

# Journée d'études *Cultural Encounters in English-Speaking Societies* 1 Mars 2022

**9h** : Ouverture, INSPE de La Réunion, Amphi C et en ligne

**9h30 - 10h15** : **Flavien Bardet**, Université Bordeaux  
Montaigne

« Meat and Greet: A Brief Overview of Cannibalism and its Avatars as a Means to Encounter Other Cultures (Europe and the Americas) »

**10h15 - 11h**: **Florence Pellegry**,  
Université de La Réunion

« Interethnic Relations in Victorian England: A Case Study of late 19th Century Indian Migrants to London »



**11h - 11h45**: **Guilène Révauger**,  
Université de La Réunion

« Sport, Cultural Encounter, and Diplomacy. The Birmingham 2022 Commonwealth Games: Where from, What for, and Where to? »



**13h-13h45** : **Xavier Lachazette**, Le Mans  
Université

« Not-So-Close Encounters: Empire and Emotional Atrophy in Two Stories by W. Somerset Maugham »



**13h45 - 14h30** **Maroua Mannai**, Université Paul  
Valéry Montpellier 3

« Innovative Archival Return in M.Nourbese Philip's *Zong!* (2008) »



**14h30 - 15h**: Discussion

## Réunion Paris (-3h)

mar 09:00	mar 06:00
mar 10:00	mar 07:00
mar 11:00	mar 08:00
mar 12:00	mar 09:00
mar 13:00	mar 10:00
mar 14:00	mar 11:00
mar 15:00	mar 12:00
mar 16:00	mar 13:00

A distance via le QR code  
ou :  
<https://univ-reunion-fr.zoom.us/j/89680509458>



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Académie de La Réunion



## **Meat and Greet: A Brief Overview of Cannibalism and its Avatars as a Means to Encounter Other Cultures (Europe and the Americas)**

**Flavien BARDET, Université Bordeaux Montaigne**

From Jean de Léry's excessively rosy vision displayed in *Histoire d'un voyage fait en la terre du Brésil* (1580) down to Jack Forbes' *Columbus and other Cannibals: The Wétiko Disease of Exploitation, Imperialism, and Terrorism* (1979) and including essays and lectures such as Montaigne's *Des Cannibales* (1580) or John Ruskin's *The Work of Iron, in Nature, Art, and Policy* (1858), anthropophagy has been subject to ambivalent interpretations. Representing a brutal encounter between two or more peoples, cannibalism from the onset was, paradoxically, both the ultimate form of cultural taboo (as in the Old Testament, where cannibalism marked out the enemies of the people of the Book, for instance in Ezekiel 5:10, 19:3-6; 23: 37, 22:25, in Jeremiah 19:9 or again in Micah 3: 3-4) and a twisted rendition of one of Christ's essential messages to mankind ("Whoever eats my flesh and drinks my blood remains in me, and I in them", John 6:56). If accusations of cannibalism served to justify colonialism, notably in the Americas, the violent and exploitative means of European empire-building pushed some to rethink the symbolic dimension of anthropophagous habits. Cultural relativism favoured a novel vision in which capitalist consumption rather than a proclivity to adopt human flesh dietary leanings defined what the term cannibalism actually covered. We will study the representation of cannibalism and its evolution, insisting on how literature and historical studies reflected a growing awareness of the power imbalance between European countries and their colonies. This paper will focus on the reception in England of the Spanish colonial experiences in America (Mexico and Peru), as well as the lessons English colonizers drew from Spain when the history of the conquest of north America came to be written (16<sup>th</sup> century) and later rewritten (19<sup>th</sup> century).

*Flavien Bardet is a full-time senior lecturer (MCF), who specializes in the history of the British Empire (19th-early 20th centuries). He has been involved in the CAPES/CAFEP juries for 10 years (2013-2018, and since 2020). He mainly publishes articles in the fields of colonial history.*

## Not-So-Close Encounters: Empire and Emotional Atrophy in Two Stories by W. Somerset Maugham

Xavier Lachazette, Le Mans Université

Various stories by W. Somerset Maugham focus on settlers who have lived in far-flung locations of the British Empire for some time already but prove unable to relate emotionally to their countries of adoption or the native women with whom they share their lives. Such an emotional deficiency is particularly made manifest in “P. & O.” (*The Casuarina Tree*, 1926) when Gallagher, an Irish rubber planter, decides to leave his long-term Malay companion behind and retire to Galway, or when the eponymous character of “Masterson” (written in 1929), an avid collector of Burmese *objets d’art*, prefers to lose his “girl”—and their children—rather than agree to marry her.

Studied side by side, those two stories lay bare the emotional void in which such settlers live, succumbing to the charms of local women while knowing all along that English or Irish society would close ranks against them if they were to bring back home a native wife from the colonies. They also underline the discrepancy between the glorious achievements promised by the colonial quest and the much more basic desires that they eventually formulate for themselves. And they provide a pathetic metaphor for the human condition, demonstrating as they do the loneliness at the heart of human interactions, the incommunicability of basic emotions, or the power of the forces that make such encounters between settlers and local populations so unsatisfactory—forces like stereotyping, racial or class prejudices, selfishness and self-delusion.

The two short stories discussed here are available online, e.g. at <https://gutenberg.ca/ebooks/maughamws-completeshortstories03/maughamws-completeshortstories03-00-h.html#pando>.

*A member of his University's research group (the Labo 3LAM) and an associate member of the University of Angers' CIRPaLL (which focuses on short forms), Xavier Lachazette teaches 19th- and 20th-century British literature at Le Mans University. He has already published several articles on W. Somerset Maugham and/or the subject of Otherness (like “Beyond the Screen: Encountering Otherness in W. Somerset Maugham’s on a Chinese Screen (1922)”, in V. Alayrac-Fielding and C. Dubois (eds), *The Foreignness of Foreigners: Cultural Representations of the Other in the British Isles (17<sup>th</sup>-20<sup>th</sup> Centuries)*, Cambridge, Cambridge Scholars Publishing, 2015). He is currently coediting a second collection of critical articles on Daphne Du Maurier, following an international conference he convened in Le Mans, France, in June 2019.*

## Innovative Archival Return in M. Nourbese Philip's *Zong!* (2008)

**Maroua Mannai, Université Paul Valéry Montpellier**

This paper offers a new reading of pieces of contemporary poetry and visual art engaging in the remembrance of what has come to be described as the Black Atlantic. My aim is to discuss how Art and poetry attempt to revisit the traumatic past of the slave trade and (re)write history suggesting new innovative discourses and approaches. Here we will be looking at M. Nourbese Philip's interpretation of archival resources in *Zong!*, her recent collection of poetry (2008).

Focusing on the fusion of cultures, the plurality of enslavement figurations, Nourbese Philip's collection aims at deconstructing the British legal document that purports to represent the Zong massacre. The poems allow for an examination of the interdisciplinary approach law/literature taking the original archive as initial source and transforming it into a new archive. The past of slavery visibly left blood on leaves through cutting the words of a legal document to portray how literature embodies killing and subjection through language, "I murder the text...So much killing and cutting reach into the striking" (Philip 2008,193). This paper thus examines the multiple facets of enslavement that evolve around a modern form of subjection which in turn allows us to remember the past and speaks to/about the black community. It builds on the poem's words which are interwoven to bring justice to the neglected truth that law has undermined. Nourbese Philip brings justice to these silenced voices and murdered slaves through a fragmented text, aiming at resurrecting her African history, re-connecting with it, and creating new horizons accordingly. In this sense, "The African transformed into a thing by the law, is re-transformed, miraculously back into human" (Philip 2008, 199) by literature. My intention is to further explore the transcending voices that resonate in the past and ultimately demonstrate their limitless and multi-horized space and time as an attempt to reconstruct history and extend the limits of memory.

Maroua Mannai is a PhD Student in the University of Paul Valéry Montpellier 3 and member of EMMA (Études Montpelliéraines du Monde Anglophone). Her thesis entitled "Performing the Archives of Atlantic Slavery in Literature and the Arts: A Study of Caryl Phillips, Fred D'Aguiar, Marlene Nourbese Philip and Lubaina Himid", under the supervision of Dr Judith Misrahi-Barack, focuses on the representation of archives in Caribbean literature and Visual art in the twentieth century. She has taught several courses over the past three years in the University of Paul Valéry Montpellier3 and in the University of Reunion Island. She is currently research assistant (ATER) at the university of Paul Valéry Montpellier 3.

## Interethnic Relations in Victorian England: A Case Study of late 19<sup>th</sup> Century Indian Migrants to London

Florence Pellegrin, Université de La Réunion

*I felt such a burning, longing desire, such an earnest yearning to see you once more shall I never see you again? Oh the thought is maddening [sic] – I wonder whether you feel my absence and miss me. Oceans roll between us, dearest, but I have you in my mind, in my heart, in my eye, in my head, everywhere.*

*Brindisi, India. January 1894<sup>1</sup>*

This paper will explore inter-ethnic love affairs in the late Victorian era through the study of poignant excerpts from the intimate correspondence that forms a fascinating part of the London Foundling Hospital's archives. It will deal with the case of young Indian students who spent part of their studies in England, but also with broader issues such as the imperial relations of power between the colonists and the colonized or the cultural hybridity of these Indian subjects exiled in the metropolis.

*Florence Pellegrin holds a doctorate from the University of Paris-Diderot and is a lecturer in British cultural studies at the University of Reunion Island. She is a specialist in the social history of the United Kingdom during the Victorian and Edwardian eras. Her main research topics include the history of the private lives of London's working classes and the study of social inequalities and sexual mores. She has worked extensively on the archives of the London Foundling Hospital and has published several articles on her research. Her latest published work focuses on material culture and private life in European and Indian Ocean Societies (Pellegrin Florence, Saayman Sandra, Sylvos Françoise eds., *Gages d'affection, culture matérielle et domaine de l'intime dans les sociétés d'Europe et de l'océan Indien*, PUI (Presses universitaires indianocéaniques), Saint Denis, 2020.*

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<sup>1</sup> London Foundling Hospital Archive, 'accepted Petitions', letter written by Abudaba M. Z. R.

**Sport, Cultural Encounter, and Diplomacy.  
The Birmingham 2022 Commonwealth Games: Where from, What for, and  
Where to?**

**Guilène Révauger, Université de La Réunion**

Regarded by some as the second most important multi-sport competition after the Olympic Games, the Commonwealth Games are a periodical event organized every four years. Also known as the “Friendly Games”, they are only open to athletes from the Commonwealth of Nations. The 2022 Commonwealth Games will be held in Birmingham, England. As tradition has it since the 6<sup>th</sup> British Empire and Commonwealth Games held in Cardiff in 1958, the Queen’s Baton Relay was launched prior to the competition. Carrying out a message from the Head of the Commonwealth, currently Queen Elizabeth II, the Queen’s Baton flew out from Birmingham airport in October 2021. It thus began a journey around the world during which it is expected to cover more 140 000 kilometers (90 000 miles) and to visit 72 Commonwealth nations and territories. The final batonbearer will then return the Baton to the Queen during the Opening Ceremony on 28 July.

The aim of this paper is to provide historical beacons to help students understand what is at stake with the 2022 Commonwealth Games. We will be looking at history and the origins of the Commonwealth Games, starting with the first Empire Games held in Hamilton in 1930. The paper will then focus on the purpose of the Games, and sports diplomacy within the Commonwealth. Contemporary concerns and controversies will eventually be mentioned to provide food for thought.

*Guilène Révauger is an Associate Professor in Anglophone Studies at the Institute of Education (INSPE), University of Reunion Island. She is a member of the research center DIRE, (Displacement, Identity, Revision, Expression). Her fields of interest include anglophone civilization, British foreign policy and Commonwealth studies, as well as didactics and digital technologies for language education.*