

**'"Difficult forms of knowing": Enquiry, injury and translocated relations of postcolonial responsibility'**

Beginning from a question posed by Homi Bhabha about the relations between enquiry, injury and responsibility, this paper explores what Australian writer Gail Jones calls "difficult forms of knowing." Fictional imaginings, stories and poems remain some of the most powerful modes we have for entering and engaging difficult ways of knowing and thus stretching our imaginations in ways that will be necessary for addressing the challenges now facing our interconnected world with globalization. But they cannot stand alone. They need to be placed in dialogue with other modes of inquiry such as those developed within the social and natural sciences. Texts once studied as contributing to a national literature need to be read as contributing to an emerging global dialogue. The trilogy of concern I derive from Bhabha's question involves unravelling the intertwined tangles of injury, inquiry, and agency formed through colonialism, imperialism and neoliberalism to find better ways of imagining a collective future on this planet. To begin that process, I read two contrasting visual images of charged postcolonial encounters that are currently circulating throughout the global public sphere. Locating them within Ulrich Beck's suggestive genre of the "zombie category," I set them in dialogue with fictions produced by Australian Gail Jones, Cree-Canadian Tomson Highway, and Zimbabwean Tsitsi Dangarembga. These particular fictional texts both embody and thematize difficult forms of knowing in colonial situations. They are useful for thinking through the complexities of the zombie category beyond the purely instrumentalist uses to which Beck puts them in his argument. If a zombie category puts the imagination on auto-pilot, what strategies can break that circuit? Building on

theorizations of planetarity developed by Gayatri Chakravorty Spivak and Paul Gilroy, this paper interrupts the work of one disciplinary imaginary through another, reconstellating each, and rethinking autonomy in dialogue with community and suffering. In these ways, the paper argues for the continued relevance of studies in representation to the political mission of the postcolonial and engages in current questioning of the traumatic turn in postcolonial studies.