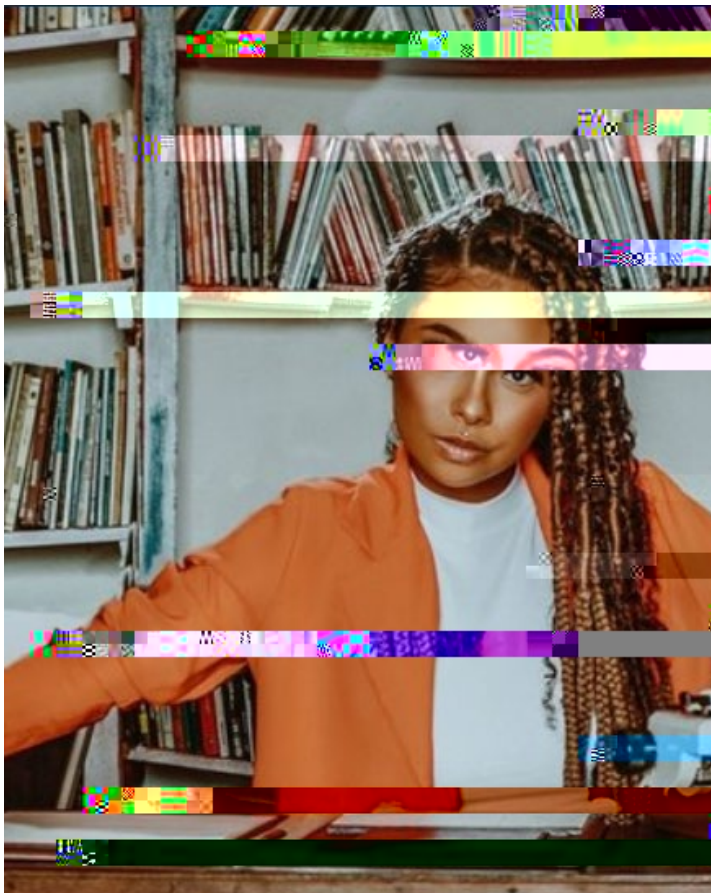




Azadi (freedom):  
Feminist reading group

Seminar series run as part of the Brunel



# Welcome and House-keeping

## 1. Quick reminder from Session 1:

House-keeping: mutual respect, sensitivity and kindness when speaking, and in the chat comments, no recordings being made, hands-up, feeling safe to speak.

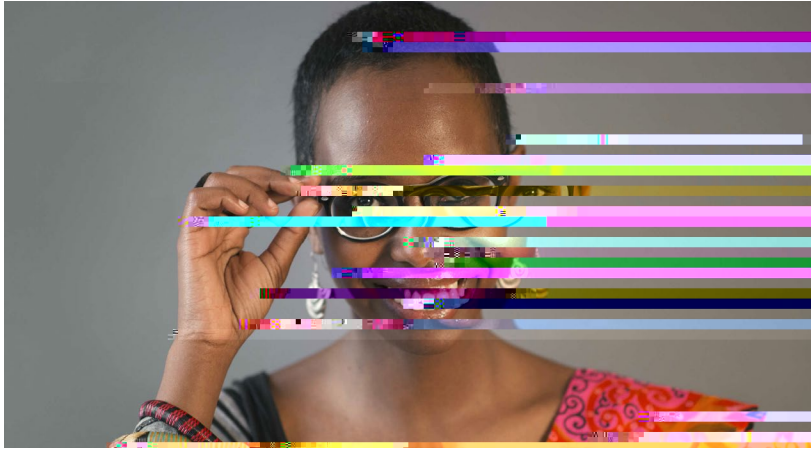
Read more about our research group members and activities on the Interculturality website (access links on next slide).





## Reflection questions and prompts for the year:

- To what degree do critical feminist writers of colour and global south feminists working in the North have the 'freedom' and 'safety' to write about and through their lived 'truths'?
- What does it mean to write through a critical feminist lens that captures the intersections, nuances and complications of lived experiences?
- How does this month's writing challenge some of the power dynamics and white mainstream feminist discourses?
- What emotional tolls do feminist scholars of colour and minoritised feminist scholars embody as part of their research and writing experiences?
- How can poetry be used to address feminist issues and silences by scholars of colour and minoritised feminist scholars?



Link to her short story, *Sausages*:

<http://www.warscapes.com/retrospectives/food/sausages>

Igiaba Scego is an Italian writer, journalist, and activist of Somali origin.

Igiaba holds a PhD in Pedagogy and is actively involved in projects in Italian schools to promote decolonisation and intercultural understanding.

She is a successful writer and author of many books, including *Adua and the Colour Line*. Igiaba tells the stories and experiences of Afro Italians.

# Why Igiaba Scego?

Post-colonial discourses dominated by Anglo-American and to a lesser extent French literature.

Marginal postcolonial literature produced in the Mediterranean countries.

Experiences of Afro Italians: a result of Italian imperialist past, which is extremely different from other colonial powers ('peripheral colonialism' and abrupt end of colonialism at the end of WW2).

Italy was divided and colonised since the end of the Roman Empire: attempt to create a sense of national identity through colonisation after unification in the second half of the 19<sup>th</sup> Century.

Internal racism between North and South-degrees of 'whiteness'.

However, long lasting impact in North Africa (Lybia), East Africa, Albania and Greece.

# Reflections, connections and questions raised through this reading

## Prompts:

1. How did you feel during and after reading this story?
  2. Is there something you particularly connected to in this story?
  3. What is your relationship with food and how does it link to your cultural identity? Do you have any memories linked to food that you would like to share?
  4. How do you define national identity? What does it mean to you?
- **Share a key take-home message after today's session?**
  - **Has today's session raised a new question or follow-up line of**

# Thank you for attending today

On behalf of the Brunel

Interculturality from London