Circulation, Translation, and Adaption of African Literary Works and Their Possible Positions in World Literature Anthologies

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ABSTRACT

World Literature is not all literature of the entire world but only literature which travels outside its country of origin. The circulation and reception of texts in a given cultural system can be complicated due to languages. However global a work may be in intention, it can be seen as just a would-be work of world literature unless and until it actually finds readers abroad. By making an English version of the novel accessible, many African writers could maintain their bargaining power, especially towards the circulation system of World Literature. African literature has also inspired several adaptations, since adaptation itself has a significant place in World Literature. Moreover, when African literary works are included in some anthologies, they could perform particular types of discourse. It could be inferred that the anthologies of African literary works by women writers are different from their male counterparts.

Keywords: world literature, circulation, translation, adaptation, anthology

INTRODUCTION

World Literature is most of the times defined as the circulation of works out into languages and cultures beyond their original homeland. In this model, usually the works of World Literature are not born but made, at a subsequent stage of their life or ‘afterlife’.1 However global work may be in intention, it can be seen as just a would-be work of world literature unless and until it actually finds readers abroad. In other words, World Literature is not all literature of the entire world but only those which crosses a border. In relation to this, we could see how some African literary works are received outside their source culture.

Since language constitutes a crucial component of culture, it is not surprising that the question of language in modern African literature has been a source of intense, even perennial controversy.2 Two literary giants, Chinua Achebe of Nigeria and Ngugi waThiong’o of Kenya, well encapsulate the two principal viewpoints. While the latter has resolutely turned his back on English as his creative medium, the former and severalothers African

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writers have not succumbed to the wind of nationalism sweeping through the African literary landscape.3

In fact, it is also believed that the circulation and reception of texts in a given cultural system can be complicated due to the language itself. In this case, language can be an issue related to power, ideology, institution, and manipulation.6 Moreover, as Damrosch argues, the market space for World Literature authors, especially from postcolonial or minor literatures is rather small and usually only accommodates one author from each nation or region. In this respect, Tachtiris argues that the author’s provocation then becomes inseparable from the author as a figure and from his or her work, thus functioning as a kind of brand that the author, along with publishers, editors, and translators, can market (10). Thus, Tachtiris discusses how an author can function as a kind of brand, as shown by Ngugiwa Thiong’o.

Ngugiwa Thiong’o chose to release even his Gikuyu-language texts with Heinemann, who brought out both the English and Gikuyu editions of his work Devil on the Cross.5 He is very much aware of the problematic nature of his decision but defends it on a couple of fronts.6 Moreover, it is clear that the importance Thiong’o placed on producing, publishing, and distributing a quality novel in Gikuyu did not prevent him from concerns about global and local English-speaking audiences of the same book, since after completing Cai- taaniMutharaba-ini, Thiong’o was busy with its English translation, Devil on the Cross.7 By making an English version of the novel accessible, Ngugiwa Thiong’o and other writers could maintain their bargaining power, especially towards the circulation system of World Literature itself.

Conversely, Chinua Achebe demonstrates some ‘creative’ translations. Of course, the bare term ‘translation’ naturally suggests a straightforward transposition of thoughts from a source to a target language. Moreover, World Literature also denotes literary works with “transnational” or “translational” significance, common aesthetic qualities, and far-reaching social and cultural influence, so that world literature is thus by no means a fixed phenomenon but a traveling concept.8 However, the investigation of Achebe’s attempt to render the Igbo macrocosm in a major world language makes the translation seen from a creative viewpoint.9 In this case, Achebe’s Africanization or nativization of English is seen in his injection of Igbo expressions into the narrative mainstream of his novelistic creations, meaning that Achebe proceeds to leave a term or concept untranslated, weaving in neat descriptions that leave the non-Igbo reader in no doubt regarding the exact meaning or context of the word.10 It is interesting that Achebe successfully and creatively rises to the challenges of cross-cultural communication.11

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1 Ibid p. 5. Rather, they have maintained the status quo, preferring to produce their works in non-African languages.
4 Ibid p. 176. While international publishers are less concerned with the local political situation, and so have less of a stake in engaging in it in any militant way, they are also less vulnerable to the potentially dangerous elements in the political situation. Making the compromise of publishing with an English editor, then, is not necessarily self-serving nor merely practical. It also draws the English editor into a global contract that is not only financial but also political and cultural.
5 Ibid p. 178.
7 Okoh, N., “Translation as validation of culture: The example of Chinua Achebe”, p. 8.
8 Ibid p. 8. It is by means of such ingenuity that he validates such Igbo concepts as osu, obi, ikenga, ogbala, ogbanje and efulefu.
9 Ibid p. 18.
African literature has also inspired several adaptations, since adaptation itself has a significant place in World Literature. Adaptation is intra/intercultural representation of a work in the same or another medium, through a double process: receptive and creative.12 Achebe’s first novel, published in 1958, is the only Nigerian novel to have, over the years, inspired several cinematic and stage adaptations. The first adaptation was a dramatic radio program, Okonkwo, made by the Nigerian Broadcasting Corporation in April 1961, with Wole Soyinka in a supporting role.13 The first film adaptation was then produced in the U.S. in 1971, blending Things Fall Apart with Achebe’s second novel, No Longer at Ease (1960).14

The film, while respecting the spirit of Achebe’s narrative, took a fresh look at some of the events and read them in a unique way, for instance, one could even say that it is closer to Igbo tradition than the novel.15 The film’s treatment of the relationship between the colonial authorities and missionaries and its impact on the storyline is interesting as well. The film presents a clearer picture of colonial violence, its total misunderstanding of local customs, and disregard of the culture.16 Yet the film version of Things Fall Apart did make the novel more popular and consolidated Nigerians’ views on their colonial history, while the 1986 Nigerian Television Authority’s (NTA) production or TV adaptation of Achebe’s novel did not immediately lead to more film adaptations from either Achebe or other Nigerian novelists.17

Other African authors have also seen their texts adapted to the screen, such as Chimamanda Ngozi Adichie and her novel Half of a Yellow Sun (2006), which was made into a movie in September 2013.18 Another screen adaptation is Ingrid Sinclair’s film, Riches (2011). This movie is said to not only draw on, but creatively re-imagine Bessie Head’s autobiographical novel A Question of Power, and thus significant parallels can be observed between the film and the novel.19

Anthologies of World Literature put into evidence the intersection of academia and the market in that they disseminate a variety of short texts becoming a commodity for sale not only at home but also abroad.20 The Norton Anthology of World Masterpieces (1956) that featured only Western European and North American works expanded and changed in 1995 to The Norton Anthology of World Literature that includes many non-Western writers.21 In other words, this supports the idea that World Literature has opened up to literatures of non-Western societies, while it was mainly limited only to the Western classics. In this respect, Things Fall Apart is not just taught in World Literature classes but also published in Norton’s Anthology of World Literature.

14 Ibid p. 169. Web. 24 October 2016. This joint Nigerian, German, and American production, first titled Bullfrog in the Sun and later renamed Things Fall Apart, was directed by Jürgen Pohland, with Edward and Fern Mosk as executive producers, and Francis Oladele as coproducer.
15 Ibid p. 176.
16 Ibid p. 178.
17 Ibid p. 179. It does, however, reveal some of the traits that would become part of Nollywood films: a deep-seated interest in history, theme songs reinforcing the message of the film, and Igbo-English code-mixing and code-switching.
African literary texts included in the anthologies could perform particular types of discourse, such as post-colonialism. For instance, in Chinua Achebe’s *Things Fall Apart*, British colonization slowly crept into Nigeria, through the process of mutual ‘consent’. *Arrow of God* is also Achebe’s novel where he depicts the causes of British colonialism, but here not only as a process of mutual adaptation but as one caused by ineffectivity, disunity, and disorientation within his own people, the Igbo race. In another novel, *No Longer at Ease*, a character named Obi Okonkwo is caught between two cultures, his native African and his western educated training, making this is a novel of hybridity where the character finds himself. Chinua Achebe’s novels prove through the instance of his own race, the Igbo race, that Nigeria adopted many conditions that the British had imposed upon them, somewhat willingly, condoning Gramci’s notion of ‘consent’, and adapted many practices of the colonial masters including religious conversion and allowed the British to gradually establish their political stronghold upon Africa. The emergence of a new generation of African women writers, e.g. Calixthe Beyala of French Cameroon, Tsitsi Dangarembga of Zimbabwe, Monica Arac DeNyeko of Uganda and Chimamanda Ngozi Adichie of Nigeria also points to new beginnings/directions. These writers refuse to let their characters’ lives be dictated by them in their lives. Their work encourages and supports their characters in defining their own space, be it choosing to remain unmarried or exploring their sexuality in different forms.

The anthologies of African literary works by women writers could also bring out post-colonial and feminist discourses. In male-dominated African literature, women constantly fall under two categories: good wife and bad girl/female. Contemporary African women writers are preoccupied with deconstructing the notion of what it means to be an African woman, since their characters are always torn between two cultures: an African one and a Western one (be it educated in the Western world, or moving to a big city where one is entangled in the “high life”) and what that entails. For example, in Tsitsi Dangarembga’s *Nervous Conditions*, the story revolves around Tambu, the poor, country cousin who comes to live with the family of her revered, educated, and wealthy uncle. Tambu is torn between accepting a modern way of life and that of her culture, yet she gradually leaves behind those parts of her family: parts of herself and her culture that she cannot accept – an analogy of the independence process in

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22 Ibid p. 75.
24 Ibid p. 55.
26 Ibid p. 56. This ‘consent’ is historically caused by the prestige (and consequent confidence) which the dominant group enjoys because of its position and function in the world of production. Thus, ‘consent’ is an integral part of domination.
27 Ibid p. 56.
29 Ibid p. 83.
30 Ibid p. 84.
discourse of postcolonialism, feminism, or even queer, while the male writings are still male-centred. To summarize, contemporary women writers are liberating their protagonists against patriarchal discrimination.

REFERENCES


34 Ibid p. 84.

35 Ibid p. 85. She redefines sexuality not to mean heterosexuality, but sexuality in all its complexity. She easily introduces Irene to the reader, with Irene being intimate with Ousmane (a married man) and later Fatou (Ousmane’s wife).

36 Ibid p. 85.
