

Fall/Winter 2020-2021

AP/EN 4400 6.A (Y)	Diaspora Literatures
Course Director:	Name Mehraneh Ebrahimi Office Atkinson 728 Ext. 22143 e-mail Mehraneh.ebrahimi@gmail.com office hours: 1 hour before lecture
Time:	Friday 11:30am - 2:30pm
Delivery Format:	REMOTE – (synchronous delivery) – There are scheduled meeting times for this course (see above). Students should plan to be available for course-related activities during the appointed times. For more information, see the Description and/or Requirements below.
Description:	<p>“Home is the state of having escaped” — Theodor Adorno and Max Horkheimer, <i>Dialectic of Enlightenment</i> (1944).</p> <p>More people than ever before seem to imagine routinely the possibility that they or their children will live and work in places other than where they were born: this is the wellspring of the increased rates of migration at every level of social, national and global life... [W]e may speak of diasporas of hope, diasporas of terror, and diasporas of despair. But in every case, these diasporas bring the force of the imagination, as both memory and desire, into the lives of many ordinary people, into mythographies different from the disciplines of myth and ritual of the classic sort—Arjun Appadurai, <i>Modernity at Large</i>.</p> <p>Who are the diaspora and what is their literature? Are there differences between the first and second generation of diaspora writing? Now that one in five Canadians has been born outside Canada, the question of diaspora literature becomes a local and even a political one. Displacements, after all, happen as a result of ruptures, usually violent ones, such as war or revolution. They may can also be instigated by economic hardship or intellectual censorship. Whether forced or voluntary, the wound of dislocation remains in the family and is passed on from one generation to the next.</p> <p>This course examines questions of “home and away,” one-way-journeys, intellectuals in exile, and intergenerational trauma across different literary genres: novels, poetry, drama, memoirs, graphic novels, and film.</p> <p>Diaspora literature may be filled with nostalgia for a lost homeland. However, a voyage can bring hope and aspirations for fresh sprouting. What are the fruits of this perilous journey?</p> <p>“The word 'translation' comes, etymologically, from the Latin for 'bearing across'. Having been borne across the world, we are translated men. It is normally supposed that something always gets lost in translation; I cling, obstinately to the notion that</p>

	<p>something can also be gained.” — Salman Rushdie, <i>Imaginary Homelands: Essays and Criticism</i> (1992).</p> <p>Diaspora is a Greek word that generally referred to the Greeks, and then to Jews of the ancient world. But we now hear of Syrian, Black Atlantic, postcolonial, Chinese, Irish, Armenian, and Persian diasporas. The course will read the literature produced by the diaspora with the aim of understanding the role they play in nation-building and identity formation both “at home” and “abroad.”</p> <p>Learning Outcomes:</p> <ul style="list-style-type: none"> • gain fuller understanding of the multidisciplinary scholarly literature on “diaspora studies,” in particular the writings of Safran, Said, Cho, and Tölölyan • gain insight into basic diaspora typologies (“classical diaspora,” “trade diaspora,” “victim diaspora,” etc.) • summarize and critique scholarly articles and gain confidence in presenting research to a group of peers • engage with literature <i>vis à vis</i> theory, with a focus on argumentation and critical thinking
Category:	C
Historical Requirement:	N/A
Requirements:	<p>Mid-Term Essay: 20%</p> <p>Quizzes: 20%</p> <p>Participation and Discussion Sparkers: 10%</p> <p>Conference Style Presentation: 20%</p> <p>Final Essay: 30%</p>
Reading List:	<p>Reading List (I will provide the links for all the free e-books)</p> <p>Toni Morrison, <i>Beloved</i>, New York: Vintage Books, 2004 (e-book available)</p> <p>Art Spiegelman <i>Maus I: A Survivor’s Tale, My Father Bleeds History</i>, and <i>Maus II: A Survivor’s Tale, Here my Troubles Began</i> (e-book available)</p> <p>Behrouz Boochani, <i>No Friend but the Mountains</i> (Bookstore/Buy it yourself)</p> <p>Firoozeh Dumas, <i>Funny in Farsi</i> (e-book available)</p> <p>Film: <i>Everything is Illuminated</i> (USA, 2005)</p> <p>Marjane Satrapi, <i>Persepolis I: The Story of a Childhood</i>, and <i>Persepolis II: The Story of a Return</i> (e-book available)</p> <p>Saidiya Hartman, <i>Lose Your Mother: A Journey Along the Atlantic Slave Route</i> (2008)</p> <p>Jamil Jan Kochai, “Playing Metal Gear Solid V: The Phantom Pain” (story available online, free)</p> <p>Mahmoud Darwish, <i>In the Presence of Absence</i> (selection)</p> <p>Film: <i>The Namesake</i> (2006) based on Jhumpa Lahiri’s novel</p> <p>Suggested Theory Reading (I will provide link to articles on Moodle)</p> <p>Edward Said. <i>Reflections on Exile</i></p>

	<p>Khachig Tölölyan, “The Nation-State and Its Others: In Lieu of a Preface.” <i>Diaspora 1. 1</i> (1991): 3-7; and “Rethinking Diaspora(s): Stateless Power in the Transnational Moment.” <i>Diaspora 5.1</i> (1996): 3-35.</p> <p>Paul Gilroy, “Diaspora,” <i>Paragraph 17.3</i> (1994), 207-212, and “Diaspora and the detours of identity,” in Kath Woodward, ed., <i>Identity and Difference</i> (London: Sage, 1997), 301-346.</p> <p>Daniel McNeil, “Wrestling with Multicultural Snake Oil: A Newcomer’s Introduction to Black Canada,” in <i>Unsettling the Great White North: African Canadian History</i>.</p> <p>William Safran, “Diasporas in Modern Societies: Myths of Homeland and Return.” <i>Diaspora 1. 1</i> (1991): 83-9.</p>
Open To:	Year 4 Honours