Through a two-leg workshop to be held at Northwestern University in 2017 and at the University of Victoria in 2018, this collective will explore the links between recent iterations of global history and explorations of world and global literature. Those who traffic in concepts of “world literature” are frequently conducting their analysis with limited, or distant readings of historians who scale and debate the “global,” as a method, or as a point of empirical analysis within the historical discipline. Furthermore, many historians writing “global history” today frequently conduct their research without a detailed reading of the stakes offered by scholars of “world literature” and associated debates about terms such as “world,” “global,” and “comparative” within literary and cultural studies.

This workshop enables a broad conversation about the relationship between the concepts of globalization, global, and world in history as well as in literary and cultural criticism. What sort of world is understood when recent global history is placed in conversation with recent critical revisions of world literature? To what degree are these trajectories in history and literary criticism parallel, and to what degree do they converge? Finally, which methodological approaches may best invigorate a history and literary criticism for the present moment in which humanist scholarship of topics outside of Euro-American canonical texts, places, and cultures, is in deep crisis?

**PRESENTATIONS**

- **JOHNATHAN ARAC** (ENGLISH, UNIVERSITY OF PITTSBURGH)
- **NEILESH BOSE** (HISTORY, UNIVERSITY OF VICTORIA)
- **TAMARA CHIN** (COMPARATIVE LITERATURE, BROWN UNIVERSITY)
- **BRIAN EDWARDS** (ENGLISH, COMPARATIVE LITERATURE, & MENA NORTHWESTERN UNIVERSITY)
- **HARRIS FEINSOD** (ENGLISH, NORTHWESTERN UNIVERSITY)
- **MARK FROST** (HISTORY, UNIVERSITY OF ESSEX)
- **DILIP GAONKAR** (RHETORIC AND PUBLIC CULTURE, NORTHWESTERN UNIVERSITY)
- **REBECCA JOHNSON** (ENGLISH, NORTHWESTERN UNIVERSITY)
- **RAMA MANTENA** (HISTORY, UNIVERSITY OF ILLINOIS AT CHICAGO)
- **EMILY MARKER** (HISTORY, RUTGERS UNIVERSITY—CAMDEN)
- **JOHN PINCINCE** (HISTORY, LOYOLA UNIVERSITY)

**KEYNOTE**

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- UNIVERSITY OF VICTORIA CANADA RESEARCH CHAIR IN GLOBAL AND COMPARATIVE HISTORY
- UNIVERSITY OF VICTORIA DEPARTMENT OF HISTORY
- UNIVERSITY OF VICTORIA GLOBAL SOUTH COLLOQUIUM
- UNIVERSITY OF VICTORIA CENTRE FOR GLOBAL STUDIES

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GLOBALIZATIONS, GLOBAL, AND WORLD: HISTORY, LITERARY CRITICISM, AND SPACES OF THE PRESENT

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Center for Global Culture and Communication
An Interdisciplinary Initiative of Northwestern University School of Communication
It focuses on transnationalist visions of premodern, precapitalist or precolonial pasts that were animated by the logic of vernacular Sinhala literature by the beginning of the twentieth century that prompted a reaction from patrons. Sinhalese writers learnt to render the public discourse of its local and exotic preferences. The birth of a self-conscious national literature was, in this case, evidently symptomatic to the domestic appropriation of literatures from abroad.

HARRIS FEIGG, "Into Steams: Maritime Modernism between World Literature and Global History" The modernist reinvent literatures and arts (roughly 1890-1945) coincided with a more intensive period of transoceanic steamship passage by workers, migrants, and tourists at any other time in history. This paper conceptualizes a comparative account of these mobile cultures, suggesting a way of making the surprising variety of novel, stories, poems and chronicles of life at sea and in port from the world-literature of the Americas, Western Europe, Asia, and East Africa. Charting the cultural forms and representational logics that defined transnational experience across different nations, language, race, and social class, I argue that modern writers and artists did not violate the common frameworks employed by some recent global historians, such as the story of accelerating connections in the age of shrinking world. Drawing from and expanding the transpolitical'.

TAMARA CHIRP, "Homo Geocosmicus and the Silk Road Spirit" This paper addresses globalization from the perspective of a historian of globalizations’ "before" or prehistory. It focuses on transnationalist visions of premodern, precapitalist or precolonial pasts that were animated by the logic of vernacular modern world literature as a system of disjunctures viewed from its industrialized seaways.

JOHN PINCINCE, "Nationalist Representations of Home and the World Histories: Jawaharlal Nehru’s Glimpses of India and the World’s Glimpses of India” The renewed emergence of world literature discourse in the 21st century has been much criticized for complicity with neoliberal globalization. To understand the conditions for this re-emergence, I turn to the role of postcolonial studies, which, it seems to me, seems to be an important attempt at constructing an argument on world literature based on Marcuse world history. As a case study for this speculation, I examine Fredric Jameson’s 1985 essay “Third-World Literature in the Era of Multinational Capitalism” (Social Text 15, 65-88) and the severely critical response by Ajay Alam, “Jameson’s ‘Rhetoric of Theories and the ‘National Allegory’” (Social Text, 17, 1987, 25-15).

Emily Marker, "Postwar Empire and Globalization: ‘Late Colonialism’ and the Global Turn in Contemporary Historical Studies" While conscious on what exactly is by the term ‘globalization’ remains elusive, it has become a rather stable and illegible gloss for an interconnected, it still poorly understood, set of processes and transformations that have to do with a fundamental reordering of time and space. Interessingly, as these temporal and spatial shifts have become a central object of historical inquiry, traditional historical fields and methods seem to have experienced their own kind of “space-time compression” with the rise to prominence of the transnational subfields of global and contemporary history. Despite being sometimes organized around logics of time and space, the world of the global and the when of the contemporary inspire fierce debate among historians of all stripes. But in the past two decades, many historians of empire, of Europe, of the Global South, and of the US have converged on the postwar conjuncture as a critical world historical n engages that either unbalanced, accelerated, or consolidated the “fears” and structural changes that laid the foundations for our contemporary world. This paper will explore why consideration of postwar empires in particular have acquired such pride of place in efforts to illuminate the contours of both “the global” and “the contemporary” across these diverse sub-fields. Based on my own research on postwar cultural and educational exchanges between francophone African Muslims and the wider Islamic world, I suggest that focusing on south-south connections in between and beyond late colonial constructions may point to historical processes and geographies that help us better understand the ongoing and dynamism of our present global.