

# Postcolonial Theory and Practice Sem 2

## – 15PCSC003

### WEEK 9

CURRIER, A. (2010). POLITICAL HOMOPHOBIA IN POSTCOLONIAL NAMIBIA. *Gender and Society*, 24(1), 110-129. Retrieved January 3, 2021, from <http://www.jstor.org>

Rao, R. (2020). *Out of time : The queer politics of postcoloniality* (Oxford studies in gender and international relations). New York (Chapter 2).

Livermon, Xavier. 2012. "Queer(y)ing Freedom: Black Queer Visibilities in Post-apartheid South Africa" in *GLQ Vol 18 2-3*: 297-323 .

Savci, E. 2020. *Queer in Translation: Sexual Politics Under Neoliberal Islam*. Durham: Duke University Press (Introduction).

- Queer utopia and queer futurity – the marriage?
- Conversion therapy - lab
- Spectrum of sexuality/queerness
- Speculative fiction – irrealist fiction
- Sci fi – sterilised space
- POCO – imported values and identities?
- The gay imperial
- Short story – not being able to place it ,

[Week 8 \(w/c 28/01/22\)](#) Livermon, Xavier. 2012. "Queer(y)ing Freedom: Black Queer Visibilities in Post-apartheid South Africa" in *GLQ Vol 18 2-3*: 297-323 .

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#### *Class*

- The local becomes translocal – people from everywhere settling along the coast!
- Translation = first preserved translation from Egypt (*hamzia*). A religious text therefore preserved well.
- Swahili one of first written African languages. Adjami script, derived from Arabic. 5 vowels in Swahili though which adapts the script to new sounds.

[Week 7 \(w/c 21/02/22\)](#)

#### *Class*

- Offers intervention into POCO theory and practice – less clearcut nature of Thailand's relationship to a colonial power.
- Film clip – closes with the monument symbolising never being colonised – speaking to a contemporary moment.

- Ghandi – controversial figure of course in African context, however he said: ‘to give millions a knowledge of English is to enslave them’
- Wa Thiongo – ‘the moment we lost our languages was also the moment we lost our bodies, our gold, diamonds, copper, coffee, tea.’
- Wa Thingo: ‘I believe that my writing in Gikuyu language, is part and parcel of the anti-imperialist struggles of Kenyan and African peoples [...] transcend colonial alienation’
- French policy in Senegal
  - 1929 – ‘the fundamental problem in the education system is the use of the native language a spoken but unwritten language, as the means of attaining the teaching of pupils’
- British policy in Tanzania
  - 1925 - ‘the tribal language should be used in the lower elementary standards or grades, a lingua franca of African origin should be introduced in the middle classes of the school if the area is occupied by large native groups, the language of the European nation in control should be taught in the upper standards’
  - Recognises mother tongue, multi lingualism etc
  - But there is a clear elitism, hierarchical standard here – e.g. in the pedagogy.
- South Africa under apartheid
  - ‘natives must be taught from an early age that equality with Europeans is not for them’
  - ‘there is no place for the Bantu in the European community above the level of certain forms of labor’
- Colonial legacies
  - Negative attitudes to african languages
  - African languages have ltd expressivity, words unsuited for modern discourse and no grammar
  - Too expensive to develop
  - Unsuited for use in education and lead to poor attainment
- Swahili and anti-colonial resistance in Tanzania
  - Response to arabic used in arab slave trade – swahili given christian connotation
  - German and British colonial administrators and missionaries promote Swahili, development of Swahili writing in Roman script
  - Colonial inter territorial committee develops standard swahili based on zanzibari swahili
  - Independe wars of 1905/7 use swahili for cross-ethnic communication
- African script as national and cultural symbols
  - Berber flag adopted in 1988 by the Amazigh Congress – featureing grapheme *yaz* symbolising ‘free man’ - the berber meaning of the word amazigh
- Youth languages
  - AUYLs are in-group languages and their speakers are typically young
  - Subverting standard varieties they can be seen as questioning social power relations through language e.g. Nouchi (Cote d’Ivoire - widespread colloquial language incorporating French, Dioula, Baoule and other languages).
  - Modern varieties draw on a range of languages from the multilingual ecologies in whcih they developed
  - Associated with younger speakers often seen as of low status