of Rzeszów, Poland

Judyta Pawliszko (MA) is a PhD candidate at the University of Rzeszow. She holds a master degree in English Philology. Her area of academic interest includes linguistics as well as comparative cultural studies. Published articles include: "Perception of femininity and masculinity among Hispanics in the United States" in *Galicja Studies in Linguistics, Literature and Culture: The Students' Voices 2*, "Female media portrayal: Contrastive analysis of Latinos, Africans, Asians and Native Americans in the United States" in *Galicja Studies in Linguistics, Literature and Culture: The Students' Voices 3*, and "Linguistic emotionality: Assessing the emotional weight of words in L1 and L2 within bilingual students from Kazakhstan" in *Rozwój społeczności międzynarodowej: przeszłość oraz nowe wyzwania, Lwów*.

### The Russian dual identity in the 'near abroad': Kazakhstan

#### Session 1

Nothing of me is unique.  
I am the combined effort of two identities.  
/Alemgul, 23/

According to the statistics, after the Soviet Union dissolution 25 million of Russians chose to live in one of the 14 non-Russian successor states: *near abroad*<sup>1</sup>. Consequently, their social status abruptly being shifted from the position of a dominant nation in the Soviet era to minority group residing in a nationalising state, Russians started to be grouped under the derogatory umbrella as the *beached diaspora* (Laitin 1995:282)<sup>2</sup>. Indeed, the populations did not cross international borders; the borders themselves receded.

The above raises interesting possibilities for investigations in the gist of the concept of dual Russian identity. Perhaps, the most persistent questions are: How is their dual identity negotiated and expressed within a society which compels them to choose one nationality for official purposes? What are the areas of contention? In what ways both mixed families and individuals were affected by the end of Soviet-style internationalisation? Did the official promotion of state's language and identity during the past 20 years influenced Russians' distinctiveness?

Through enquiries such as these the present article examines Russian minority experiences by bridging powerful theoretical insight that stems from synthesis of data and history with social science resulting in the portentous, complex yet uncluttered portrayal of Russian speakers living in one of the *near abroad* states, Kazakhstan.

In what follows, the experiences of Russians are examined drawing largely from 21 in-depth, open-ended interviews conducted with ethnically mixed individuals. Vivid quotes from the participants add a vibrant human dimension to this account by illustrating the inevitable continuum between historical and sociocultural aspects.

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<sup>1</sup> The territory around Russia composed of former republics of the Soviet Union; namely: Estonia, Latvia, Lithuania, Armenia, Azerbaijan, Georgia, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan, Belarus, Moldova, Ukraine.

<sup>2</sup> Laitin, D., 1995. 'Identity in Formation: The Russian-speaking Populations in the New Abroad.' [in:] *European Journal of Sociology*, Vol. 36 (2), pp. 281-316.

## **Stefano Pelaggi**

Sapienza University, Rome, Italy

Dr Stefano Pelaggi received his MA in Sociology and Ph.D. in History, both from the Sapienza University of Rome. He is currently aggregate professor in “Development and processes of colonization and decolonization” at Sapienza University and conducts research activities at CEMAS in Sapienza University and in Geopolitica.info Studies Centre. His research interests are in postcolonial studies and migration studies, in particular centred on the intersections between the dynamics of colonial expansion and migration flows. He has published several books including *Il colonialismo popolare. L'emigrazione e la tentazione espansionistica italiana in America latina* and *L'altra Italia. Emigrazione storica e mobilità giovanile a confronto*, numerous articles in scientific journals and contributions in collective volumes. Over the years he has participated in various conferences and workshops, has been a visiting professor in many countries including Argentina and Myanmar and he has taught courses in various Italian universities.

### **Colonialismo popolare in Latin America**

#### **The Italian attempt to employ migration flows in Latin America in a colonial and expansionist view**

##### **Session 7**

The research is focused on the analysis of "popular colonialism" (Colonialismo popolare) in Italy during the second half of the nineteenth century, a model which aimed to combine migration flows, the Italian aspiration in foreign policy and the colonial ambition of Rome.

The idea of an expansion in Latin America through the migrant community is the harbinger of the forces that will lead the country a few decades later in Eritrea and Libya.

The agents who will strongly support Italian expansion in Africa, exploration companies and in particular a group of scholars gathered around the Italian Geographical Society, were the first promoters of a “new Italy on the shore of the Plata”.

Colonialism popular was primarily an observatory rather than a precise political design but some actions carried out by the Italian Navy in Colombia, Venezuela and Uruguay in the late nineteenth century, focusing on the protection of the Italian communities on site, are the direct consequence of the phenomenon. A series of texts and novels created the conditions for a discourse that shaped the migration flows in Latin America in a pseudo colonial vision, all focused in building a connection between the migrants and the merchants of the Maritime Republics in the Middle Ages.

Colonialism popular was able to capture the collective imagination of many Italians and it was an important incentive in the choice for transoceanic emigration to Latin America and inspired a peculiar relationship between the communities abroad and their homeland, focused on the need to maintain the language and the national culture for generations.

The ambitions to connect the migration to a politics of expansion were retracted by the promoters themselves, as soon as the colonial policy of the Kingdom of Italy in Africa started, demonstrating the value merely symbolic and ideological value of “colonialismo popolare”.

**Fabricio Dias da Rocha**

Coimbra University, Portugal

Fabrício Rocha is PhD Candidate in Post-colonialisms and Global Citizenship at Center for Social Studies, University of Coimbra – Portugal; Master in Social and Cultural Anthropology at the University of Coimbra; BA degree in Social Sciences at the Federal University of Pará - Brazil. He currently conducts Thesis research on issues that contribute to understand the processes of shaping identities in the trajectories of “white” Mozambicans after Mozambique's independence, and matters correlated to the disruptions and reconstructions of identities of these non-black minorities in the country. He is also interested in the history of composition of nativist and nationalist movements in southern Africa. He likewise studied the postcolonial and decolonial concerns related to South-to-South development affairs and the social impacts of multinational's economic projects in the Brazil-Mozambique relations. In earlier works, developed research in the area of migrations and studied the formation of transnational identities in Portugal with a focus on Brazilian students in Coimbra. He carried out studies in Peru about the development of strategies to build handmade local legal supply chains derived from the coca leaf.

**Stimuli and challenges of "Mozambican identity in Africa"****A brief analysis of construction processes of national and cultural identity in Mozambique: a postcolonial approach****Session 3**

Through a critical examination of the socio-historical and political processes of the national identity production in the luso-colonial era in Africa (Portugality) and also in the post-colonial period (Mozambicanity), in this presentation I seek to discuss which the procedural elements that formulate and, at same time, legitimate the idea of "Mozambicanity" are and national identity in Mozambique today. Thus, through important studies made by Mozambican and non-Mozambican scholars on the subject, as Teresa Cruz e Silva (2013), Maria Paula Meneses (2011), Carlos Serra (1998), Severino Nhoenga (1998), Elísio Macamo (1998), José Magode (1996), Aurelio Rocha (2013), Jeanne Penvenne (1989), Michel Cahen (1996), Stuart Hall (1997), among others, I aim to understand what the steps and the processual means of the Mozambican national identification, as well the role of the State in this matter are. Finally, on the basis of ethnographic material collected in the field, in order to realize the lack of social data in country's trajectory caused mainly by a production of nonexistence in both periods, and in close dialogue with the concept of “sociology of absence” developed by Boaventura de Sousa Santos (2002), I also intend to discuss this sociocultural belonging epitome by trying to (de) construct what would be the Mozambican national being through situational observation of “non-black national minorities” experiences in the country's post-colonial reality.

**Dolikajyoti Sharma**

Department of English, Gauhati University, Assam, India

Dr. Dolikajyoti Sharma is an Assistant Professor of English at Gauhati University, Assam, India. Her research interests are in the fields of South Asian literature, Indian Writing in English, women and literature, green studies, and modern fiction and poetry.

**Cracked Within: Reading the Sri Lankan Civil War in Jean Arasanayagam's  
*The Dividing Line***

**Session 4**

Even after its Independence from colonial rule, Sri Lanka was (and to a great extent still is) riddled by a power struggle between the dominant Sinhalese and the Tamil minority which has taken the form of a bloody civil war during the 80s. Ethnic tensions and this civil war resulted in the displacement of hundreds of thousands of civilians as Sinhalese and Tamil nationalist forces engaged in a continual tussle for power over decades, especially since the 1980s. By the time the civil war ended in 2009 more than 200,000 people were still living in camps. Jean Arasanayagam, a Sri Lankan writer of Dutch-Burgher descent, looks at the predicament of such Internally Displaced Persons in her fiction. Married to a Tamil writer and painter, Thiagarajah Arasanayagam, she was evicted from her home during the conflict in 1983, and forced to live at a refugee camp. This experience of displacement was unnerving for her but at the same time made her question through her fiction the identity/ies imposed on those who are forced to flee their homes during such violent times. Her characters attempt to negotiate their existence in the margins and struggle to survive in a war that has torn the country apart. This paper attempts to look at how the author engages with questions of identity and survival in Sri Lanka in the aftermath of the Civil War in *The Dividing Line*, a collection of short fiction.

**Rachel Sumner**

State Higher Vocational School in Racibórz

Dr Rachael Sumner comes from north-west England. She studied English and European literatures at the University of Essex before completing an MA in twentieth century British and American literature at the University of York. She has lived in Poland since 2003 and lectures on British and American culture at the State Higher Vocational School in Racibórz. Following the completion of her doctorate at the University of Opole in 2013, she published her doctoral thesis in 2014 under the title: *Writing from the Margins of Europe: The Application of Postcolonial Theory to Selected Works by William Butler Yeats, Seamus Heaney and James Joyce*. Rachael's fields of interest include postcolonial theory, Irish literature and contemporary British literature

**Orality, Textuality and Literary Legacy in Chigozie Obioma's novel *The Fishermen***

**Session 6**

Chigozie Obioma's novel *The Fishermen* was published in 2015 to critical acclaim, shortlisted for both the Man Booker Prize and *The Guardian* "First Book" award. This is a story which stakes out personal tragedy against the backdrop of national trauma and upheaval: the atrocities committed by Sani Abacha's dictatorship in 1990s Nigeria.

The book is characterised by a self-conscious intertextuality, with characters reading and referencing the works of Chinua Achebe, and also by a mythic quality reminiscent of the dreamscapes of Ben Okri. However, enmeshed in this homage to fellow Nigerian writers are

the oral traditions of an entire people: the languages, folk heritage, narratives and myths of pre-colonial culture.

This paper will explore Obioma's usage of oral traditions in *The Fishermen*, establishing the political, cultural, linguistic and literary significance of this fusion of textual space with spoken word. In doing so, it will attempt to determine the extent to which the author both adheres to and departs from the projects of his literary peers and predecessors.

### **Sylwia Szarejko**

University in Białystok

Sylwia Szarejko is PhD student at the University of Białystok. She is preparing a doctoral thesis about the Polish contemporary emigration to the United Kingdom in the Department of Theory and Anthropology of Literature. In 2013 she received Master's degree in Polish philology at University of Białystok (diploma thesis: *Obraz włoskiej i polskiej emigracji w Ameryce na podstawie utworów Giana Antonia Stelii, Edwarda Redlińskiego i Małgorzaty Szejnert*) and in 2014 defended Bachelor's degree in Italian philology at University of Social Sciences and Humanities in Warsaw. She is interested in reportage literature and emigration issues. Her previous studies dedicated to the emigration process resulted in the conference presentations at: National Conference *Aforyzm europejski. Stanisław Jerzy Lec – in memoriam*, Poznań, Poland, 2014 (paper: *Andrzej Majewski a włoska rzeczywistość?*), The 2nd International Conference *Paryż – Londyn – Monachium – Nowy Jork. Powrześnieowa Emigracja Niepodległościowa na mapie kultury nie tylko polskiej*, Białystok, Poland 2014 (paper: *Losy pisarza na emigracji, czyli amerykańskie szczyrowisko wg Edwarda Redlińskiego i Wiesława Kazaneckiego*), *Convegno Internazionale Disappartenenze. Figure del distacco e altre solitudini nelle letterature dell'Europa Centro-Orientale*, Turin, Italy, 2015 (paper: *Le isole dei solitari, ovvero gli immigrati polacchi nell'Arcipelago britannico in alcune opere della letteratura polacca contemporanea*), International Interdisciplinary Scientific Conference *Być w mniejszości być mniejszością*, Łódź, Poland, 2016 (paper: *Lampedusa - the door to Europe. When the majority becomes the minority. Modern African emigration to the European continent*).

### **Italian Non-Fiction Literature Towards the Phenomenon of Contemporary Emigration from Africa and the Near East on the Apennine Peninsula**

(presentation in Polish with slides in English)

#### **Session 5**

The phenomenon of recent emigration on the Apennine Peninsula is quite fresh but intense. The emigration literary culture which is formed in this exile is not very abundant, but with distinct trends between certificating and documenting the experiences of immigrants. Reportages play an important role, including *A Sud di Lampedusa. Cinque anni di viaggi sulle rotte dei migranti* by Stefano Liberti, *A Lampedusa. Affari, malaffari, rivolta e sconfitta dell'isola che volva diventare la porta d'Europa*, a book written by Italian journalists Fabio Sanfilippo i Alice Scialoja, and a diary *La scelta di Catia* written by Catia Pellegrino. In addition, many materials (including journalistic materials) confirm the existence of a preliminary reconnaissance, however, requires further research.

Italian documentaries, personal opinions and comments that go far beyond literature in the strict sense complement the panorama of contemporary emigration which comes from Africa and the Near East. However, they allow us to understand better the area of psychosocial determinants of individual migration decisions and specificity of the migrants' experience, including the experience of the community.

How do human solidarity and effectiveness work in the process of the emigration on the European continent? An analysis of the phenomenon of the emigration on the Apennine Peninsula is inextricably linked with the questions about the confrontation and integration, about the literature which is created in this community and the impact political correctness has on its shape, as well as about the new model of immigrant / the African / the European.

### **Kacper Świerk**

Ethnology and Cultural Anthropology Chair, University of Szczecin, Poland

Dr Kacper Świerk studied ethnology/cultural anthropology at Adam Mickiewicz University, in Poznań, Poland where one of his teachers was the distinguished Polish neotropical ethnologist - dr Mariusz Kairski. Since 2010 doctor Świerk works as an assistant professor at the University of Szczecin, Poland. His doctoral research concerned the socio-cultural situation of the Matsigenka Amerindians of the Peruvian Amazon, and was based on the fieldwork carried out during dry seasons of 2001, 2002, 2003, in the Lower Urubamba river basin, south-eastern Peru. His doctoral thesis was defended in 2007.

During the dry seasons of 2004, 2009 and 2011 dr Świerk worked with Peruvian Jivaroan peoples (Wampis and Awajún) in projects funded by the Peruvian AIDSESEP (Interethnic Association for the Development of the Peruvian Jungle) and the Field Museum of Natural History (Chicago). His main scientific interests include Americanist anthropology, especially ethnology of the lowland South America; Amerindian socio-cosmological systems; cultural change; ethnobiology (most of all ethnozoology), and applied anthropology.

### **The Anti peoples of the Peruvian Amazon and their agency in colonial and postcolonial conditions**

#### **Session 3**

Anti is a general term for seven Arawakan-speaking Amerindian peoples from Western Amazon (totalling approx. 100,000 people). These ethnic groups share common ethos, ideals of social life, and many other cultural traits. The Matsigenka (among whom I conducted my fieldwork) and other Anti peoples were, throughout history, described by Europeans and Euro-Americans as atomised, anarchic, individualistic, egalitarian, family-level societies and even as a kind of “anti-societies” or “asocieties”. Autonomous families/domestic groups, inhabiting small hamlets dispersed in the forest, having chiefs with no power – these traits of the Anti did not fit well into the Western idea of what a society should be. The feature that astonished and baffled the European and the Latino people was the fact that, those “asocial” and egalitarian Amerindians were well able to mobilise large groups of armed warriors when facing danger coming from the outside. Throughout history they successfully fought against the colonial Spanish army, left-wing guerrilla fighters and greedy lumberjacks backed by corrupt officials. In this paper I would like to present examples of such mobilisation and shed light on mechanisms and social structures which have made and still make such mobilisation possible.

**Donald Trinder (UR)**

Institute of English Studies, University of Rzeszów, Poland

Having worked for ten years in the Institute of English Studies at the University of Rzeszow, Donald Trinder is interested primarily in British History and Culture, but in more recent times this has diversified into a deeper investigation into the nature of Anglo-Polish relations both in historical terms and also at a cultural level. He is currently engaged in a study of the portrayal of Poland in the British press in the inter-war period.

**Britain's torrid relationship with the European Union as an expression of a postcolonial crisis of identity****Session 1**

From a historical perspective, the 'End of Empire' coincided quite conveniently with Britain's move into closer ties with the European Economic Community. Despite having initial attempts to join the EEC vetoed by French President De Gaulle (twice, in 1963 and 1967), with the support of German politicians efforts persisted until finally accession was approved and Britain joined in 1973. When Edward Heath's government was replaced by the Labour government of Harold Wilson in 1974 a referendum was held because of lingering doubts about the condition of membership. Since that time, Britain has played a precarious balancing act where on the one hand membership is understood to be vital to Britain's economic interests, while on the other there is a latent desire for the British to be free to chart an independent course on the world stage. Most interesting of all, the necessity to maintain close relations with the EU runs counter to Britain's historical stance of remaining aloof of European affairs. The main aim of this presentation is to show that, from its very inception, the idea of closer European cooperation and integration has been both vital to British national interests, and counter-intuitive in terms of the conduct of foreign policy, and that today's 'Brexit' fears are borne of this duality.

**Kristian Van Haesendonck**

University of Antwerp, Belgium

Dr Kristian Van Haesendonck is a postdoctoral research fellow at the University of Antwerp and a member of the Postcolonial Literatures Research Group. His interest lays with Caribbean and Lusophone Africa literatures and Latin American studies. He graduated in Romance Languages from the Catholic University of Louvain (Belgium) and obtained his PhD in Latin American Literature from Leiden University (The Netherlands). He taught Spanish literatures and Latin-American Literature and Culture in the United States (Princeton, Villanova) and was a researcher in comparative postcolonial literatures in Portugal (University of Lisbon). He is the author of *¿Encanto o espanto? Identidad y nación en la novela puertorriqueña actual* (Frankfurt-Madrid: Vervuert-Iberoamericana, 2008) and editor of *Going Caribbean! New Perspectives on Caribbean Literature and Art* (Lisbon: Humus, 2012), and, with Theo D'haen, of *Caribbeing: Comparing Caribbean Literatures and Cultures* (Amsterdam-Atlanta: Rodopi 2014).

## **Madness and Conviviality in José Luis Mendonça's *O Reino das Casuarinas* (*The Kingdom of the Casuarinas*)**

### **Session 4**

In my paper I will approach, from a comparative perspective, *O Reino das Casuarinas* (*The Kingdom of the Casuarinas*) a novel by Angolan writer José Luís Mendonça, who was recently awarded a national literary prize. Taking place on the backdrop of the violent struggle for power between different parties in Angola the wake of independence, Mendonça creates an autofictional account of how the leading party (MPLA)'s inner fractures lead to a disastrously bloody war. By focusing on seven characters who escaped from a psychiatric hospital to found an imaginary 'kingdom', I argue that the author lays bare the existential roots of Angola's postcolonial problems. Especially through the notebook of Primitivo, a key character in the novel presented by the narrator as a war veteran, we learn about the foundation of the utopian Casuarinas society, where madness ironically offers hope to an alternative mode of living in the face of the insanity of warfare. Finally, I will briefly establish a link with two contemporary Caribbean writers (Raphaël Confiant and Edgardo Rodríguez Juliá) who deal with the topic of madness in a similar fashion, in search of alternative modes of postcolonial conviviality.

### **Małgorzata Warchał**

Doctoral Studies, University of Rzeszów, Poland

Małgorzata Warchał (MA) is a PhD candidate at the University of Rzeszow. She holds a Master of English Philology degree from Rzeszow University. Her area of academic interest includes comparative literature and comparative cultural studies as well as post-colonial literature studies. She is currently working on her PhD dissertation on Buddhist influences in British literature.

## **Buddhist ecocriticism in selected works of Aldous Huxley and Chris Arthur's essays**

### **Session 8**

The following paper intends to present the subject of Buddhist ecocriticism on the example of selected works of Aldous Huxley as well as a contemporary Irish essayist, Chris Arthur. Buddhist ecocriticism, as a combination of Buddhist and ecological ethics, links environmental concerns with eastern spirituality. Moreover, it is often combined with a strong criticism of the western capitalist culture. In his essays, which have clear Buddhist undertones, Chris Arthur points to the de-spiritualisation of everyday life and the acceptance of consumerist greed which lead to the destruction of non-human ecology, exploitation of natural resources as well as social injustice. Moreover, both in his essays and non-fiction works Aldous Huxley presents a strikingly similar attitude regarding the connection of Buddhist spirituality and ecology. The most vivid example of such is his last novel, *Island*, which, through the eyes of an outsider, presents the decline and fall of a utopian Buddhist society, Pala, as the island is invaded by military forces of a neighbouring country. Huxley presents not only political but also ecological aspects of the inevitable colonisation of Pala by



contrasting the invaders with the Palanese. The power-hungry metropolis represents the western greed which leads to the exploitation of both people and the environment. In opposition to this, on the example of the Palanese mentality Huxley presents a model of ecological consciousness combined with Buddhist ethics characterised by compassion and humility towards nature.