

ABSTRACTS

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Transnationalism and empathy in Monika Bulaj's photo-reportage of Afghanistan.

Monika Bulaj is photographer, journalist, travel writer, and documentary filmmaker. She was born in Poland, now lives in Trieste and is constantly in search of places and vanishing cultures around Europe, the Middle East, Central Asia and Africa.

This paper will explore how Bulaj's reportages come to term with a multiplicity of national and cultural affiliations by combining anthropological observations, geopolitical observations with intimate reflections, literary style, and highly evocative photographs. In this way each work becomes a transcultural and intertextual space that connects object and experience, representation and emotions, ethics and aesthetics. Her book on Afghanistan entitled *Nur. La luce nascosta dell'Afghanistan* (2013), in particular, will be discussed as an example of her cognitive and empathetic entanglement with the people she narrates and photographs. Bulaj's transnationalism facilitates the emotional, physical and cognitive involvement with the culture, people and places she visits. At the same time, it will be argued how by writing in Italian and by addressing issues of human mobility, displacement and marginality she attempts to enable an ethical and political solidarity towards her subjects for her Italian readers and viewers.

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Navigations and the challenge of world-making: some thoughts on spatiality in Portuguese expansion.

This paper is grounded in – or rather floats upon – the textual and visual production of Portuguese navigators and travellers across the Atlantic and Indian Oceans during the fifteenth and sixteenth centuries. It asks the fundamental question of how the so-called discoveries generated new forms of engaging with local, regional and global space. The question of metageography – through what categories we order space – will be explored first with reference to chronicles and geographies, private letters and accounts, and maps. Brief explorations will follow on aspects such as “representing cities”, “identifying countries and regions”, “writing about movement”, and “imagining the globe”. Last but not least, some thoughts will be formulated regarding

the tensions between global movement and various sorts of (spatial, social, cultural) confinement.

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Frenches on walls and on-line: transnationalism and tensions in sociolinguistic research.

Sociolinguistic research, especially quantitative-based studies, rely upon long-established designations of languages as bounded, definable entities, and yet the work of Makoni and Pennycook (2007) amongst others has highlighted the shortcomings in our critical vocabulary to offer us granularity to differentiate between codes used for communication. As such, we have to fall back on well-established but ideologically freighted names for languages, such as French, English, and the like. These languages are, of course, not as discrete as some traditional narratives might imply, and variation can be particularly acute. Lay perspectives on language also tend to turn to these designations, and in France in particular, the weight of tradition pins down the widely accepted notion of 'French' to a narrow understanding of formal, standard French. At the same time, there is a clear tension between research into and teaching of modern languages, where the researcher who also teaches is expected to be prescriptive in the classroom but descriptive and analytical in their scholarship. Taking examples from two sociolinguistic projects, this paper explores the challenges of these competing language ideologies. From Linguistic Landscape research, where the analysis stems from writing in the public space that is normally coded as part of a specific named language, I address the questions arising from attempts to understand multilingualism in towns and cities as diverse as Pointe-à-Pitre in Guadeloupe, Nouméa in New Caledonia, and Ajaccio in Corsica. From computer-mediated communication, I discuss how user-created content plays with traditional ideas of the French language.

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Translating of the Dramatic Languages of Migration and the Processes of Worldmaking on Stage and in the Classroom.

This paper will be based on the early research of the Open World Research Initiative (OWRI) project, 'Language Acts and Worldmaking'. Our project argues that language is a material and historical force that empowers us by enabling us to construct our personal, local, transnational and spiritual identities. While 'Language Acts and Worldmaking' is based in the languages, cultures and contact zones of the global Iberian world, we break down the standard disciplinary approaches that constrain

Spanish and Portuguese within the boundaries of national literary and cultural traditions. The research strand 'Translating Acts' will study the ways in which words, as performed speech and embodied language, create transnational worlds on stage, spaces for investigation, experimentation, invention and renewal. The first workshops of this strand will build on work by Boyle on the translation of the *grotesco criollo*. This is a theatre genre that emerged in Buenos Aires in the early twentieth century and translocated the Italian grotesque to the ghettos of the (largely) Italian immigrants brought to the country by the promises of the modernising liberal elite. The translation of the multilingual play *Babilonia* (Armando Discépolo, 1925) will be explored in workshops with school pupils on the new translocation of the play to contemporary London. Working with Network for Languages (Kelly), this will form the basis of research with theatre practitioners, teachers and students, leading to the creation of learning packages in which the participants of the project will become co-researchers and c-creators of materials to share process, methodology and outcomes.

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Transnationality in the Teaching of Modern Languages.

Transnationality has been part of the research agenda in cultural and linguistic studies for a while as the need to reassess the concept of languages as well-defined codes 'anchored to distinctive [...] speech communities (De Fina and Perrino, 2013) became self-evident. Nevertheless, research on transnationality has not permeated the area of language teaching, which still largely operates within the one-nation one-language ideology. Little is done in the modern language classroom to make students aware of how linguistic development has historically been driven through contact with other languages and how the structure and lexicon of a given language and the sense of identity of its speakers can be irrevocably affected by co-existing languages and cultures.

In this presentation, I would like to propose that our increasingly global students need a shift from teaching that is structure-focused and culturally-narrow to one where curriculum design is informed by a transnational perspective as part of a wider socio-cultural approach. While language teaching still needs to involve grammar, phonetics, the lexicon, etc., key information of the impact of cultural and linguistic contact should be part of the syllabus too. Why is it rare to find a monolingual community? Why is grammar used differently within a 'standard' variety? How can a sense of identity exist independently from speaking a language? The concept of 'translanguaging' (García et al, 2014) will also form part of this discussion.

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Why do the French love Jonathan Coe?

British contemporary literature is enjoying huge popularity in France at the moment. Critical French reception of the contemporary British fiction can be summed up as admiring and slightly envious. Academics and critics alike praise its hybridity, its plurality, its humour, its strong characterisation and plot, and its capacity to engage with, and narrate, the social and political contemporary world (Morel 1998; Noiville 2006; Guignery 2012). Meanwhile, French cultural commentators continue to lament a certain paralysis in the French contemporary novel (Crépu 1999; Jourde 2002; Le Bris and Rouaud 2007). The field of Translation Studies has begun to seek sociological and economic reasons for transnational literary transfer (Heilbron 1999, Sapiro 2008); however, little has been done on the position of the British novel in France from a literary and cultural perspective. This paper takes as its case study the novels of Jonathan Coe and their transnational reception. In it I seek explanations for the popularity and commercial success of Coe's novels in France and argue that British fiction currently seems to be providing a certain type of reading pleasure compared with what is on offer on the French domestic market. While the paper will avoid attempting to define 'self-enclosed national literatures' (Wellek & Warren, 1970: 49), it will nonetheless discuss some of the cultural and literary tendencies which have led to French preferences and have therefore affected what is published and translated transnationally.

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'Damià wie gehts?': Contemporary Majorcan Culture and the Transnational Tourist Gaze.

In spite of the pioneering Special Issue on the Balearic Islands edited by Mercè Picornell for the *Journal of Catalan Studies* in 2010, Majorcan culture has remained an elusive field of study within Mediterranean, Iberian, Spanish and Catalan cultural studies. Recent influential theorisations of Catalan culture have focused on the Autonomous Community of Catalonia, therefore not analysing the cultural production of the Balearic and Valencian regions, although some scholars have acknowledged the need to fill this gap (Crameri 2008; Fernández 2008; Keown 2011). One of the reasons for Majorca's elusiveness as an object of cultural critique is that the island remains a place where several historical, cultural and discursive tensions continue to converge: on the one hand, it lies in the periphery of both the Catalan-speaking territories and Spain; on the other, it is a prime international tourist destination, constantly being packaged for the global tourist gaze, while playing a part in the contemporary British and German tourist imaginaries. In view of this, and drawing on theories and concepts

gleaned from Mediterranean, postcolonial and transnational studies, this paper will analyse a series of Majorcan cultural products (Baltasar Porcel's novel *Olympia a mitjanit* (2004) and Melcior Comes' *Hotel Indira* (2014); the songs of the popular Majorcan band Ossifar and the comic *Els darrers dies de l'Imperi Mallorquí* (2014) by Xisco Fuster and Toni Planissi) with a view to showing that contemporary Majorcan culture can hardly be analysed without considering its ambivalent and dynamic relationship with the transnational tourist industry and the history of its effects on the island's culture and society.

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Mediterranean Archipelago: Formulations of a De-Continental Cartography through Archipelagic Patterns of Human Mobility.

This paper suggests a reconceptualization of the relationship between North Africa and Italy by defining a Mediterranean archipelago, or constellation of islands, within central Mediterranean corridor by tracing patterns of human mobility. The articulation of Mediterranean islands as an archipelago aims to reposition the staging of North African and Italy history by providing a vantage point of a shared maritime rim rather than divided continental masses. Historian Michel DeCerteau suggests that the act of redistributing discursive space is highly effective for observing how space is disciplined as well as how everyday connections are revealed. Responding to the spatial hierarchy of continental space, however impossible to extract oneself from this legacy, the central objective of "Mediterranean Archipelagos" is to reasserts a de-continental portrait of parallel circuits of mobility across the Mediterranean by acknowledging the legacy of intermingled cultural practices as a way of stitching patterns of mobility across the littoral shores of Mediterranean island cultures. To do this, I have created a series of map looking at inter-island relationships of Italians and Tunisians through birth records, marriage records, and national census records from the late nineteenth century. Rather than distinguishing islands from mainlands, however island studies scholar Godfrey Baldacchino defines an archipelago as a world of islands unto itself; and their significance is as a form of counter mapping. Remapping the central Mediterranean islands into a unique collective unit, therefore this paper literally and figuratively challenges the cartography of North African and European borders through worlding the relationship of land and water through mobility, thereby developing an archipelagic perspective.

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The Transcultural Dimension of Translingual Teaching and Learning in the Italian for Spanish Speakers Classroom.

As multilingual Spanish speaking students populate classrooms, cityscapes and rural settings in increasing numbers throughout the United States, they are changing the perception and practice of language study today, especially in the Romance language classroom. Increasingly, instructors of Italian are discovering the wealth of cultural and linguistic knowledge that their Spanish speaking students contribute to the study of Italian when that knowledge is acknowledged and harnessed through teaching and learning practices that are inclusive, rather than exclusionary. At California State University, Long Beach, a “Hispanic Serving Institution” in Southern California where the student body is 37% Hispanic, the Graziadio Center for Italian Studies has developed new pedagogies that engage the Spanish-speaking student in translingual reflections that result in open-ended language acquisition as well as transcultural connections. Drawing upon five years of teaching Italian and French for Spanish Speakers courses at California State University, Long Beach, this paper will discuss the transcultural dimension of the multi- and translingual teaching practices and materials developed for our three-semester sequence of Italian for Spanish Speakers. Synergistic, networked learning puts large amounts of linguistic and cultural data (starting with Spanish and moving through the rest of the Romance languages) in communication in our specially designed textbook, *Juntos: Italian for Speakers of English and Spanish*. This data is French, Italian, Portuguese, Romanian, or any other Romance language, socio-material assemblages of linguistic-cultural material that can be moved, mixed and mobilized in correspondences and linkages whose access or gateway is provided by Spanish. Such socio-cognitive linkages encourage an expanded vision of human experience, including the ability to consider and accept multiple perspectives (Kinzler and Siegel 2016), which we see in the transcultural projects our students create. Another cognitive process that may be sparked when Spanish speakers learn cognate languages and cultures is reconsolidation, where “existing memories are recalled and modified with new knowledge” (Wymbs, Bastian, and Celnick 2016). Reconsolidation research may best explain the dual benefit experienced by Spanish speakers when they study a cognate language or culture, thus acquiring the new knowledge of Italian (and its multiple linguistic and cultural expressions to the extent possible), which simultaneously strengthens and expands their knowledge of the varieties Spanish language and culture (Donato and Pasquarelli-Gascon 2015).

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“Poetic’ Readings” of Love: Franco-Arabic Translations, Historiography & Literature.

This paper presents comparative, side-by-side, translational readings of old Arabic literary and historiographical texts against their transnational French and Franco-Arab counterparts by Abdelwahab Meddeb (1946–2014), Salah Stétié (1929–), and Assia Djebar (1936–2015). Through detailed close readings, I offer a methodological demonstration of the critical work and research necessitated by contemporary translanguing literature within the context of transnational French studies. Such readings not only challenge the assumptions of self-contained cultural, linguistic, and national units; they also usher beyond the transnational and into the transhistorical, and always across different languages and traditions.

I begin with Meddeb’s French translation of Persian mystic Shahab al-Din Suhrawardi’s (1155–1196) original Arabic in *Hikmat al-ishraq* (The Philosophy of Illumination). Meddeb takes aim at the standard French edition by Henry Corbin, stressing that “my concern was to make a ‘poetic’ reading possible, by following the original Arabic more closely.” Reduced to academic and erudite exegesis, he maintains, the text has been “stagnating, rendered useless outside of the specialist’s cabinet.” Meddeb thus revisits the original text, for it “remains an inexhaustible visionary quest, easily lending itself to all possible actualizations” (57).

Similarly, in his French edition, translation, and commentary of the few surviving mystical poems and sayings by Islam’s first female saint, the Basra-born Rabi’a al-‘Adawiyya (717–801), Stétié strives to capture all possible actualizations and “musical essences” (25) of Rabi’a’s Arabic texts. “In them,” he writes, “are blended—in a long, unique modulation—the effusion of the soul, and the excess of breath that enlivens it” (26). The breathless lover’s discourse that permeates all registers of Stétié’s writing and translation, and his interest in Muslim women mystics in particular, echo a transnational and translational Franco-Arab feminist project first instigated by Assia Djebar, when she was researching and composing *Loin de Médine* between 1985 and 1990. Her text fulfills two functions: (1) it invents the erotic experiences and amorous discourses of long forgotten historical Muslim women; (2) it directly reads, engages, and critiques Islam’s 1,200-year old historiographic and hagiographic traditions (7–8). Djebar contributes to the commentary tradition of Islamic hagiography: her doubled, palimpsestuous rewriting reevaluates translations of translations (216–19) of historical chronicles of the Prophet Muhammad and his male companions by the Iraqi and Persian scholars Ibn Hisham (d. 833), Ibn Sa’d (784–845), and Tabari (838–923). Like Meddeb and Stétié, the uniqueness of Djebar’s Franco-Arabic work stems from its archaic translational and transnational archive. The histories, itineraries, and trajectories of the literatures, with their thick, interpenetrative layers of translations and rewritings, constitute archival crucibles of spiritual esoterica and erotica, un/translatability, and multiple historic literary contemporaneities, which have imparted and transmitted to us an exceptionally rich and complex literary corpus, finally ripe for critical inquiry within a transnational French context.

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Disruptive Modern Languages? Challenging institutional spaces of 'international' encounter.

The transnational/deterritorializing 'turn' in Modern Languages scholarship is leading to a body of work which places languages and cultural exchange and transmission at the centre of our concerns, addressing such questions as what it means to live bilingually/multilingually, how we interrelate in contexts of superdiversity, and how we understand and conceptualize borders. This paper seeks to take the 'transnational turn' in Modern Languages into an area of global encounter, International Relations (IR) and Development Studies, in which foreign languages have so far been absent: 'A history of silence has marked the issue of language in IR' (Fierke, 2003:67). The discourse of Development Studies has long been dominated by anglophone concepts, where English itself has gradually morphed into a language of so-called expertise and neutrality (Cornwall & Eade, 2010). Focusing on the 'contact zones' (Pratt, 2008,8) of development programmes directed by UK-based NGOs (OxfamGB, Christian Aid, Save the ChildrenUK, and Tearfund), and using the methodological approaches of transnational Modern Languages, the paper will examine:

- multiple 'contact zones' of development
- proximity to/distance between Western helpers and overseas 'beneficiaries'
- relationships between the 'universal' construction of 'child', and voices in the locality
- the translation, circulation and reception in the UK of development ideas emanating from the South.

The paper argues that Modern Languages research could potentially operate as a disruptive force in IR/Development Studies, subverting commonly held notions of 'development space', 'beneficiary feedback' and 'empowerment'.

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Hybrid culture(s), language(s), and identity(ies) in the Greek Cypriot communities of London and Auckland.

This paper discusses the notions of culture, language, and identity in the Greek Cypriot communities of London (UK) and Auckland (NZ). The paper focuses on how members of these communities challenge the idea of culture and language in diasporic contexts where Modern (Standard) Greek is seen as the desirable variety to

master, but also where 'Cypriotness' is being redefined. The data used in this presentation come from recordings with Greek Cypriot adolescents and adults in London and with adults in Auckland. In total, 28 British-born Greek Cypriot adolescents between the ages of 14 and 18 were recorded along with 6 British Greek Cypriot adults between the ages of 35-45, and 6 Auckland Greek and Greek Cypriot adults between the ages of 50-70.

The informants respond, challenge and (re)formulate notions of 'Cypriotness' and multilingualism. In these diasporic communities, the informants offer insights on their multicultural associations and multilingual choices and perceptions regarding their plurilinguism and 'pluriculturalism'. The informants multi-layered understanding of culture and language become evident not only in their views about these issues but also thought their 'hybrid' linguistic choices. The paper explores these views primarily focussing on the younger generation in order to highlight the challenges of heritage diasporic communities in diverse settings. The paper also explores how such diasporic communities can help in understanding national identities, the fluidity of national identities through their perpetual reformulation, and how such fluid and constantly reformulated ideas of national identity, culture, and language can become visible and legitimised in the diasporic communities.

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Nationalism and Cosmopolitanism in Nineteenth-Century France.

This paper will look at the French cultural field in the nineteenth century from a transnational perspective, tracing its development from the aftermath of the Revolution to the questioning of national identity in the *fin de siècle*. Much has been written about Paris in this period, from Benjamin's claim for its emblematic status as the capital of modernity to Bourdieu's mapping of its cultural field. Pascale Casanova's *The World Republic of Letters* presents Paris as the centre of a global literary field, providing a platform for transnational studies of the period. The emphasis here will be on how notions of the transnational can provide a different reading of the nineteenth-century French cultural field, through the analysis of contemporary sources in the light of the critical studies mentioned above. It will begin with Madame de Staël's 1799 statement that Rousseau combined a 'meridional' Latin culture with a 'septentrional' Germanic influence in order to become a cosmopolitan French writer. It will end with a study of the *fin-de-siècle* debate about nationalism and cosmopolitanism that precedes the divisions caused by the Dreyfus affair, looking specifically at contemporary sources discussing the relationship between the nation state and foreign literature by Ernest Renan, Ferdinand Brunetière, Eugène-Melchior de Vogüé, Maurice Barrès and others.

The case study of 19th-century France will be posited as an exemplar of how the transnational can encompass not only modern languages, but also area studies, comparative literature, cultural studies, history, history of art, and sociology in an interdisciplinary approach to the field.

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Transnationalising Girlhood on Screen: A European Perspective.

Despite the implications of the word 'postfeminism', becoming a woman – the ambiguous and multifaceted process and state of girlhood – remains contested, a source of celebration and anxiety in which girls are simultaneously praised and denigrated. Postfeminist cultural imperatives and their contradictory girlphilia and girlphobia have been discussed in the burgeoning academic canon of girl studies (Driscoll (2002), Harris (2004), McRobbie (2009), Negra (2009) Projansky (2014)). So far, however, critics have tended to concentrate their study of girls and their media representation on a narrow Anglo-American corpus of film and television texts. In the contexts of France and Italy, there is still much work to be done interrogating the political specificity of the girl in national debates concerning such ostensibly adult-focused issues as integration, radicalism, corruption, and influence, but also her transnational significance as a figure that troubles any settled notion of the European. Despite very different national cinema production contexts, both countries have recently produced a series of films by female auteurs (Rohrwacher, Nicchiarelli, Sciamma, Hansen-Løve) that offer a close and sympathetic engagement with girls. In this paper, we will suggest that these films crystallise the spectacular way in which girlhood acts out the difficulties of the European project itself. Looking beyond the narrow canon of texts associated with post-feminist culture, we will argue that these films offer both national inflections of a broader post-feminist sensibility, and an insight into the struggles of contemporary Europe adequately to articulate what it means to be a European citizen.

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Transnational Nationalism? The Case of Latinity in France.

In the nineteenth and early twentieth centuries, Latinity sought to offer a politico-cultural counterpoint to pan-Germanism. Arguing that the Mediterranean Basin constituted the cradle of Western civilisation, proponents of Latinity constructed a cultural supremacist worldview that influenced various nationalist movements from Italian fascism to the absolute monarchism of Action Française. Examining the latter as a case study, I argue that Latinity illustrates a neglected transnational dimension inherent to many nationalist movements. Studying the encounters between Action Française and their Mediterranean neighbours, this paper moves beyond models of nationalism built on difference and opposition. The political travel writing of a generation of French nationalists, produced during the interwar years about fascist Italy, Salazar's Portugal and Franco's Nationalist regime in Spain, demonstrates how

nationalism of this era entered into a transnational dialogue in order to fashion its own sense of self. This was a process driven not by antagonism, nor by a quest for a new political model, but by a search for family resemblance. I argue that, just as nations exist in dialogue with the world around them, so nationalist movements partake in a transnational exchange of ideas. This in itself, and in the context of the interwar years, reveals transnationalism not to be intrinsically benign, but also a potential means of defining new limits and exclusions. Latinity thus illuminates aspects of the dilemmas facing transnational projects in the twenty-first century which evoke common values, heritage and interests in order to stress difference and exceptionality. How then do we establish a transnational politics that does not simply establish new borders?

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Reading Proust in Franco's Spain: How Transnational Interlocutors Find Their Way into National Canons Even in the Darkest of Times.

In the early years of Franco's dictatorship imported works of literature were deemed pernicious. Censors recruited mainly from the ranks of the Church were charged with stemming the flood of translated works that might imperil Franco's National-Catholic project. Cultural autarky was to be the guarantor of Hispanic exceptionalism. But it was never going to be easy for the regime's cultural police to keep undesirable foreign authors off Spanish bookshelves. This paper examines the story of one such objectionable foreign writer whose work, initially proscribed by the regime in the postwar, went on to permeate Spanish culture by the final decade of the dictatorship. Marcel Proust was reviled by Franco's regime as a debauched French homosexual whose pornographic prose was in grave danger of contaminating the masses if permitted to circulate freely. Yet the regime failed to arrest Proust's advance across a porous Pyrenean border. The zeal with which publishers, such as Josep Janés and Jaime Salinas, pursued the publication of *À la recherche du temps perdu* in Spanish translation coupled with the irresistible magnetism that Proust's novel exerted on a generation of Spanish authors, including Carmen Laforet, Juan Goytisolo and Juan Benet, ensured Proust's preeminence in Spanish letters during the latter years of the regime and in the country's new democracy. Proust's resistance to eradication even in the darker years of totalitarian rule in Spain points ultimately to the durability and pervasiveness of transnational exchange in the production of culture.

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Transnational Terroirs and French monocultures: the case for disciplinary ML subject renewal.

Our title is deliberately provocative. Terroir cannot strictly be 'transnational': a given monoculture cannot be plural. Within the UK HEI French/ML context, however, we set out how our research-led teaching on 'transnational terroirs and French monocultures' is challenging and enabling students of 'French' to achieve better cultural and transcultural understanding. Our interest in this paper is therefore how we enable final-year students of 'French' (single and combined honours) to attain the highest levels of 'transnational' competency through option choices examining multiple, intersecting French heritages and as contingent with, yet dissimilar from their neighbouring counterparts. The first part of our paper therefore presents our dialogue between 'literary' and 'anthropological' study of 'terroir(s)' as a way to unpack a transnational perspective on monoculture(s). Our interconnected emphases on highly informed close observational analysis and synthesis – linguistic, textual, contextual, trans-local – suggest for example how our approach to 'transnational modern languages' is rather different from linguistics-oriented 'intercultural communication', comparative literary or cultural fluency methodologies. In the second part of the paper we then each briefly outline how the embedding and prioritisation of these knowledge bases are informing the development of Southampton's MLang and ML Masters programmes. Our concluding dialogue then proposes why Modern Languages needs to foster greater *disciplinary* understanding of 'culture in context' as essential to the regeneration of 'transnational' ML study in UK HEIs.

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Learnèd borrowing as a transnational phenomenon.

This paper briefly argues, reprising Pountain 2011, that the history of the Romance languages must acknowledge the role of elaboration (what Kloss 1967 termed *Ausbau* status) in the creation of the standard (and hence most extensively studied) languages, in which learnèd borrowing plays a crucial role. It also draws attention to the interest of learnèd borrowings as an example of 'change from above': it is striking how common some of these borrowings have become (for example, *problema* 'problem' is, according to Davies 2006, the 169th most commonly occurring word in 20th-century Spanish). It then turns to exploring some of the many transnational dimensions of this phenomenon. The widely shared adoption of learnèd borrowings often makes it difficult to know whether these words enter a particular language as a direct result of elitist contact with classical sources or in imitation of the exploitation

of such sources by other languages (most obviously, in the case of Spanish, the example of Italian). Learned borrowings are one of the most important factors in what has been perceived as convergence among the western European languages (Posner 1996): a simple example is Lat. DIFFICULTATE(M) > Fr. *difficulté* (whence also Rum. *dificultate*, Eng. *difficulty*), Sp. *dificultad*, It. *difficoltà*, etc. At the same time, many have widened or otherwise changed their meanings significantly: *programa* 'programme', originally (as πρόγραμμα) 'public proclamation; agenda', can now refer to any general plan, and also has more specialised recent meanings as a discrete media broadcast or a set of instructions to a computer. Semantic development can also be individual to a particular language: Sp. *tópico* has developed the rather restrictive meaning of 'commonplace' rather than the general meaning of 'subject' from its etymological meaning 'relating to a particular place'.

More generally, in the history of learned vocabulary we can observe not only the strategies used by speakers to label new concepts and to make finer semantic distinctions, but how words change, sometimes rapidly, in their connotative meanings and cultural associations (Alvarez de Miranda 1992). The exploration of such issues is the theme of the 'Loaded Meanings' strand of the AHRC Open World Research Initiative project 'Languages and World Making' based at King's College London.

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Transnational Petrarch: The Case of Nineteenth-Century Avignon.

This paper stems from my current book project on translations and rewritings of Petrarch in nineteenth-century France. In contrast to overriding interest in sixteenth-century Petrarchism, on the one hand, and the reception of Dante in the nineteenth century, on the other, I argue that the nineteenth-century French reception of Petrarch is a key and distinctive new 'site of Petrarchism'. There are several catalysts for this phenomenon: firstly, the abbé de Sade's three-volume *Mémoires pour la vie de François Pétrarque* (1764–7), in which the author claims a genealogical connection to his subject through the identification of Petrarch's Laure with his ancestral Laure de Sade; secondly, the Unification of Avignon with the rest of France at the Revolution, Avignon having otherwise remained a papal annex since the fourteenth century. The geographical focus of my project is, then, Avignon, a place whose shifting identity challenges national boundaries. Nineteenth-century French Petrarchism flourished around key Petrarchan anniversaries celebrated in Avignon and Vaucluse (1804, 1874, 1904), and was manifested in a variety of ways: translations, criticism, biography, new poetry, and even the Petrarchan novel. The central question of all this interest is, controversially: was Petrarch French? This question raises further questions: who gets to decide, Petrarch (who identified as Florentine despite neither being born nor having lived there), or his (French) readers? What constitutes identity? Is it possible to have a multi-faceted identity? In this way, the transnational provides a new and important way of reconsidering the life, works, and afterlife of the nomadic Petrarch.

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Modern languages, intercultural competence and opportunities for business education.

Employers in the UK have repeatedly made clear that both linguistic and cultural competence are highly desirable attributes of recent graduates. Yet traditionally business education has regarded modern languages as an ancillary complement to the acquisition of technical skills, in many ways reinforcing disciplinary separation as well as suggesting a degree of implied hierarchy. This paper reports on the development of a new educational approach to intercultural competence within modern languages for Business School – Modern Language joint honour students at the University of Leeds. Drawing upon the new transnational approaches fostered by the Transnationalizing Modern Languages project, intercultural and translingual understanding of social processes are placed at the very centre of the set of skills that build the profile of successful graduates in the workplace and beyond.

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Crossing Borders, Changing Perspectives: The Panachatantra from XVc Spain to XVIc Italy.

This paper addresses the complex multi-cultural, multi-lingual history of Europe through the medieval and early modern reception of an influential Oriental frame tale originally titled the *Panchatantra* but subsequently known by many different names. A series of exemplary tales told by animals originating from a popular eastern tradition of storytelling, the *Panchatantra* was assimilated into European vernacular traditions via Arabic and Hebrew. Intersecting cultures, languages, and ideologies, it exemplifies the fluidity of medieval and early modern cultural “traffic”. This paper traces the *Panchatantra's* journey from XIIIc Iberia to XVIc Italy via the two Castilian translations (*Calila e Dimna*, 1251; *Exemplario contra los engaños y peligros del mundo*, 1493) and two Italian translations (*Discorsi degli animali ragionanti tra loro*, 1548; *La moral filosofia del Doni*, 1552). Contextualising its reception against profound social and political changes, which saw a reconfiguration of the relationship between East and West and developing concepts of ‘European’ identity, I explore the changing meanings the work accrued as it voyaged between the two peninsulas, focusing on the representation of the East as the origin of philosophical and spiritual wealth in the paratexts and material forms of the translations. By tracing the process by which the work crossed geographic, linguistic, and chronological borders from medieval Iberia to Early Modern Italy I argue it is possible to discern a change in

perspective that sheds light on the constructed, conflictual nature of Europe's engagement with its own history as well as other cultures and ideologies.

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Transnational Racism—Yellow Peril as a Travelling Discourse in World Literatures of the 20th Century.

This paper offers a comparative analysis of the manifestations of racial politics in 20th century Anglophone and Sinophone literatures. As a case in point, I focus on the Chinese dissident writer Wang Lixiong and his “racist” appropriation of the Yellow Peril ideology in fin de siècle Western popular culture. Wang’s works often involve the critique of Chinese politics and culture through negative racialisation of the Chinese as “the Yellow Peril”. By juxtaposing his canonical work *China Tidal Wave* (Chinese name: Huang Huo “Yellow Peril”) with the Asian invasion fictions by Jack London and M. P. Shiel, I argue that instead of some kind of indisputable metaphysical truth, the Yellow Peril ideology is merely a performative cultural practice that shifts its functions and allegiances according to the socio-political agenda of its practitioner. Breaking from the academic convention of situating Yellow Perilism only in Western imaginations of China and the Chinese, this paper also seeks to provide meaningful revisions to the idea of the postcolonial palimpsest and the notion of “world literature” that has dominated our understanding of literary appropriations and intercultural communications. Ultimately, this paper advocates a post-structural understanding of the Yellow Peril discourse, which is shaped by a diverse range of Orientalist and Occidentalist forces in the making and spreading of world literature.

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Transnational Memory and the Art of the Invisible.

The Lebanese film-makers and artists Joana Hadjithomas and Khalil Joreige often talk about ‘latency’ in their works: the ghosts that inhabit images and are present, though invisible, in the smallest moments of everyday life. This chapter will consider two of their works – the film *A Perfect Day* (2005) and this year’s art exhibition at the Jeu de Paume in Paris (consisting of photographs, video installations, fiction films and documentaries) entitled *Se Souvenir de la lumière* – to discuss how the latent not only allows the past to inhabit the present but also the transnational to inhabit local sites in Beirut. I will argue that Hadjithomas and Joreige’s practice of an art of the invisible opens up spaces of trauma and mourning, and loving and living, which confuse the moment and history and the local and the global, and creates, instead, a

temporality and geography which call into question the established borders of our politics and our minds.

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Intercultural competence in Foreign Language Teaching. The case of French and Italian Teaching in the Scandinavian Context.

Since the 90s, the development of intercultural competence has become increasingly prominent in modern language teaching (Byram & Zarate 1994, Hu & Byram 2009, Kramsch 1993, 2009). Language proficiency alone is not considered sufficient in an increasingly multicultural and transnational world, and intercultural competence has therefore come to be seen as an essential part of teaching materials and curricula. In this paper, we will consider the Norwegian case, where intercultural competence is one of the objectives of the national curriculum for foreign languages (The Norwegian Directorate for Education and Training). We argue that narratives of migrants and refugees may provide a useful material for studying intercultural encounters, which may form the basis for reflexions on intercultural competence.

We examine the case of French and Italian teaching in Norway, and through case studies we argue for the use of teaching materials based on such narratives. Moreover, this approach has the added benefit of challenging traditional approaches centered on Italy and France, which are still largely dominant in a Norwegian language teaching context and modern language studies at large.

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Travelling Theory as Border Policing: Porosity and the Transnational.

This paper explores the relevance of the model of porosity developed by Walter Benjamin and Asja Laciš to a transnational understanding of culture. Benjamin and Laciš elaborated the notion in their essay on Naples (1925), characterizing both the physical fabric and the social life of the city by an absence of compartmentalization and an accompanying fluidity of movement between spaces elsewhere considered distinct (such as outside/inside or public/private). Porosity privileges permeability

over solid identities, as does the collaborative writing of the essay and its style of exposition. In Benjamin and Lacis's hands, porosity seems to evade national borders on a number of levels, from the infranational micro-urbanism of an essay on a single city to the transnational perspective of northern Europeans on Mediterranean culture; it seems like a theory made by and for travelling across borders. Yet the transnational potential of porosity found itself almost immediately transposed and neutralized. Benjamin and Lacis's friend Ernst Bloch adopted porosity for his own ends, proposing it as a model of Italian culture as a whole ('Italy and Porosity' (1925)). Where Benjamin and Lacis explored how porosity led to the undoing of stable distinctions and categories, Bloch instead reified the concept as the essence of a national identity. The trajectory of porosity indicates how a theory apparently made for travelling can be stopped at a border that it serves to define, and so points to some of the risks involved in theorizing the transnational.

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Linguistic landscapes of urban Italy: perspectives on transnational identities.

Italian Language Studies represents a privileged vantage point for the study of multilingualism and multiculturalism. Students are introduced to issues revolving around the language question early on in their courses and learn to manipulate concepts relating to the interconnectivity and fluidity of linguistic and cultural subjectivities and to the complexities of linguistic repertoires which underpin multiple and overlapping identities. Understanding the consolidation of language ideologies as historical products and the significance of enculturation processes are crucial aspects of language learning.

Against a background of extensive research into the semiotic modalities of the linguistic landscapes of urban Italy, the paper will explore instances of written language in the public space which contradict views of linguistic discreteness, articulate counter-discourses of language and identity and blur ethno-linguistic boundaries. Via a critique of notions of multilingualism and multiculturalism as juxtaposition and accommodation of essentialised difference, the discussion will focus on the linguistic construction of transnational spaces as places of localised forms of group membership which reflect different understandings of agency and citizenship. From this perspective transnationalities can be investigated as resulting not just from connections with transnational communities, but from connections between different communities and within a broader context of the everyday as it is shaped by and shapes the city (Dickinson et al. 2008). It will become apparent that new geographies of citizenship are emerging where shared spaces are experienced as places of multi-layered citizenship in processes of re-scaling of degrees of participation, from the global and the supra-national to the sub-national.