

Postcoloniality – Transculturality – Globalization: Times and Temporalities in (Con-) Texts

The project that I would like to pursue at the Bayreuth Academy of Advanced African Studies is a core part of my Habilitationsschrift '*Literary Theory, Contexts, and Poetics of Intervention*'. It is about the ethical and political effects of historically conditioned processes in postcoloniality and their outcomes and poetical affects. For one thing, the project aims is at looking at meanings and insights of Diaspora Literature for Literary Theory and beyond disciplinary boundaries. In doing so, it starts off from and contributes to TransArea Studies. Moreover, the project analyses power structures across 'race'-class-gender in postcolonial literary texts. A special focus will be on conceptualizations of time and visions of future in both diachronic and synchronic perspectives. Anglophone diaspora literatures of the Greater Middle East will constitute the empirical core that will be discussed in comparative perspective. How are conceptions of subjectivity and representations of time performed/articulated and categorized? How do conceptualizations of futures represent/perform regional and global power relations and identity? A more Derridian reading of 'time' invites us to regard the classification and arrangement of time in past-present-future as a sfumato narrative of power relations. While the construction of the 'present' and of 'modernity' very much coincide with imperial (meta-) narrations and are used frequently in africanist and orientalist discourses, the concept of future is much more contested. While traditional western discourses use the concept of future in a more Hegelian understanding of 'development' in a kind of 'catch-up' theory of time. In Black and postcolonial discourses the concept of future is regularly used to dismantle and deconstruct linear and Hegelian understandings of time in Western narratives and to open up space for other encounterings and utterances outside of such assignments - like the subtitle of one of Gayatri Spivak's books suggests: *Toward a History of the vanishing present*. A vanishing present can only be followed by a different (vanishing) future.

In his book *History's Disquiet - Modernity, Cultural Practice, and the Question of Everydaylife* which offers an access to the questions and the project I would like to follow during the fellowship, Harry Harootunian deconstructs the concept of the 'everyday' as a minimalistic unit of experiencing time. He thereby develops the idea of regarding the idea of the "everyday" as a historical lens in understanding the different processes of modernity which came about all over the world at the same time. „[T]his view compels us to confront our present as the starting point for any consideration of the past, when the world outside Euro-America [...] can no longer be ignored or repressed." (Harry Harootunian, 2000, S. 4-5). We could also add that such a view compels us also to confront our present as the starting point for any considerations of the future.

During the time of the fellowship at the Bayreuth Academy of Advanced African Studies I will continue this thread of thought by specifically working on my definition of time and future as designed by the trias of postcoloniality, transculturality and globalization. Pursuing discourses that matter in Literary Theory and Anglophone Literatures in this respect, I aim at identifying and classifying conceptions of temporality and futurity that are offered here. My approach is in direct coherence with the topic of the Working Group as it seeks to analyze different discourses on historical contexts and Anglophone literary texts regarding imaginations of hi-story/time in postcoloniality/Postcolonial Studies. I am keen to participate in the workshops of the Working Group.

Mariam Popal works in the fields of North American and Postcolonial Literatures and Cultures. She is currently working on her second book (Habilitation) at the Department of English and American Studies/University of Bayreuth and is at the present a research fellow

of the Bayreuth Academy of Advanced African Studies. Some of her publications include: (2006) *Sharia as Religious Law – a Construct?* Reflections on the Analysis of Islamic Law based on Methods of Comparative Law and from a Post-Colonial Perspective, (2007) *Head Scarf Hip Hop – Bodies Narrating (Alter) Stories*, in: Kien Nghi Ha, Nicola Lauré al-Samarai, Sheila Myrosekar (eds.), *Re/visionen – Postkoloniale Perspektiven von People auf Color auf Rassismus, Kulturpolitik und auf Widerstand in Deutschland*, and (2011) *Objectivity – Desiring Subjects*, in: Susan Arndt and Nadja Ofuatey-Alazard (Eds.), *Kolonialismus, Rassismus und Weißsein im Wissensarchiv Deutscher Sprache*.