Annual Meeting
The American Comparative Literature Association

The Human and Its Others

Princeton, March 23-26, 2006
Table of Contents

1. Conference Schedule ..................... 3
2. Seminar Overview ......................... 9
3. Seminars in Detail ......................... 14
4. Index ........................................ 171
5. Acknowledgments .......................... 18
6. Campus Map ................................. inside back cover
Thursday, March 23

- Opening Reception
  The Princeton Art Museum
  Jazz pianist Randy Bauer
  Museum Exhibit:
  Mir Iskusstva: The Silver Age of Russian Art in St. Petersburg
  5-8 p.m.

- Registration
  Andlinger (Rotunda)
  5-9 p.m.

- Readings
  Richardson Auditorium
  Gabe Hudson, Joyce Carol Oates, Susan Wheeler, C.K. Williams
  Introduction by Michael Wood
  8-9:30 p.m.

- Film Screening
  185 Nassau
  8 p.m.

Friday, March 24

- Board Meeting
  Prospect House
  8-10 a.m.

- Continental Breakfast
  Andlinger (Rotunda)
  7:30-9 a.m.

- Registration
  Andlinger (Rotunda)
  8 a.m.

- Stream A
  8-10 a.m.

- A.M. Coffee Break
Andlinger (Rotunda)

- **Stream B**
  - 10:15 a.m.-12:15 p.m.
  - Business Meeting & Lunch
    - Dillon Gym
  - 12:15-1:30 p.m.

- **Stream C**
  - 1:30-3:30 p.m.

- **P.M. Break**
  - Andlinger (Rotunda)
  - 3:45-5:45 p.m.

- **Roundtable on the Job Market**
  - 010 East Pyne
  - 3:45-5:45 p.m.
  - Co-sponsored by the ADPCL and the Graduate Student Caucus

- **Plenary Address**
  - Richardson Auditorium
  - 6-7:30 p.m.
  - *A Conversation with Toni Morrison and Valerie Smith*
  - Introduction by Paul Muldoon

- **Film Screening**
  - 9 p.m.
  - 185 Nassau
  - Filmmaker Ruba Nadda, screening her film *Sabah*
  - Opening remarks, Maria DiBattista

- **RACKETT Concert**
  - 9 p.m.
  - Richardson Auditorium
  - Featuring Paul Muldoon and Nigel Smith

- **Dance Performance**
  - 9:15-10:30 p.m.
  - 185 Nassau
  - Hagan Dance Studio
  - Choreography and Poetics with American Ballet Theatre
  - Respondents: Jonathon Appels and Virginia Jackson

Saturday, March 25

- **ADPCL Breakfast Meeting for Chairs and Directors**
  - 8-10 a.m.
  - Maclean House

- **Continental Breakfast**
  - 7:30-
Andlinger (Rotunda) am Eckhardt, Kathy Komar, and Corinnee Scheiner (Chair)

- Registration  8 a.m.-12
Andlinger (Rotunda) p.m.

- Stream A  8-10 a.m.

- A.M. Coffee Break
Andlinger (Rotunda)

- Stream B  10:15 a.m
10:15a.m -
12:15p.m

- Break for Lunch
(on one’s own)

- Stream C  1:30-3:30
p.m.

- P.M. Break
Andlinger (Rotunda)

- Stream D  3:45-5:45
p.m.

- Roundtable:
Report on Undergraduate Literature Curriculum
010 East Pyne Al Baum, David Damrosch, Caroline

- Plenary Session II  6-7:30 p.m.
Richardson Auditorium

Writing Human Rights, Writing Comparatively
Margaret Higonnet (Chair)

Simon Gikandi, “Criticism and the Will to Freedom”

Domna Stanton, “On Universalism in Human Rights Discourse, Yet Again”


Gayatri Spivak, “Speaking to Young Democratic Socialists?”

- Banquet, Awards Ceremony & Dance  7:30
Dillon Gym

Sunday, March 26

- Continental Breakfast  7:30-8 a.m.
Andlinger (Rotunda)
- Stream A
  - A.M. Coffee Break
    Andlinger (Rotunda)
- Stream B
  - 8-10 a.m.
  - 10:15 a.m.-12:15 p.m.

**Seminar Overview**

Stream A, 8-10 a.m., Friday, Saturday, and Sunday

<table>
<thead>
<tr>
<th>A01</th>
<th>Re/Valuing the Human</th>
</tr>
</thead>
<tbody>
<tr>
<td>A02</td>
<td>The Body in the Digital</td>
</tr>
<tr>
<td>A03</td>
<td>n/a</td>
</tr>
<tr>
<td>A04</td>
<td>Sacred Other: Boundaries and Pores in the Tanakh, New Testament, and Qur’an</td>
</tr>
<tr>
<td>A05</td>
<td>The Relevances of Raymond Williams</td>
</tr>
<tr>
<td>A06</td>
<td>A Cabinet of Curiosities: Objectifying the Human from the Renaissance to the 21st Century</td>
</tr>
<tr>
<td>A07</td>
<td>Anthropomorphizing the World</td>
</tr>
<tr>
<td>A08</td>
<td>Human Communities and their Others</td>
</tr>
<tr>
<td>A09</td>
<td>Humans and the Incorporeal: Translations of the Supernatural</td>
</tr>
<tr>
<td>A10</td>
<td>The Perennial Other: Yiddish Literature in Comparative Contexts</td>
</tr>
<tr>
<td>A11</td>
<td>Other Dreams</td>
</tr>
<tr>
<td>A12</td>
<td>Man and Madness: Written</td>
</tr>
<tr>
<td>A13</td>
<td>Neurology and Literature, 1800-present</td>
</tr>
<tr>
<td>A14</td>
<td>Psychoanalysis and the Human</td>
</tr>
<tr>
<td>A15</td>
<td>Meaning in Motion</td>
</tr>
<tr>
<td>A16</td>
<td>Human Time: Mediality and Culture</td>
</tr>
<tr>
<td>A17</td>
<td>Creativity and the Human</td>
</tr>
<tr>
<td>A18</td>
<td>Ghosts, Gender, History I</td>
</tr>
<tr>
<td>A19</td>
<td>The Asian Diaspora</td>
</tr>
<tr>
<td>A20</td>
<td>Representing Medicine: Literary, Interdisciplinary, and Cross-Cultural Connections</td>
</tr>
<tr>
<td>A21</td>
<td>From E-pistles to E-mail: The Role of the Post in Relaying the Human</td>
</tr>
<tr>
<td>A22</td>
<td>“Poetry is what is lost in translation”: Translating the Poetry of Other Revolution and Its Others in East Asia</td>
</tr>
<tr>
<td>A23</td>
<td>Stories of Radical Alterity: Literatures, Films, and Derrida’s Cloture of Western Metaphysics</td>
</tr>
<tr>
<td>A24</td>
<td>The Point of the Human: Gestures, Intentionality, and the Possibility of Literary Criticism</td>
</tr>
<tr>
<td>A25</td>
<td>Will Any Humanism Be Possible?</td>
</tr>
<tr>
<td>A26</td>
<td>Hypertext Literacy</td>
</tr>
<tr>
<td>A27</td>
<td>Realism's Others</td>
</tr>
<tr>
<td>A28</td>
<td>Anthropology and Cultural Theory</td>
</tr>
</tbody>
</table>

**Stream B, 10.15-12.15., Friday, Saturday, and Sunday**

<p>| B01 | The Mysterious Unknown: The Gothic and Its Human Others |
| B02 | The Othering of (and Othering within) Eastern Europe, the Balkans, and Eurasia |
| B03 | Literary Perversions: Reconfiguring the Limits of the Human |
| B04 | Symptomatic Reading and Its Discontents |
| B05 | Choreography and Poetics |
| B06 | Theatricality, History, Theory |
| B07 | Aesthetics: De-humanizing or Re-humanizing Art, the Artist, and the Artistic Receptor? |
| B08 | Civilization and the Uses of the Primitive |
| B09 | Human Language and Language Reform |
| B10 | Language Ideology and the Human |
| B11 | Vampires, Predation and the Proto-/Post-Human |
| B12 | The Human Drama of the Family as Portrayed in the Visual Arts |
| B13 | The Animal Other in Literature, the Arts, and Culture |
| B14 | The Human in Posthuman Technology |
| B15 | Literature and the Sovereign Individual of Modernity |
| B16 | Imagining Our Others: A Literary Ethics |
| B17 | Books and the Human |
| B18 | Figures and Figurations of the Undead |
| B19 | Ghosts, Gender, History II |
| B20 | Intimacy and Exteriority |
| B21 | Producing the Human in the Politics of Life and Death |
| B22 | Protean Humanity in Premodern Literary Cultures |
| B23 | Monstrous Rhetoric, Part I |
| B24 | Writing at the Limits of Sanity |
| B25 | The Open: Art and Thought at the Threshold of Being |
| B26 | Translation as Metamorphosis and an Ethics of Difference |
| B27 | Humanism and the Global Hybrid |
| B28 | Cyborgs Old and New |
| B29 | Sacrifice and the Human Relationship to Violence |
| B30 | Writing the Divine: Literary Meetings of Humans and Gods |
| B31 | The Aesthetics and Politics of Gender |</p>
<table>
<thead>
<tr>
<th>Session</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>B32</td>
<td>Representation: The Textual Making of the Human or Natural Subject</td>
</tr>
<tr>
<td></td>
<td><strong>Stream C, 1.30-3.30 p.m., Friday and Saturday</strong></td>
</tr>
<tr>
<td>C01</td>
<td>The European Union: Its Supranational Symbols and Its Others in Its Literatures, Films and Media</td>
</tr>
<tr>
<td>C02</td>
<td>The Othering of (and Othering within) Eastern Europe, the Balkans, and Eurasia II</td>
</tr>
<tr>
<td>C03</td>
<td>Twisted Minds, Deviant Writings</td>
</tr>
<tr>
<td>C04</td>
<td>Revolution of the Senses</td>
</tr>
<tr>
<td>C05</td>
<td>Theatricality and the (In)human</td>
</tr>
<tr>
<td>C06</td>
<td>Beauty as Philosophy of Art, Literature, and Music</td>
</tr>
<tr>
<td>C07</td>
<td>Where is the Human?: Borders, Frontiers, and Limits of Humanness</td>
</tr>
<tr>
<td>C08</td>
<td>Avant-Garde Androids</td>
</tr>
<tr>
<td>C09</td>
<td>Ecologies of the (Post) Human</td>
</tr>
<tr>
<td>C10</td>
<td>The Idea of the Holocaust and the Human</td>
</tr>
<tr>
<td>C11</td>
<td>Indigenous language rights movements and the growth of written indigenous language literature in Central and South America</td>
</tr>
<tr>
<td>C12</td>
<td>Transferring Bodies: Affect and the Translation of the Human</td>
</tr>
<tr>
<td>C13</td>
<td>Animal Whites: Whiteness, Animals, and the Human</td>
</tr>
<tr>
<td>C14</td>
<td>Human Natures: On Technics and Technical Definitions of the Human</td>
</tr>
<tr>
<td>C15</td>
<td>Literature and the Sovereign Individual of</td>
</tr>
<tr>
<td>C16</td>
<td>Modernity II: Individualized Modernity and the Frankfurt School</td>
</tr>
<tr>
<td>C17</td>
<td>Imagining Our Others: A Cultural Ethics</td>
</tr>
<tr>
<td>C18</td>
<td>The Faust Legend and the Human Part I</td>
</tr>
<tr>
<td>C19</td>
<td>Figures and Figurations of the (Un-)Dead, II</td>
</tr>
<tr>
<td>C20</td>
<td>Gods Absent and Present</td>
</tr>
<tr>
<td>C21</td>
<td>The (In)Human Outside: Welcoming, Traveling, and Writing</td>
</tr>
<tr>
<td>C22</td>
<td>Producing the Human in the Politics of Life and Death II</td>
</tr>
<tr>
<td>C23</td>
<td>Human Difference/La Différence Humaine: Session A</td>
</tr>
<tr>
<td>C24</td>
<td>Form, Formalizing, The Formulaic</td>
</tr>
<tr>
<td>C25</td>
<td>Topographies and Temporalities of the Human</td>
</tr>
<tr>
<td>C26</td>
<td>The Other Medievalisms</td>
</tr>
<tr>
<td>C27</td>
<td>Literature and the Sovereign Individual of Modernity III: Individualized Early Modernity</td>
</tr>
<tr>
<td>C28</td>
<td>Renaissance Humanism and Critical Theory</td>
</tr>
<tr>
<td>C29</td>
<td>Otherworldly Altery: Faith, Supernaturalism and the Formation of Identity</td>
</tr>
<tr>
<td>C30</td>
<td>Human Rights: “Lost” in Translation?</td>
</tr>
<tr>
<td>C31</td>
<td>Ecocriticism and its Postcolonial Futures</td>
</tr>
<tr>
<td>C32</td>
<td>Knowledge and &quot;the Grey Zone&quot;: Limit Situations and the Human Condition</td>
</tr>
<tr>
<td>C33</td>
<td>After the Humanistic Tradition: How We Teach What We Teach</td>
</tr>
<tr>
<td>C34</td>
<td>Poetry – Epic, Emblematic, Political, and Liminal</td>
</tr>
<tr>
<td>Stream D, 3.45-5.45 p.m., Friday and Saturday</td>
<td></td>
</tr>
<tr>
<td>-----------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>D01 Alien Worlds: Human Contact with Alien Others in Works of Science Fiction</td>
<td></td>
</tr>
<tr>
<td>D02 Translation and Metamorphosis</td>
<td></td>
</tr>
<tr>
<td>D03 The Animal in a Post-Human World</td>
<td></td>
</tr>
<tr>
<td>D04 Revolution of the Senses II</td>
<td></td>
</tr>
<tr>
<td>D05 Filthy Types: Technology, Reproduction, and Monstrosity in the Romantic Period</td>
<td></td>
</tr>
<tr>
<td>D06 The Humanizing Mission: Dalit Literature in Context</td>
<td></td>
</tr>
<tr>
<td>D07 After the Post-Human, Beyond the “Cyborg Manifesto”</td>
<td></td>
</tr>
<tr>
<td>D08 Exappropriating the Human: Tele-technologies, Postcolonialism, and their convergence in Contemporary Globalization</td>
<td></td>
</tr>
<tr>
<td>D09 Metamorphosis across Cultural Margins: Translation, Transculturation, and the Transformation of Critical Discourse and Literary Form</td>
<td></td>
</tr>
<tr>
<td>D10 Language, Mysticism, and Iconography: Exploring the Cultural Interface Between East and South Asia</td>
<td></td>
</tr>
<tr>
<td>D11 Literary Tropes and Molecular Biology in the Postmodern Era</td>
<td></td>
</tr>
<tr>
<td>D12 Animals and Globalization</td>
<td></td>
</tr>
<tr>
<td>D13 Altars behind Idols: Non-Western Myths in American Dress</td>
<td></td>
</tr>
<tr>
<td>D14 Literature and the Sovereign Individual of Modernity V: Individualized</td>
<td></td>
</tr>
<tr>
<td>D15 (Post)coloniality Imagining Our Others: A Philosophical Ethics</td>
<td></td>
</tr>
<tr>
<td>D16 The Faust Legend and the Human Part II</td>
<td></td>
</tr>
<tr>
<td>D17 Language, Technics, Memory: Testimony at the Limits of the Human</td>
<td></td>
</tr>
<tr>
<td>D18 Beyond a Binary: Refiguring the Human</td>
<td></td>
</tr>
<tr>
<td>D19 Trans-Pacific Configuration of Gender and Nation</td>
<td></td>
</tr>
<tr>
<td>D20 Representing Humanity In An Age of Terror</td>
<td></td>
</tr>
<tr>
<td>D21 Human Difference/La Différence Humaine: Session B</td>
<td></td>
</tr>
<tr>
<td>D22 Aboriginal Figures</td>
<td></td>
</tr>
<tr>
<td>D23 Technically, Monstrous</td>
<td></td>
</tr>
<tr>
<td>D24 Individuals, Groups, Multiplicities: Humans and Others</td>
<td></td>
</tr>
<tr>
<td>D25 Literature and the Sovereign Individual of Modernity IV: Individualized Late Modernity</td>
<td></td>
</tr>
<tr>
<td>D26 Essaying the Human/Nonhuman</td>
<td></td>
</tr>
<tr>
<td>D27 Mestizaje, Mestiçagem, and Miscegenation: Mixing with the Other in the Americas</td>
<td></td>
</tr>
<tr>
<td>D28 Humanists, Humanitarians, and Other Travelers: Postcolonial and Postmodern encounters with Otherness</td>
<td></td>
</tr>
<tr>
<td>D29 Homo Economicus</td>
<td></td>
</tr>
<tr>
<td>D30 Monstrous Rhetoric, Part II</td>
<td></td>
</tr>
<tr>
<td>D31 The Human, the Not Human, and Cultural Contact</td>
<td></td>
</tr>
<tr>
<td>D32 Exile and Otherness</td>
<td></td>
</tr>
</tbody>
</table>
Seminars in Detail

Stream A, 8-10 a.m., Friday, Saturday, and Sunday

**A01 Re/Valuing the Human**

Seminars Leaders **Gisela Brinker-Gabler**, Binghamton University and **Sabine I. Gölz**, University of Iowa

Animal Symbolicum — Homo Sapiens— Barbarian — Human — Woman — Overman — Counter-Human — Fellow-Human — Inhuman — Subhuman — Being-There — Being-With — Human Rights — Bare Life — Singularity — Immanent — Silence — “The “I” is a placeholder for the human voice.” This list, which could be expanded, testifies to the struggle we face as we try to assert ourselves in and through language. We find words for ourselves or for others. And we act on those words. Therefore, we also again and again need to free ourselves from those words, rebel against and reject them, extricate themselves from the languages to which they belong. Through language we negotiate our differences, assert what is important to us. We express and mask our respects and contempts, and we claim and reclaim our dignity. The “human” is a value in the sense of Nietzsche’s Genealogie der Moral — a value subject to constant and multiple re-valuations, as difficult to surrender, as it is to assert. Any use of that term today requires a rigorous examination and awareness of the field of struggles surrounding the place of the “human” in language. We seek submissions, which explore instances of this struggle of the “human” as a value, and the search for alternatives. How have writers, philosophers, artists or human rights advocates grappled with this problem? We look for a variety of perspectives and media in the arenas of discourse, culture, postcolonialism, race, gender, and nationality.

**Friday March 24**

**Thomas Reinert**, University of North Carolina
“Video Games and the Human”

**Louis-Georges Schwartz**, University of Iowa
“A-Cinematic Life - Moving Images and the Philosophy to Come”

**Sabine I. Gölz**, University of Iowa
“‘The I is the Placeholder of the Human Voice’ - Text and Life in Bachmann, Benjamin, and Agamben”

**Martin Crowley**, University of Cambridge
“Humanism Without”

**Saturday March 25**

**Gisela Brinker-Gabler**, Binghamton University
“‘All in two, two in one, one in All’ - Lou Andreas-Salome’s Re/valuing the Human”

**Chung-min Tu**, University of Delaware
“Becoming Woman is Becoming Human: Love and Trauma in Eileen Zhang’s Novels”

**Barbara Agnese**, University of Vienna, Austria
“Humanity’s and Inhumanity’s Paradigms - Folktale Elements in Ingeborg Bachmann’s and Elfriede Jelinek’s Gender Reconfiguration”

**Sunday March 26**

**Astrid Oesmann**, University of Iowa
“The Mask and Human Multitude”

**Maria Boletsi**, Leiden University
“Renegotiating the Human and the Barbarian in C.P. Cavafy’s and J.M. Coetzee’s Waiting for the Barbarians”

**Roger Cook**, University of Missouri
“Lost (and Found) in Translation, Linguistic and
The digital is perhaps the defining “other” of the human body in the late 20th century. We invite papers and/or performances that seek to investigate the informatic relationship between the animal and the machine, as Norbert Wiener phrased it in the subtitle of his Cybernetics. The relation of the carnal to the mathematical, or physical to digital, is a pressing contemporary concern for artists, theorists and writers. We would like to frame this question as broadly as possible, in historical terms, inviting scholars specializing in all periods and areas up to the present, from the Baroque, the 19th Century and the early 20th to the present. Our aim is to consider the relation of physicality and digitality, with a cast of conceptual personae that will include thinking machines, automata, robots, cyborgs, posthumans, and other hybrid monsters.

This seminar is organized in collaboration with the journal *Issues in Contemporary Culture and Aesthetics*.

**Friday March 24**

**Daryl Lee**, SUNY Institute of Technology
Utica/Rome
"Digital Corporeality and the Ecstasy of Statistical Bodies"

**Emma Johnson** (co-author: **Robert Lecusay**), UC San Diego
"In Space, NASA Can Hear You Scream"

**Nilima Rabl**, SUNY Binghamton
"deComposing Bodies – A Performative Exploration into Political Dimensions of Aesthetics and Subjectivity in the Digital Era"

**Paul Benzon**, Rutgers University
"Bugging Warhol: Tape, Type, and the Dissonance of Mediated Authorship"

**Saturday March 25**

**Elizabeth Lathrop**, Georgia Perimeter College
"An Orchid in the Land of Technology: The Aura of the Human in the Age of Digital Cinema"

**Benjamin Widiss**, Princeton University
"Bad Medicine: Cinema under Siege in *Eternal Sunshine of the Spotless Mind* and *La Jetée*

**Richard Garner**, SUNY Buffalo
"The Other Side of the Screen: Jonathan Coe's *The Winshaw Legacy* and the Question of Simulation"

**Bjorn Ekeberg**, University of Victoria, Canada
"Towards a Vortical Reality: Narratives of Virtuality Beyond Embodiment."

**Sunday March 26**

**Steve Luber**, CUNY, Graduate Center
"Organ Donors: The Digital Body without Organs"

**Natalia Lizama**, University of Western Australia
"Thanatodigitality: Human Corporeality, Digital flesh, and the Body of Medical Imaging"

**Cherie Chitse Wang**, University of Warwick, UK
Sacred Other: Boundaries and Pores in the Tanakh, New Testament, and Qur’an

Seminar Leader Roberta Sabbath, University of Nevada, Las Vegas

Bombarded by otherness, the subjectivity springing out of the three sacred texts of the Abrahamic tradition faces influence, invasion, and inspiration from innumerable sources in the Tanakh, New Testament, and Qur’an. Divinity, demons, destiny, and the desert all have their way with their human targets. The inscribed combat and collaboration between these biblical humans and their biblical others continues to resonate with believers and doubters alike. The use of a variety of theoretical and imaginative strategies helps to foreground the action at this dynamic interface. Polymorphous strategies are welcome, including rhetorical criticism, literary theories, cultural studies, narratology, philosophy, ethics, aesthetics, mysticism, sociology, psychology, and performance studies.

Friday March 24
Mehnaz Afridi, University of South Africa
“Islam and Its Forgotten Others”
Margot Colbert, University of Nevada Las Vegas
“Choreographing the Golem and the Dybbuk: Portrait of the Other, Jewish Folklore in Dance”
Dayton Haskin, Boston College

Saturday March 25
Othman Shibly, University at Buffalo
“Otherness in the Quran”
Jennifer Koosed, Albright College and Seesengood, Robert, Drew University
“Crossing Outlaws: The Legendary Lives and Deaths of Jesse James and Jesus of Nazareth”
J’annine Jobling, Liverpool Hope University and Alan Roughley, Liverpool Hope University
“Betting on Disaster: Readings of Job”

Sunday March 26
Catherine Winiarski, University of California, Irvine
“Reformation Iconoclasm: Christianity between Hebrew and Greek”

Toni Tidswell, University of New England, Australia
“The literary type of the desiring "other": the Queen of Sheba in the Tanakh and the Qur’an.”
Roberta Sabbath, University of Nevada, Las Vegas
“The Rock between the Trees: Pantheist and Panentheist subtext in the Tanakh”

The Relevances of Raymond Williams
Few literary critics have so emphasized the at once constitutive and constituting role of culture in the formation of the human as Raymond Williams. Indeed, the concept that is perhaps most synonymous with Williams, “structures of feeling,” is an attempt to deal with precisely the centrality of human perception and action in reproducing social relations. Yet despite the fact that Williams’ work on the human was a formative influence on theorists such as Edward Said and Terry Eagleton, and was pivotal to the establishment of Cultural Studies, this contribution has been underrecognized and undervalued. This seminar will attempt to redress this silence and explore the possibilities that Williams’ projects make realizable in our contemporary situation. Some of the themes which this panel will explore are:

- Nature, creation and the human
- The country and the city revisited
- Media and Williams
- Williams and the theory and politics of film
- Contemporary structures of feeling
- Memory, history and the human
- Williams and oppositional aesthetics
- Alternative country music
- Cultural materialism: then and now

### Friday March 24

**Jan Gorak**, University of Denver
“Trapped Between Culture and System: The Television Criticism of Raymond Williams”

**Dana Polan**, Tisch School of Arts, NYU
“Raymond Williams on Film: An Underdeveloped Legacy”

**Pamela Fox**, Georgetown University, and **Barbara Ching**, University of Memphis
“Revivals and Survivals: Raymond Williams Meets Alternative Country Music”

### Saturday March 25

**Wesley Beal**, University of Florida

“A06

---

**A Cabinet of Curiosities: Objectifying the Human from the Renaissance to the 21st Century**

**Seminar Leaders**

**Nhora Lucia Serrano**, University of Wisconsin-Madison and **Janelle A. Schwartz**, Hamilton College
A phenomenon in the Renaissance that proliferated Europe throughout the 16th and 17th centuries, the cabinet of curiosities was in essence a personal collection of rare, unknown and marvelous objects. Popular, visual and encyclopedic in their approach, these cabinets, or Wunderkammern, included a diversity of specimens from both known and newly discovered worlds—from unicorn tails to monkey teeth, Indian canoes to phosphorescent minerals, carrots to pinned insects. These collections of curious objects that are seemingly not human in nature require the idea or application of human characteristics and traits to describe their inhuman state. In this act of collecting, categorizing, displaying and recording, the idea of a Natural Order and what it meant to be human were thrown into question by philosophers, scientists, theologians, and poets alike. Taking a broad view of this cabinet of curiosities, the seminar’s aim is: 1) to investigate the varied, changing, and possible forms of the cabinet itself (e.g. personal collections, Natural History museums, aquariums, zoos, circuses, scientific notebooks, anatomy halls, libraries and scriptoriums); 2) to examine the curiosities that were/are collected (e.g. artifacts, fossils, internal organs, organisms both rare and common, maps, cultural objects, literary texts, art); and 3) to evaluate and reflect upon the manner, instruments, and results of such collecting (e.g. use of the microscope, surgical instruments, optics, and galvanism, as well as the creation of museum guide books, specified taxonomies, and rubrics of Science and Religion).

Friday March 24

Stamatina Dimakopoulou, Greek Open University / University of London "Objectifying the Human, Humanising the Object: Modern Avatars of the Cabinet of Curiosities"

Kirk Coffey, Goldsmiths College, University of London "The Curiosity Cabinet as a Current Mode to Know"

Brandon Lunsford, University of North Carolina at Charlotte "From the Cabinet of the Classes to the Museum for the Masses: Museums and Entertainment in the 19th Century"

Stephanie Shirilan, Brandeis University “Cabinets in Reverse: Staging the European Body as ‘Curiosity’ in Representations of New World Encounter”

Saturday March 25

Temple Burling, Carthage College “Modern Biological Databases as Present Day Cabinets of Curiosity”

William Nolan, University of North Carolina at Chapel Hill "Eadweard Muybridge; Capturing Life at the Intersection of the Zoo and the Cinema"

Rachel Poliquin, Independent Scholar "Walter Potter’s Museum and the Natural Order of Taxidermied Kittens"

Lesley Pleasant, Kutztown University "Pre/post/humou(r)sly posing: Gunther von Hagens’ ‘Rearing Horse and Rider’"

Sunday March 26

Janelle Schwartz, Hamilton College "Putting Polyps into Powder Jars: The Implications and Applications of the Spontaneous Generation Debate"

Ronald Bosco, University at Albany, SUNY “Cabinets of Curiosity at First Sight: Emerson’s Day in the ‘Jardin des Plantes,’ Paris, and the
Anthropomorphizing the World

Seminar Leader Ophelia Selam, Binghamton University

This seminar will focus on the actual act of defining “the human” in opposition to the deemed “other.” This act anthropomorphizes the world both through its acceptance and its rejection (you are human, you are not human); it shapes the way we view ourselves and the rest of the world. Exploring this act of “defining-through-opposition/the other” in terms of what has been deemed “non-human,” directly puts into question the very structures that hold the concept of “the human” in place. In the end, it can potentially be seen as an act of oppression, particularly through its rigidity and its way of masking itself as “truth.” The interest here lies in the actual consequences of this discourse and, more importantly, the consequences that befall the “others.” In other words: how do these definitions affect the ways in which we treat ourselves and the (so-called) outside? In this seminar, I would like to emphasize the anthropomorphizing of the so-called “rejects” of the world: womyn, “minorities,” animals and nature (through this rejection “methodology”). Some possible topics can therefore be, but are not limited to:
- oppression of animals, womyn, and/or nature through their position as “other”
- the place of the human (or hu-man) within an ecofeminist approach
- the position of the so-called “natural” within the definition of “the human”
- identity and categorization/anthropomorphization
- definitions and oppression
- definitions as an act
- the role of comparative literary theories in the act of defining

Friday March 24

Dimitrios Kargiotis, Université Marc Bloch (Strasbourg II), France
“Notes towards a Critique of Biographical Reason”

Mari Ruti, University of Toronto
“Becoming a Person: Being Human in a Posthuman World”

Marie Barchant, Rutgers University
“Translating the Body in Violent Tongues”

Suzanne Rintoul, McMaster University
“Domestic Violence and the Other Woman’s Body in Wilkie Collins’s ‘Man and Wife’”

Saturday March 25

Ophelia Selam, Binghamton University
“To kill two birds with one stone”: oppressive definitions, oppressive discourse.

Alexis Harley, University of Sydney
“The Ant People, anxiety and alienation”

Aaron Shackelford, University of North Carolina at Chapel Hill “Anthropomorphism as Knowledge in Emily Dickinson”

Sunday March 26
Since Plato and Aristotle “the human” has been understood in terms of being-in-community, a being shaped by the unifying principles and techniques of shared civic and social responsibility. These principles and techniques are often assumed to be complementary: on the one hand, an often totalizing idea of community—the myths, fantasies, and ideologies which found it, and which typically assert its cohesion and communion around such markers as nation, culture, citizenship, race, ethnicity, religion, and so on—and, on the other, the particular rituals, practices, and performances enacted to sustain and reiterate this idea—rituals of eating, dancing, singing, mourning, gaming, warring, orating, poetizing, among others. However, while these practices aim to affirm the commonality or self-sameness of a community’s members, several recent theorists (Anderson, Nancy, Agamben, Butler) have suggested that the repetitive, citational form of ritual itself introduces a tension or an otherness into the communal structure, unworking the community in the very work of its perpetuation, and opening it out to broader ethical and political contexts. Further theorists (Said, Benhabib, Pratt, Laclau and Mouffe) have highlighted the oppositional practices—political action, parody, improvisation—that human “others” have turned against communities’ claims to univocity. This seminar is interested both in analyses of specific human practices and the tensions they introduce into a particular historical idea of community, and also in considerations, within particular theories of community, of the confrontations between commonality and difference, “humans” and “others.”

Friday March 24

Thomas Albrecht, Tulane University
“Commonality and Heterogeneity in George Eliot’s Idea of Community”

David Sherman, New York University
“Modernist Communities and Their Dead: Burial Obligations in Faulkner and Joyce”

Megan Becker-Leckrone, University of Nevada, Las Vegas
“Wilde’s Appreciations: Plagiarism, Citation, and Aesthetic Communities”

Patience Moll, University of Nevada, Las Vegas
“Community, Multiplicity and Communication in Proust’s A la recherche du temps perdu”

Saturday March 25

Molly Rothenberg, Tulane University
“Antipathy and the Social Bond”

Stefan Mattessich, Santa Monica College
“Night of the World: Performativity and Invisible Man”

Kristy McMorris, New York University
“The Practice of Community in Myal and Zami”
Simona Sawhney, University of Minnesota
“Gods, Humans, Animals and the Community of Post-Colonial Citizens”

Sunday March 26
Naomi Silver, University of Michigan
“Mon pays et Paris: Josephine Baker, Paul Colin, and Le tumulte noir”
Paul Anderson, University of Michigan
“Willow Weep for Me: A Dream-Life of Jazz”
Yung-Hsing Wu, University of Louisiana
“To Read with Oprah Is to Be Oprah”

Humans and the Incorporeal:
Translations of the Supernatural
Seminar Leader C. A. Prettiman, Cedar Crest College
“Spirits”: ghosts, faeries, demons, and their teeming brethren have never quite made the transition to humanity, yet writers from all epochs have attempted to “embody” them in literature and explain their interactions with humankind. This panel solicits papers that discuss the peculiar magic inherent in attempting to define spiritual beings in anthropomorphic ways, chronicle contact between the human and spirit realms, or describe the paranormal in earthly terminology. Questions to explore: How do spiritual beings “translate” from older genres like the folktale and epic to more modern genres/audiences? From animistic cultures to non-animistic ones? Have spirits become an obsolete or irrelevant in postmodern writing? How have they evolved, faded, or transmogrified?; How do “culturally specific” spirits (e.g. ban sidhe, Dryads, animal spirits, rada and petro of Vodun, gandharvas of Sanskrit poetry, La Llorona, hathors of ancient Egypt) transmit the beliefs, memories, and Weltanschauung of the cultures to which they pertain? How do they function when transplanted to other cultural audiences through the medium of texts?; How do Eurocentric and Native American spirit mythologies impact Native/American literature?; Are there such things as “spirit imperialism”—texts in which the spirits of a colonized people are supplanted (linguistically or otherwise) by those of their conquerors, or texts in which spirits act as symbols of conquest/possession?; How do spirits support, resist, or redefine literary definitions of femininity and masculinity? How do they relate to earthly geographies and chronologies? How do they participate in what Harold Bloom has called “the invention of the human”?

Friday March 24
Masaki Mori, University of Georgia
“When the Shadow Renounces the Human”
Shawn Salvant, Vanderbilt University
“Something like life”: Transfusion in Bram Stoker’s Dracula
Steve Adisasmito-Smith, California State University, Fresno
“An (Ig)Noble Thirst for Blood: Aryan Heroes and Monstrous Rakshasas in the Mahabharata and Ramayana”
Hongmei Sun Sun, University of Massachusetts, Amherst
“Boundary Violator / Protector: Domestication and Rehabilitation of foxes and ghosts in Liaozhai zhiyi”

Saturday March 25
Yoko Chiba, St. Lawrence University
“Spiritual Odyssey from the Fairy Kingdom to Tibetan Buddhism”
Yiddish literature has appeared. The vernacular language of Ashkenazic Jews, Yiddish has a thousand-year history of functioning at territorial, linguistic, and cultural crossroads. A fusion language consisting of Romance, German, Slavic, and Semitic components, Yiddish throughout the modern era has excited considerable anxiety among its linguistic neighbors: it has been vilified as a thieves' language; a degraded form of German; a linguistic symbol of irrationality and disorder; a mark of provincialism, parochialism, or Ashkenazic chauvinism; a language of the anti-Zionist left as well as the anti-modern right. In spite of these pejorative and stereotypical labels— which have been applied to Yiddish as much by Jews themselves as by antagonistic non-Jews—the Yiddish language has functioned as Ashkenazic Jewry's primary language of mediation and cultural negotiation for nearly a millennium, and Yiddish culture for the past 150 years has produced a roving, experimental, subversive literature fully engaged with the leading modernist trends active in Europe, the United States, the Soviet Union, and Israel. This seminar will therefore attempt to understand Yiddish literature as an inherently multilingual, liminal cultural production that can only be understood fully with reference to its dialogical relationship with contemporaneous and co-territorial literary cultures. As such, it intends to demonstrate the relevance of Yiddish, as well as other local, "minor" languages, to a theoretical understanding of the politics of literary form, the self-perception of the Other, and the problematic assumptions of the Human in the age of post-Enlightenment modernity.
In the post-Freudian West, dreams are most often understood as expressions of our unconscious, or subconscious, selves. But prior to and outside of the psychoanalytic tradition, dreams have often been seen as privileged locations for connection between humans and their others. Religious and mythological traditions from around the world emphasize the potential of dreams to lead the dreamer outside of herself, to provide access to super-human, extra-human, or other-than-human realms. Many cultures have thus produced literature in which dreams are shown to provide connection with the divine; to be a source of hidden truths; to allow the human soul to travel outside of the body; to transcend the human constraints of geography and time. How have world literatures figured dreams as a point of contact between humans and others? How do dreams figure the relationship between the dreamer and things outside of herself? What can humans do in dreams that they cannot otherwise do? How does the otherness of dreams serve to define the humanness of the waking self? What literary purposes do dreams serve, if not to elucidate the mind of the dreamer? Papers in this seminar will discuss literary accounts of dreaming which are outside of or challenging to the psychoanalytic tradition. We will discuss literature from a range of time periods, from Late Antiquity to the present.
“How to Enact the Dream: Chernyshevsky’s Revolutionary Vision”

**Barbara Alfano**, Pennsylvania State University
“Seeking the Other in Francesca Duranti’s *Left-Handed Dreams*”

**Bernard Welt**, The Corcoran College of Art and Design
“‘The Sleepers’: Walt Whitman’s Dream Vision”

**Saturday March 25**

**Margaret Cotter-Lynch**, Southeastern Oklahoma State University
“Directional Dreams: Prophecy as Context in the *Vita Rusticula*”

**Carolyn Fay**, Pennsylvania State University, Altoona
“‘Dream is a Second Life:’ The Quest for Wholeness in Gérard de Nerval’s *Aurélia*”

**Marc Weiner**, Indiana University
“Schnitzler’s Dream-Music”

**Will Lehman**, University of Florida
“‘Defragging’ Modernity in Richard Linklater’s *Waking Life (2001)*”

**Sunday March 26**

**Judith Sheppard**, Auburn University
“The Ethical and Narrative Uses of Dreams in Literary Journalism”

**Shayna Kessel**, University of Southern California
“The Dream of/and the Other in Angels in America”

**Graham Stott**, Independent Scholar
“Jerome before the Judge: The Dialogic Nature of Dreams”

---

**A12**

**Man and Madness: Written**

East

**Pyne**

**Seminar Leaders**: **Kelly Baker Josephs**, Rutgers University and **Melanie D. Holm**, Rutgers University

**Friday March 24**

**Lars Bernaerts**, Ghent University
“The Writer in the Madhouse”

**Brian Ingraffia**, Calvin College
“Madness and the Mystic in Louise Erdrich and Ron Hansen”

**Scarlett Marquette**, Harvard University
“I Think What You Think: Madness, Russian Culture and an Alternative to Cogito”

**Richard Olehla**, Charles University, Prague
“Paranoiding’ for the Word: Lacan’s Name-of-the-Father, Paranoia and Possible Madness in the Works of Thomas Pynchon”

**Friday March 24**

“In *Histoire de la Folie*, Michel Foucault writes: “As death is the limit of human life in the realm of time, madness is its limit in the realm of animality.” This seminar will examine how writers, across disciplines and genres, utilize states of madness to interrogate such limits on the human. In questioning the meaning of madness, writers such as Kant, Rhys, Melville, Naipaul, Feldman, and Fanon also question the meaning of the human. While acknowledging the connection between madness and writer, the seminar focuses more specifically on the connection between madness and writing in various time periods and genres.”
Saturday March 25
Daniel Colleran, City University of New York Graduate Center
“Wandering the Borders of Madness: Psychoanalysis and Differance in Hitchcock’s *Vertigo*”
Melanie D. Holm, Rutgers University
“Abject Scientia”
Oliver Kohns, Johann-Wolfgang-Goethe-University, Frankfurt
“‘A Sensible Kind of Madness’: The Limits of Enthusiasm in Shaftesbury and Kant”
Cynthia Wachtell, Stern College, Yeshiva University
“Melville, Madness, and ‘Pierre’”

Sunday March 26
Kelly Baker Josephs, Rutgers University
“Manias and Messiahs: The Madness of *Miguel Street*”
Louise Bernard, Georgetown University
“Melville, Madness, and the Meta-physical”
Susan Joseph, Howard University
“Exundat Furor: Overflowing Madness and the Need for Social Change in New Versions of *Medea*”

Friday March 24
Anne Stiles, University of California, Los Angeles
“Neurology and Literature, 1800-present”
Anton Borst, CUNY Graduate Center
“Phrenology Perverted: Edgar Allan Poe and the Pseudoscientific Sublime”
Randall Knoper, University of Massachusetts, Amherst
“National Spirit, Nervous Energy, and Normalcy”
Halle Marshall, University of Exeter
“Human Morality and Animal Instinct in Grant Allen”

Saturday March 25
Jennifer Solomon, Trinity University
“The Neurological and Naturalist Subject: Bodies
Psychoanalysis and the Human

Seminar Leaders Sanja Bahun-Radunovic, Rutgers University and Chad Loewen-Schmidt, Rutgers University

Psychoanalysis has thoroughly transformed the traditional concept of the human. The psychoanalytic findings, such as the discovery of the unconscious, the intersubjective figuration of the self, the subject’s embeddedness in language, to name a few, continue to challenge any narrow or forcefully unifying vision of the self, transforming the social apprehension of the human as much as its aesthetic figuration. The presentations at this seminar fuse all these concerns to propose a perpetual agency of psychoanalysis in conceptualization of what it means to be a human.

Friday March 24
Megan Obourn, NYU, and Annie Lee Jones, New York Harbor Department of Veterans Affairs: “Mothers, Readers, Race, and the Analyst in Andre Green and D. W. Winnicott”

Yianna Ioannou, CUNY-The Graduate Center
“From Mad/Man to HuMan”

Cristian Melchiorre, University of Western Ontario
“The Alien’s Other, The Human: The ‘Anthropological’ Situation in Laplanche”

Lili Hsieh, University of Pennsylvania

Saturday March 25
Michael Ziser, University of California-Davis

Chris Forster, University of Virginia
“Why the Birds and Bees Don’t Look at Dirty Pictures: Towards a Psychoanalytic Understanding of Pornography”

Erick S. Sierra, Rutgers University
“The Ecstatic Limits of the Psychoanalytic Subject”

Dorothy Stringer, James Madison University
“Narcissism and Trauma as Limits of the Human in Nella Larsen”

Sunday March 26
By defining the soul in terms of self-motion, Aristotle has established movement as a human affair. Yet already in Aristotle, “movement” refers both to a physical phenomenon and to an abstract notion (defined in the *Physics* as the actuality of the potential as such). The history of this figure runs at least since Heraclitus to reach our times with an unnoticed wealth of ambiguous usage. Think of expressions like the “stream of consciousness,” the “movement of thought,” or the “movement of meaning”; think of the notion of meaning as the effect of an incessant movement of signifiers, the movement of deferral and difference, the movements of desire; think of “lines of flight,” the “image-movement,” “speed” and “acceleration.” Movement is upon us, but what is it that we are saying when we apply the term “movement” (or its related figures) to the study of meaning in literature and the other arts? What critical force does this term carry? What makes it helpful, if it is, for textual analysis? What are its philosophical ramifications? What has the new art form of the moving-image contributed to the efficacy of this term or to our theoretical understanding of a notion of motion? This seminar presents studies of movement in literature, film, philosophy, rhetoric, and the arts. It also offers an investigation of the notion of movement even as it is applied in critical analysis.

**Friday March 24**

**Rossen Roussev**, St. John’s University
"*Différance and Mouvance, or Signification as Evasion*"

**Arnd Wedemeyer**, Princeton University
"*Éppur non si muove: The Post-Copernican Returns of Phenomenology*"

**Marcus Coelen**, University of Munich
"*Bewegungstrieb: On a Psychoanalysis of Movement*"

**Jane Thrailkill**, University of North Carolina, Chapel Hill
"‘Moving Members’: Feeling and Embodiment in William James and John Dewey"

**Saturday March 25**

**Ella Brians**, New School University
"*Flux and the Conditions of Meaning: Deleuze’s Return to the Origin*"

**Lisa Akervall**, Europa Universität Viadrina Frankfurt/Oder
"*The Moving Still as Freeze Frame (On La Jetée)*"

**Theresa Geller**, Rutgers University
"*The Cinematic Syntax of the Moving Image*"

**Livia Sacchetti**, La Sapienza University (Rome)
"*Motion in Late Twentieth Century Drama: The Paradox of a Shifting Present*"
A16  
Human Time: Mediality and Culture  

Seminar Leaders Sabine Doran, University of California, Riverside and Stephanie A. Glaser, University of Copenhagen

In this panel we will explore human time, that is to say the anthropological or socio-psychological dimension of time, as it expresses itself in different media such as literature, film, the visual arts, etc. Human time, as opposed to objective time (i.e., geological time or what Aristotle called in his Physics “the time of the stars”), is a development of the subjective theory of time first formulated in Augustine’s Confessions. However, “human time” is not reducible to subjectivity, but expands the horizon within which putatively “subjective” notions of time can become significant for a critique of culture. In other words, we will ask how notions of time inform our ideas about cultural artefacts (e.g. in terms of collective memory), paying particular attention to their mode of appearance (representations in and of time). This seminar thus proposes to examine various questions related to how time is an issue for and an integral part of the human being, using art “the quintessential human activity in which man reflects on himself” as a starting point. We invite papers that ask how various media constitute human temporality differently and if there are any general propositions or conclusions that can link the investigation of human time with cultural theory.
“They took the wood and left some words’: Robert Smithson's *Partially Buried Woodshed* after 35 Years

**Sunday March 26**

*Human Time in Architecture, Art and, Literature*

- **Stephanie Glaser**, University of Copenhagen
  “Romantic Temporalities: Social Time and Gothic Architecture”

- **Kelley Wagers**, SUNY Buffalo
  “Being Historical: Modernist Portraiture and Historiographic Renovations”

- **Epp Anus**, Estonian Literature Museum
  “Care, Togetherness and Time: Michel Tournier's *Friday*”

---

**Creativity and the Human**

Seminar Leader **Neil Pischner**, State University of New York at Albany

Creativity is often cited as a privileged defining trait of human beings. This seminar seeks to explore the relationship between creativity and the human as expressed through literature and the arts. Encouraging a wide variety of interpretations and approaches, possible papers might focus on the creation of Humankind, human creativity and creations, and the role of creativity itself in creating the human. The seminar, while exploring the edges of creativity’s possible defining presence in the human, might raise questions such as: Is creativity specific to the human? Does creativity bridge the human to the divine? Can creativity exist in the absence of the human? Can the human exist in the absence of creativity? Is the human at risk in creativity? If creativity has an opposite, what would be its implications for the human?

**Friday March 24**

- **Cora Monroe**, University of Puerto Rico, Mayaguez
  “The Unhuman Inhumanity of Creativity: Marie NDiaye’s ‘La Naufragée’”

- **Joseph Ricapito**, Louisiana State University
  “Cervantes Bridges the Gap between the Printed Word and Creativity”

- **Aneel Raina**, Panjab University
  “The Human in Bulleh Shah’s Poetry”

- **Changhua Zou**, Independent Scholar
  “‘Poetry-Writing’ in Non-Communicable Language in Art Poetry and ‘Language Speaking Purely in Poetry’ of Heidegger”

---

**Saturday March 25**

- **Robert Cowan**, Independent Scholar
  “Correcting Brahma’s Sin: Schopenhauer v. Nietzsche”

- **Justin Hayes**, Yale University/Quinnipiac University
  “‘Bloomin’ Buzzin’ Confusion’: Jazz and Contemporary Physics”

- **Rhett McNeil**, Penn State
  “The Infinite Series in Language and Image: Foucault, Magritte, and Borges”

- **Donna Robertson**, Governors State University
  “The Question of Dichotomy in Creativity and Destruction”

---

**Sunday March 26**

- **Ming Gu**, Rhodes College
“The Divine and Human Creativity in Literature and Art”

Gülizar Çuhaci, T.C. Maltepe University
“Human creating the “human” in the digital age”

Neil Pischner, State University of New York at Albany
“The Creative Machine of Raymond Roussel/Thug Rate of My Sheen/Offer Man Route Sell”

A18

East Pyne
Seminar Leader, Sladja Blazan, Humboldt University, Berlin

In most cultures the figure of the ghost stands for a forceful separation of past and present. Some cultures integrate the ghost figure into the present in order to provide a sense of continuity. In literature and film the ghost motif has been directly associated with particular cultural meanings, but has also been used as a plot element free of the confines of realism. The meaning of the ghost is deferred (Derrida). This quality of the ghost, neither dead nor alive, neither present nor absent, provided a forum for addressing feminist issues. Some of the first ghost stories were written by women. Charlotte Perkins Gilman’s classic “The Yellow Wallpaper” (1892) was only the best-known of an enormous body of fiction of its type. Many examples address ethnic/race issues. In Sarah Orne Jewett’s the “Foreigner” (1900) the supernatural element is connected to the “foreign” identity of the protagonist.

This seminar examines and assesses the various versions of the ghost motif in literature as an opportunity to articulate identity questions, cultural fears, and minority issues. We will focus on ghostly ambitions written by women writers. The figure of the ghost crosses boundaries of language, nationality, culture, class, race/ethnicity, gender and sexuality. At the same time it is the Other within who speaks for all of them. How has this oppositional quality been used and by whom?

Affiliated seminar: Ghosts, Gender, History II

Friday March 24

Christopher Brooks, Wichita State University
“Gendering Ghosts: An Historical Overview”

Alysia Kolentsis, University of Toronto
“Home Invasions: Monitory Signals in the Supernatural Fiction of Elizabeth Gaskell, Rhoda Broughton, and Mary Elizabeth Braddon”

Bruce Plourde, Temple University
“The Margaret-Ghost and Jewett’s Sibyl”

Sasha Handley, University of Warwick
“A New Canterbury Tale: ‘The Haunting of Margaret Bargrave’”

Saturday March 25

Rita Felski, University of Virginia
“Enchantment”

Ali Barish, Stephen F. Austin State University
“Maryse Condé and the Re-birth of the Other”

Judith Zeitlin, University of Chicago
“The Phantom Heroine: Ghosts in Chinese Literature”

Lynn Ta, University of California, San Diego
“Haunting The Nation: Global Labor And Grief In Bone”
Sunday March 26
Monika Elbert, Montclair State University
“Retrieving the Language of the Ghostly Mother: Displaced Daughters and the Search for Home”

Esther Peeren, University of Amsterdam
“Gendering the Ghost and Ghosting Gender in Toni Morrison, Anne Sexton, Fay Weldon”

Veronica Hendrick, John Jay College of Criminal Justice, CUNY
“American Realities Influenced by Ghostly Experiences: Toni Morrison’s and Amy Tan’s Use of Reincarnation and Magic”

Diane Treon, CUNY Graduate Center
“Bodies That Resist Matter: ‘Ghost in the Shell’ and ‘Akira’ as Bildungsromane for the Posthuman Multipers”

The Asian Diaspora

As a continuation from the 2005 ACLA meeting, this panel invites papers focusing on the Asian Diaspora, which challenges and resists political, ideological, cultural, and national boundaries. The physical mobility of diasporic people, either self-motivated or forced upon them by varied social and historical factors, creates spaces where ideas are exchanged, cultivated, and nourished, through these dynamic movements.

Possible topics of papers include:
-- (post-and neo-)colonial landscapes
-- choice of languages and textual experiments
-- transnationality and identities
-- intersections of gender, ethnicity, class and diaspora

--challenge to the notions of nation states, and homogeneity
-- (counter-)memories and national history

Although focusing on the contemporary Asian diasporic literature, the seminar aims to discuss every (possible) dimension of Asian transnational writers throughout the world, including those living in the Americas, Asia, and Africa.

Friday March 24

Michelle Kim, University of Southern California
“Queer Diaspora and (De/Re) generation: Kazumi S ‘Por Los Pecados No Cometidos’”

Jordan Smith, University of California, Los Angeles
“Descending from Samurai: Specters of Tradition in Nikkei Peruvian Literature”

Keiko Nakano, John Carroll University
“Crossing Borders and Negotiating as ‘The Other’”

Reiko Tachibana, Pennsylvania State University
“Zainichi Korean writers in Diasporic Landscapes”

Saturday March 25

Dong-Shin Chang, New York University
“Kunqu in Diaspora: Cultural Identity and Transnationality”

Ying Liang, Purdue University
“Farewell, my Concubine: The Nationalistic Expression and International Audience”

Jennifer Johnson, University of California, Los Angeles
“Narrating the Cultural Revolution from Abroad: The Construction of Overseas Subjectivity in Dai
A20 Representing Medicine: Literary, Interdisciplinary, and Cross-Cultural Connections

East Pyne Seminar Leader Carl Fisher, California State University, Long Beach

Medicine and healthcare are central and universal human experiences. Throughout the arts, medicine is represented in ways that are both realistic and metaphorical: from works on epidemics in classical antiquity to Renaissance images of anatomy and healing to modern narratives about illness and health to recent films that question the ethical boundaries of the profession. The complex relationship between medicine and human experience, between patients and practitioners, between medical ideals and practical realities, is explored throughout the arts in ways that provide a reader/viewer both identification and engagement but also some distance for judgment. This panel explores representations of medicine. Papers deal with single texts/authors or general topics, such as how art represents doctor-patient relations, public health concerns, healthcare sites and circumstances, crisis intervention, aging, alternative treatments, and mental health issues. Representations across cultures and historical periods, and with a focus on both aesthetic and social contexts, are included.

Friday March 24
Angela Hurworth, University of Picardie
“Doctor/Patient Relations: The Textual vs. the Real? Timothie Bright and the Treatise of Melancholie (1586)”
Kathleen Kelly Baum, California State University, Long Beach
“Tough Love in the Time of the Plague: Titus Andronicus as Pharmakon”
Baije Smith, University of Western Australia
“Anatomists and their Subjects in the Early Modern Anatomy Theatre”
Teresa Heffernan, Saint Mary's University
“Foreign Buds’: Biotechnology and the Smallpox Controversies”

Saturday March 25
Marcelline Block, Princeton University
“‘Bad Medicine’: Doctor-patient discourse in Maurice Blanchot’s L’Arrêt de mort”
Andrea Kindler, University of California Los Angeles
“My medical training helps me understand the
From E-pistles to E-mail: The Role of the Post in Relaying the Human

Scheide 203

Seminar Leader Thomas O. Beebee, Penn State University

The familiar letter has been at the heart of a series of humanisms in Europe, from the love story of Abelard and Héloïse and its echoes in Rousseau and others, to the inversion of European perspectives in the many novels written in the “Persian Letters” or “Turkish Spy” mode. The letter has also played a role in presenting the post-colonial subject, in works as diverse as Alice Walker’s The Color Purple and Mariama Ba’s Une si longue lettre. In each of these historical instances, letters have played a central role in redefining subjectivity and intersubjectivity. Paradoxically, while the relay mechanisms for mail delivery have become ever faster and more secure, the content of letters has shrunk, along with their projection of human subjectivity. The epistolary novel had become a rarity by about 1850. Though we may not take at face value Theodor Adorno’s pronouncement that “In a social configuration in which each individual is reduced to the level of a function [ . . .] the ‘I’ in the letter is always something of a mirage,” the replacement of correspondence by e-mail seems to have driven the final nail in the coffin of “letterature.” This seminar will explore the issues emerging from the above exposition, and contest its admittedly one-sided history of epistolary humanisms. Papers that interrogate theories of epistolarity (e.g., Derrida, Kittler, Siegert), that adduce examples (genuine or fictional) from non-Western epistolary practices, and that treat electronic forms of epistolarity are all especially welcome.

Affiliated seminar, Hypertext Literacy

Thomas O. Beebee, Penn State University

“E-mail Epistlemology.”

Kathleen Komar, University of California, Los Angeles

"Literature in a Post-human world? Technologically Assisted Literature from Hyper-Texts to Cybernetic Poetry Or How Technology Changes our Paradigms of Reading and Comparing Literatures."
“Poetry is what is lost in translation”:
Translating the Poetry of Other

What or who gets lost when we translate poetry of national, ethnic, or cultural others or poetry that is other? What or who gets found? In the end, is translating poetry always intransitive? Is it always other, which is to say something else than the writer’s, reader’s, and translator’s intents or interpretations? This panel seeks to explore questions of translating poetry: on the one hand the phrase describes poetry which translates its own otherness while at the same time translating experiences of l’étranger (e.g. cultural) from other to another, or from opposition to apposition as Édouard Glissant would say. On the other hand, the phrase describes the event of translating poetry as a poetry in its own right. We welcome papers which address translating the poetry of “the Other,” whether cultural, linguistic, or another historic era; comparative translations of a poem; poems about bodily or spiritual translation; poems that translate prose or vice versa, and other relevant topics. Original translations are encouraged for those papers that address works not written in English.

Friday March 24

Marcela Sulak, American University
“Surveying the Boundaries of a Literary World: Translating Culturally and Politically Significant Poetic Structures”

Richard House, University of East Anglia
“On representation: the ‘local’ and the ‘international’”

Richard Newman, Nassau Community College
“Translation as Decolonization: Retranslating Classical Persian Poetry for a Contemporary Audience”

Brandon Lussier, Hamline University
“Estonian Soil & Estonian Heart: Emphasized Otherness in the Translation of Estonian Poetry”

Saturday March 25

Rachel MagShamhrain, Trinity College, Dublin
“Translating Kleist’s Die Herrmannsschlacht”

John Hicks, Cornell University
“Translation as Anti-Poetic Method: Laura Riding’s The Life of the Dead (1933)”

Benzi Zhang, Chinese University of Hong Kong
“‘The Other’ in the Mirror: Chinese Diaspora Poetry and Cultural Self-translation”

Sunday March 26

Jon Readay, University of Virginia
“Orientalism through Imagism: Hybridity in Ezra Pound’s Translations as a Metaphor for Modernist Cultural Imperialism”

Seanna Sumalee Oakley, University of Nebraska-Lincoln
“The horizon devours my voice: Translating Franketienne's Translative Poetry”

Fayeza Hasanat, University of Central Florida
Revolution and Its Others in East Asia

Seminar Leader Anne Xu, Rutgers University and Xin Ning, Rutgers University

In the turbulent 20th century, most East Asian countries have been radically changed or affected by a series of revolutions: nationalist revolutions for independence, "proletariat" revolutions of class struggle, and various types of cultural, social, and artistic revolutions that aim to modernize social customs, arts and languages. "Revolution" was once such a popular concept that different classes, social movements, interest groups, parties, schools, etc. all competed with each other for the title of "revolutionary." Revolution hence becomes an open field where different discourses struggle with each other, and it finds others not only among self-conscious conservatives, but also "revolutionaries" themselves. This session aims to discuss the influence of revolution in East Asian countries — both past and present. Possible topics are: What are the different interpretations of "revolution"? What are the permutations of the concept of revolution in today’s world? To what ends is the term revolution used/misused? How do revolutionary discourses (the democratic idea of the Enlightenment, the French Revolution, the Russian Revolution, etc.) travel to East Asia and among Asian countries? How do the local people receive and revise these discourses? How do revolutionary theories interpret the nature and function of art? How does revolution affect the production, circulation and consumption of artistic works? How is revolution itself presented in art?
“The Silence of the Liberated Other--The Serfs: A Story of Integration, Identification and Estrangement”

Chao-Mei Tu, Purdue University

“The Cultural Revolution in Negotiation”

Tim Lee, University of California, Los Angeles

“Ideology and Individual Agency in Yu Hua’s Chronicles of a Blood Merchant”

Cong Yin, Purdue University

“The Presentation of Chinese Cultural Revolution in the Novel and Movie To Live”

---

**Stories of Radical Alterity: Literatures, Films, and Derrida’s Cloture of Western Metaphysics**

Seminar Leaders Hector A. Torres, University of New Mexico, Randall Gann, University of New Mexico, and Justin Parks, University of New Mexico

This seminar seeks to explore the effects of reaching the limits of Western epistemological and ontological discourses. The effects we have in mind encompass the storytelling function at work across the Western humanities: history, literature, philosophy, linguistics, film, etc. Our theoretical aim would be to collapse the various disciplines of the Western humanities into the same, which is to say, into the spacing of Derridean differance. We seek papers that solicit and disturb the epistemological privilege that the Western Academy, through its institutional authority, grants to the various disciplines in the Humanities. Thinking also of John Nash’s Equilibrium, our intention is that if no disciplines insist on epistemological privilege, a more open and intense dialogue can take place in the space of the same, which, we would insist, is a radical alterity. The notion of radical alterity we are operationalizing here outstrips the definition of the linguistic sign while at the same time giving rise to specific theoretical practices, in the Althusserian sense of this indexical expression. What kinds of positions do these theoretical practices enunciate in such disciplines as literary, cultural, and film studies? History, Philosophy, Linguistics? We look for papers that make increasingly explicit the global illocutionary force of deconstruction, the absent-present work of the erasure of the Western Humanities’ most precious concepts.

**Friday March 24**

Peter Bornedal, American University of Beirut

“Will-to-Power and Reality-Principle—Understanding Nietzsche’s ‘Will-to-Power’ within the Context of Freud’s Neurological Writings”

John Drabinski, Hampshire College

“The Problem of Alterity in Godard’s Comment ça va?”

Danizete Martinez, University of New Mexico

“Ugly Scapegoats and the Weights on Their Backs: Deconstructing the Hunchbacks of Walter Benjamin Gunter Grass”

Justin Parks, University of New Mexico

“Midrash, Shibboleth, Date: Reading Alterity in Borges’s ‘The Secret Miracle’”

**Saturday March 25**

Lauren Serotoff, Hofstra University

“The Articulate God: Language and Deities”
Handiness is not first of all a definition of the human. Rather it functions as a gesture; the hand points to the human. Yet the hand that allows the human to be pointed out by pointing toward the ability to gesture also points away from the human (and from hands). Not only do apes’ gestures ape the human, but human gesture, when it imitates the non-signifying movements of nature, poses so grave a threat to human reason that Plato has to exclude the mimetic dancer, along with the poet, from the polis. This suggests what is at stake when theorists such as Walter Benjamin, Max Kommerell, Theodore Adorno, and recently Giorgio Agamben, turn to gesture as a mode of literary criticism, or even as the emblem of criticism itself. This seminar will address the question of gesture. Is gesture a sign of the human, or does it ask the human finally to sign off? Is the living being that gestures distinct from the zōn logon exon, the living being with language? And finally, what promise does gesture hold as a figure for literary criticism, or even for thought itself?

Friday March 24

Michael LeMahieu, Clemson University
Missing the Point: Wittgenstein's Ostensive Investigations”

Juliane Prade, J. W. Goethe-Universität, Frankfurt am Main
“Organs for grasping language. Walter Benjamin’s Inquiry into the Ground for and Power of Naming”

Anthony Adler, Loyola University, Chicago
“The Intermedial Gesture: Agamben and Kommerell”

Saturday March 25

Paul North, Northwestern University
“Agamben’s Critical Gestures”

Christian Hite, University of Southern California
“One-Handed Reading (An Owner's Manual?)”
**Will Any Humanism Be Possible?**

Seminar Leader *Antonio A. Garcia*, University of Houston-Downtown

The term “humanism” has a vexed history, yet one that will not die. Many scholars speak in “post-human” terms, rejecting any concept of humanism on the grounds that the term masks negative agendas and repressive ideas. Yet many others find that they need to hold on to some, perhaps vitiated, concept of humanism, often for political reasons. For example, Edward Said, shortly before he died, wrote a book about humanism. Will any humanism be possible in the future? From this central question a range of questions could emerge. Humanism has been associated with technological and historical progress. Will it continue to be viewed this way? Is humanism possible in the future without progress? Will future humanism(s) hold on to some of the precepts of the humanist tradition, or will it take a different turn entirely, or will it exist at all? Will future humanism(s) be anchored in a tension between religion and secular culture, or is there a way to destabilize such binaries? How do we understand a synthetic approach to diverse cultures after postcolonial critiques to approach a form of global humanism? What are the effects of diasporic phenomena on humanism? Papers are welcome from a variety of critical approaches: Philosophy, Social Theory, Literary Studies, Psychology, Interdisciplinary Studies.
Paulina Tambakaki, University of Westminster
“The Limits of Humanism: Implications for Human Rights”

Joshua Lambier, University of Western Ontario
“Humanism without Humanism: Sartre, Derrida, and the Politics of Race”

David Washington, Miami University at Ohio
“The Consequences of Cruelty: Rorty and Said on Humanism

Hypertext Literacy

Scheide Caldwell 203

Seminar Leaders Katalin Lovasz, Princeton University

Hypertext literacy is a literacy made up of new and technologically altered kinds of access. Publishing on the web has made the virtual printed word the creation of not just the select and selected few: anyone now can easily publish a web site that reproduces the form of established publications, whether journalistic or academic, while the content can bear little to no resemblance to the kinds of publications that trained the web-writer's eye. The web also produces its own forms of public writing, like blogs, where authority is conferred not by resemblances but connections. Being hypertext-literate would perhaps better be described as being 'fluent': not simply knowing the markers of what constitutes literacy but partaking of a flow of writing in which meanings and connotations take unexpected turns that escape their writers’ control. This seminar will explore how this new form of literacy influences and alters our encounters with textuality: for the readers, creators, performers, students and teachers of texts. The papers in this seminar look at how this medium escapes or reinforces existing cultural hegemonies, and affects our creative and pedagogical practices as we attempt to transmit not static bodies of knowledge but the experience of being fluently literate.

Affiliated seminar From E-pistles to E-mail: The Role of the Post in Relaying the Human Saturday March 25
Jamie Skye Bianco, Queens College of the City University of New York "Composing and Compositing, Writing (in) New Media"
Barbara Rose Haum, New York University "Trespassing Boundaries: Internet 2 & domination of space"
Hiie Saumaa, University of Tennessee "Who is “You” and Who are “You”? On Readerly Positions in Hypertext Fiction"
Matthew Vechinsky, University of Washington "The Welcomed Death of WYSIWYG: A Step Toward Hypertext Literacy and the Aesthetic Experience of Digital Texts"

Sunday March 26
Christopher Kilgore, University of Tennessee "What the Traverse Says: Tools for Narrative Innovation in Michael Joyce’s afternoon"
Katalin Lovasz, Princeton University "Technologies of Self-Presentation: Blogging the Real"
Marisa Parham, Amherst College "Hyperliteracy: Reading, Writing, and Desire"
Jason Tougaw, Queens College of the City University of New York "Dream Bloggers Invent the University"
There has long been a common perception of realism as a disciplinary narrative mode, one which must exclude or assimilate extremes, to paraphrase George Levine. The papers in this panel examine the workings of exclusion or assimilation and the processes of “othering” in works of literary and cinematic realism. They consider the various others of realist texts and the importance of imperialism and globalization, narrative articulations of space, epistemological clashes, and political realities to the excluded or assimilated others that realism represents.

Friday March 24
Kris Mayrhofer, Emory University
“When Seers Go Blind: Misreadings in La fille aux yeux d’or”
Nick Bentley, Keele University
“Alan Sillitoe’s 1950s Fiction: Realism, Representation and the (Ir)responsibility of Writing”
Suzanne Schulz, University of Texas at Austin
“A Cinema Fit for a New Nation: Realism and Post-Independence Film in India”

Saturday March 25
Christine Achinger, University of Nottingham
“Modernity, Realism and ‘the Jew’ in Gustav Freytag’s Debit and Credit”
Katra Byram, University of California, Berkeley

Sunday March 26
Richard So, Columbia University
“Theodore Dreiser’s Missing Chinese: Chinese American Rewritings of American Literary Realism”
Michael Allan, University of California, Berkeley
“Secularity, Realism and the Limits of Empire: Epistemological Otherness in Najib Mahfuz’s Qasr al-Shawq”
Daniel Bautista, Lehman College, CUNY
“Magical Others: Slave Narrative, Race, and Magical Realism”
Eva Aldea, Royal Holloway, University of London
“The Textual Subversion and Political Application of Magical Realism: A Double Bind”

How can an anthropological approach to cultural artifacts better enable us to perceive the fundamental structures and mechanisms that underlie social practices? To what extent are primitive or archaic rituals...
still present in modern or “advanced” cultures? Does the field of “cultural studies” as it is currently constituted presuppose an anthropological dimension (i.e., ethnography etc.)? It is often said that the primary purpose of literature or art is to represent the “human condition.” What does this mean, anthropologically speaking? How can a generative analysis of culture yield insights into the function of religion, art and politics in today’s world? This interdisciplinary seminar will attempt to address and debate these types of questions. Any contributions that either use or dialogue with an anthropological approach to literary or cultural studies are welcome. Those who draw on philosophical or psychological perspectives are also encouraged to submit papers.

Seminar sponsored by the e-journal Anthropoetics [www.anthropoetics.ucla.edu].

**Friday March 24**

Joshua Jones, Fordham University
“Emily Bronte’s Trapdoor: History and the Originary Metaphor in *Wuthering Heights*”

Allison Crumly, University of California, Los Angeles
“‘An Improbable Fiction’: Rethinking the Scapegoat in Shakespeare's *Twelfth Night*”

Séverine Martin, Columbia University
“Anthropoetic ‘Occasions’ in Mallarmé”

Adam Katz, Quinnipiac University
“The Mosaic Revelation in Shulamith Hareven’s *Thirst: The Desert Trilogy*”

**Saturday March 25**

Nathan Henne, University of California, Santa Barbara
“Filtering K’iche’ Poetics: Anthropology and the Popol Vuh as Literature”

Emad Mirmotahari, University of California, Los Angeles
“The (Im)possibility of African Philosophy”

Stephen Gardner, University of Tulsa
“Anthropology, Aesthetics, and Philosophy of History in Hegel and Marx”

Eric Gans, University of California, Los Angeles
“Realism, Literary and Cinematic”

**Sunday March 26**

Blandine Mitaut, Emory University
“‘Le singe est l'avenir de l'homme’: Henri Michaux's New Anthropology”

Bican Polat, Johns Hopkins University
“Anthropology and Experimentation: A Unique Practice of Experimenting with the Socio-Cultural Phenomena”

William Poulin-Deltour, Middlebury College
“Where are the ‘feminists’ in ‘French feminism’?”

Robert Doran, Middlebury College
“Ritual and Sacrifice in the Films of Jean Renoir”

---

**Stream B, 10.15-12.15 p.m., Friday, Saturday, and Sunday**

B01 The Mysterious Unknown: The Gothic and Its Human Others
Dickin-Seminars Leader Ruth Bienstock Anolik
Conventionally, the Gothic narrative traces the encounter of the human subject with the mysterious and horrifying supernatural, that lies beyond human experience. This seminar will address the tendency of the Gothic text to replace the supernatural figure of horror with the human Other, the person who is represented as being inhumanly horrifying. The seminar will be divided into three panels: The Racial/Cultural Other and Gothic Horror panel will consider moments in which Gothic horror is located onto the figure of the racial or cultural Other, who is represented as monstrous by the dominant culture. The Sexual Other and Gothic Horror panel will consider moments in which sexual difference results in horror. The Ill or Disabled Other and Gothic Horror panel will detail moments in which physical or mental difference is translated into inhuman monstrosity that results in horror.

**Friday March 24**
Panel Title: The Racial/Cultural Other and Gothic Horror

**Matthew Frankel**, University of Rhode Island  
“The Architecture of Melville’s Imagination”

**Grzegorz Danowski**, The University of Western Ontario, Bram Stoker’s  
“Dracula and the Vampire of Victorian Xenophobia”

**Chuck Jackson**, University of Houston-Downtown  
“The Gothic State(s): The Horrors of National Emergency and the Crisis of Black Male Subjectivity”

**Monica Young-Zook**, Macon State College  

**Saturday March 25**

*The Sexual Other and Gothic Horror*

**Ruth Bienstock Anolik**, Villanova University  
“ ‘There Was a Man’: The Dangerous Husband in The Winter’s Tale, A Sicilian Romance and Linden Hills”

**Elizabeth Neiman**, University of Wisconsin, Milwaukee  
“Criminalizing Readership: Critical Reaction to the 1790s Minerva Press Gothics”

**Alexandra Reuber**, Louisiana State University  
“Inhuman Monstrosity: The Sexual Other in Matthew Lewis’s The Monk and Mary Shelley’s Frankenstein”

**Adria Garry**, Indiana University-Bloomington  
“Possession, Transgression, Repression, and Revenge: Japanese “Gothic” and the Feminine”

**Sunday March 26**

*The Ill or Disabled Other and Gothic Horror*

**Cynthia Hall**, University of California, Riverside  
“Gothic Deformities: Hunched Backs, Curved Spines, and 19th-Century Social Reform”

**Gwen Hyman**, The Cooper Union  
“ ‘Literally the Half of a Man’: Class, Industrialism and the Gothic Gentleman in Wilkie Collins’s The Law and the Lady”

**Hitomi Nabae**, Kobe City University of Foreign Studies  
“Hands, Breasts, and a Feeling of the Human: A Modern Gothic in Lafcadio Hearn’s ‘Ingwa-
This panel proposes to continue inquiries from previous ACLA conferences which invited the application of post-colonial theories and concepts to the literature and culture of Eastern Europe and related geographical spaces. In previous sessions we discussed the classical empires (the Austro-Hungarian, Ottoman, and Russian) and their cultural influences. Last year’s panel focused specifically on echoes of the "Soviet Empire" on Eastern Europe, the Balkans, and Eurasia. Working within the theme of this year's conference, we can surmise that the empires roaming through the past and looming in the present of Eastern Europe have created not only Eastern Europe, the Balkans, and Eurasia as a specific kind of Eastern "Other," as opposed to the more “Human” West (i.e., enlightened, democratic, progressive, etc.), but also that Eastern Europe, the Balkans, and Eurasia have at different times created their own hierarchies of "Others" (i.e., gypsies, various Asian peoples, etc.). These processes are recorded and reflected, however obliquely, though literary and cultural production, and conversely literature and culture also actively participate in the othering process. We invite papers on various aspects of Othering of and in Eastern Europe, the Balkans, and Eurasia. We are interested in the ways that traditional empires "Othered" the peoples of Eastern Europeans, the Balkans, and Eurasia, but also the way in which Eastern Europeans "Other" each other in contemporary literature and culture. We are specifically interested in papers that explore how this creation of "Others" relates to themes of nationalism, violence, class, gender, and identity.

Affiliated Seminar: The Othering of (and Othering within) Eastern Europe, the Balkans, and Eurasia II

Friday March 24

Aliaksandra Razor, California State University, Long Beach
“‘Non-Russian’ Women as the “Other” in the Works of Contemporary Russian Female Writers”

Tomasz Kitlinski, Maria Curie-Sklodowska University
“Sexual Othering in Eastern Europe: The Cultural Representation of Women and Gays as Abjects and Resistance to It”

Ileana Orlich, Arizona State University
"Articulating Otherness in Herta Muller's The Land of Green Plums: Gender, Ethnicity, and Nationalism in Ceausescu's Romania"

Vlatka Velcic, California State University, Long Beach
“New Voices for the Traditional ‘Other’: Women Writers in Croatia”

Saturday March 25

Halim Kara, Bogazici University, Istanbul
“The Strength of the ‘Weak:’ The Balkans in Ömer Seyfettin’s Prose Fiction”

Eva Hudecova, University of Minnesota
“The Emperor’s ‘New Europe’: The Eastern European Search for Identity and Agency in a Contested Region”
William Martin, University of Chicago
“Us Folks, Them Folks: Otherness in Sylwester Chęciński's Film Comedies Sami Swoi and Kochaj albo rzuc”

Matt Beckner, California State University, Long Beach
“The Privileged Other: The Father Figure in Danilo Kis's Autobiographical Novels”

Sunday March 26

Marina Antic, University of Wisconsin-Madison
“Provincialism, the Highest State of Primitivism: New Primitives and the Othering of Rural Identity in Yugoslavia”

Mark Olague, California State University, Long Beach
“From the “Other” Europe to the “New” Europe: The Evolution of the Post-Dissident Writer in Eastern Europe”

Evelyn Preuss, Yale University
“The Other of the Other: Eastern Europe Looks Back”

Ioanna Zlateva, Duke University
“Between Vampires and Gypsy Punk--Afterlives of Communism”

B03

Literary Perversions: Reconfiguring the Limits of the Human

Seminar Leader David Sigler, University of Virginia

This seminar aims to explore how the category of the “human” can come to be reformulated through the structure of perversion, especially in the readings of literary texts. The comparative study of literatures has been instrumental in forming the category of “perversion,” as writers such as Petrarch, Sade, and Sacher-Masoch have, in their international receptions, helped to shape what counts as “perverse” in relation to the properly human. Lacan’s formula for perversion, a<>$, suggests that the pervert can present him or herself in such a way that would radically restructure relations between the human and its other: in becoming the “other” for a subject’s enjoyment, the pervert can test, contest, and reconfigure the limits of subjectivity. Freud, on the other hand, in insisting upon the perversity infused into the very constitution of the “normal” human subject, destabilized any sharp division that might be made between the properly human and its perverse “others.” Moreover, Deleuze’s work on sadism and masochism suggests that perverse discourses emerge in and through aesthetic categories that separate them from the properly “human.” A good example of the ramifications of this analysis would be Deleuze and Guattari’s investigation of the masochistic “Equus eroticus” in A Thousand Plateaus. We welcome papers that explore the connection between the perverse and the human in literary texts. Papers from diverse theoretical perspectives, and from any period and national tradition, are welcome insofar as they focus on the relation between the perversity of the relation between the human and its others.

Affiliated Seminar: Twisted Minds, Deviant Writings

Friday March 24

Sorin Cucu, University at Buffalo
“The Anatomy of Solitude (Monstrous Writing/Perverse Politics: Michel Tournier)”

Estelle Noonan, The University of Sydney
“Binding and Unbinding: Dickinson, Masochism, Textuality”

Wesley King, University of Virginia
Symptomatic Reading and Its Discontents

Scheide Caldwel 203

Seminar Leader Sharon Marcus, Columbia University

Symptomatic reading is one of the most pervasive critical methods in literary studies. Though many literary critics disagree with the premises on which Louis Althusser and Fredric Jameson based their influential theories of symptomatic reading, our disciplinary adherence to the procedures of symptomatic reading is so thorough as to go unremarked. In The Political Unconscious (1981), Jameson defines the symptom as that “whose cause is of another order of phenomenon from its effects” (26) and states that what is most “interesting” in a text is what it represses (49). The critic’s task is “diagnostic revelation of terms or nodal points implicit in the ideological system which have, however, remained unrealized in the surface of the text” (48). Interpretation “always presupposes, if not a conception of the unconscious itself, then at least some mechanism of mystification or repression in terms of which it would make sense to seek a latent meaning behind a manifest one, or to rewrite the surface categories of a text in the stronger language of a more fundamental interpretive code” (60). Symptomatic reading is a surface/depth model of interpretation that defines the text’s true meaning as what it does not say; the text’s gaps, silences, disruptions, and exclusions become clues to the text’s absent cause and determining structures. The critic must therefore reconstruct and reveal the “other scene” (of history, empire, sexuality, gender trouble) whose exclusion shapes the text. The purpose of this panel is to ask what other kinds of reading are possible, and what theories of interpretation and of the textual object those ways of reading imply.

Friday March 24

Timothy Bewes, Brown University
"Reading with the Grain"

Simon Stern, Harvard Law School
This seminar takes up the intersections between poetics and choreography. In the context of the ACLA conference on “The Human and Its Others,” we will think about the ways in which the human body can become a figure for issues in poetics, as well as the ways in which various ideas of poetry often invoke the human body: as metaphor, as referent, as audience, as performance. Our papers will range in historical period and literary field, though most will take up issues in modern performance studies. Our conversation will attempt to offer wide-ranging definitions of both poetry and choreography. Dance performances as well as theories of dance, poetic texts as well as theories of poetry will be our subjects. We hope to end our seminar with a workshop performance of a piece by Jonathan Appels, performed by dancers from the American Ballet.

Friday March 24
Rhonda Garelick, Connecticut College
“Scarring the Air: Loie Fuller and Modernist Physicality”

Terri Gordon, The New School
“Flesh Made Word: Kafka and the Poetics of the Body”

John Dorsey, Rikkyo University
“Ntozake Shange's Performative Poetry”

Philip Lorenz, Honors College, University of Wisconsin-Milwaukee
"The Poetics of Dance: Psycho-Theology in Talk to Her"

Saturday March 25
Rishona Zimring, Lewis and Clark College
“Modernist Dance Scenes”

Susan Nurmi-Schomers, University of Tuebingen
“Heinrich von Kleist, Oskar Schlemmer and the Articulation of Space, Bodies and Words”

Thom Hecht, London College of Fashion (UAL)
“Birds with Human Souls - A Semiological
Despite recent work on theatricality, the term remains too often unexamined. What has “theatricality” been? In what historical contexts does the concept arise? Are there cognate terms? To what extent does “theatricality” relate to the theater? To what extent, on the contrary, does it describe not theater but those moments when other art forms cease to be themselves? Why does “theatricality” so often describe a slipping away from the human, a bestial mimetic practice? Why has theatricality become such an important theoretical term? Why, too, does theory continue to recognize itself as theater – and/or, why does it fail to do so? The aim of this seminar will be to investigate the theoretical and philosophical discourses surrounding theatricality and historical situations in which problems of theatricality arise.
Aestheticism: De-humanizing or Re-humanizing Art, the Artist, and the Artistic Receptor?

Seminar Leader Kelly Comfort, Georgia Institute of Technology

The question as to how literature, along with other creative arts, both helps to determine and is determined by the human is at the forefront of nineteenth- and early twentieth-century aestheticism in Europe and the Americas. Art for art’s sake—both as an approach toward art and as an attitude toward life—promotes freedom and autonomy, aims for newness and originality, hails pleasure over instruction, and prefers form and beauty to content and truth. As such, aestheticism invites us to consider the relationship between art and life, between the aesthetic and the social, especially in light of its purported severance between these two spheres. By widening the distance between art and life, separating aesthetics from the economic, scientific, pragmatic, and political, and trying to avoid the fate of “art for capital’s sake” or “art for the market’s sake,” l’art pour l’art critiques the dominant social and economic values that made such a redefinition of art necessary in the first place. This seminar thus aims to explore the extent to which art for art’s sake can viewed as an attempt to rehumanize (rather than dehumanize) art, the artist, or the artistic receptor in ways that speak to the question of what makes us human. Seminar participants should thus discuss how the aestheticist view of art and literature is either life-sustaining or life-evading? Both theoretical analyses and textual comparisons are welcome.

Affiliated Seminar: Beauty as Philosophy of Art,

Literature and Music

Friday March 24
Brian Fortune, Bucknell University
“Aesthetic Education and the Re-establishment of the Human: A Re-examination of the Schillerian Argument”

Margueritte Murphy, Bentley College
“‘Sa jambe de statue’: Baudelaire, Gautier, and ideal beauty – how human is it?”

Ileana Marin, University of Washington
“Rossetti’s ‘Aesthetically Saturated Readings’”

Jutta Mackwell, Edinburgh University
“Social Aestheticism? The Reconciliation of a Paradox”

Saturday March 25
Jeffrey Todd, Texas Christian University
“Aestheticisms ‘Strong’ and ‘Weak’ in the Work of Stefan George”

Yvonne Ivory, University of South Carolina
“Aestheticism De-Humanized: Stefan George’s Cult of the Self”

Daniel Shea, Mount Saint Mary College
“From God of the Creation to Hangman God: Joyce's Reassessment of Aestheticism”

Nicholas Gaskill, University of North Carolina at Chapel Hill
“The Light Which, Showing the Way, Forbids It': Chopin's ‘Pirate's Gold’ Aesthetic in The Awakening”

Sunday March 26
Kael Ashbaugh, Rutgers University
“Becoming Fictions: The Aesthetic Humanizing of
Is the “primitive” human, pre-human, inhuman, superhuman? For whom and in what circumstances? The notions that the alleged “civilized” world has produced about its cultural “other” in different periods and contexts can be said to oscillate between the image of a disturbing savage --an irrational, beastly creature who can only in some cases attain an acceptable level of humanity through exposure to “progress”-- and that of an innocent, non-speculative, hence nobler and more powerful model able to offset the discontents of a secularized and alienated modernity that has subordinated its humaneness to material advancement. The purpose of this seminar is to engage with various definitions and uses of the “primitive” in both Western and non-Western contexts. We will explore the relationships (tension? coexistence? partial overlapping?) between apparently contrasting visions that the West has generated about other cultures (chronologically or spatially distant from Western modernity). But we will also compare Western perspectives on "civilization" and the “primitive” to the discourses produced by non-Western cultures on those issues. How and why did the construction of the civilized-vs-primitive dichotomy become production of values? Is it possible to conceive a critique of civilization and of its notion of humanity from a primitivist perspective? What role does the aesthetic play in the consolidation or the problematization of such categories as “civilized”, “primitive”, “savage”? The seminar welcomes papers addressing those and other related questions through texts from various disciplines (literature, critical theory, cultural studies, anthropology, visual arts, film studies, etc.).

**Friday March 24**

**Patricia Sutcliffe**, Montclair State University
“The Paradox of Purity and the Primitive in Romantic Language Theory”

**Nicoletta Pireddu**, Georgetown University,
“Collections and re-collections of the primitive: fin-de-siècle ‘contact zones’”

**Haiqing Sun**, Texas Southern University, “The Relativity of Civilization in Borges’s Vision”

**Saturday March 25**

**Majid Amini**, Virginia State University
“On Primitive Mentality”

**Tsitsi Jaji**, Cornell University
“The Jungle Sound: Undoing Primitivism in African and Diaspora Performance”

**Christopher McGrath**, Michigan State University
“Modernity and Its Discontents: Savage Desire and the Search for Authenticity in W.B. Seabrook’s *The Magic Island*”

**Christopher Winks**, Queens College, CUNY
“Hep Cat in the Hot Hole: Ezra Pound and Blackness”
Sunday March 26
Robert Kawashima, New York University
“’Jacob Have I Loved You, but Esau Have I Hated’; Patriarchs and Primitives in Genesis 12-50”

Michael Kunichika, UC Berkeley
“On Ethnographic Montage: Mickhail Kalatozov’s Salt for Svanetia”

Ikuho Amano, Pennsylvania State University
“Unbearable Graveness of Being Rational: Ahistorical Flesh of the Primitive in Sakaguchi Ango’s Idiot”

Ovgu Tuzun, Beykent University, “Representing the Muslim ‘Other’: V.S. Naipaul’s portrayal of converted Muslim societies in Amongst the Believers and Beyond Belief”

Human Language and Language Reform

East Pyne 039

Seminar Leaders Brian Lennon, The Pennsylvania State University, University Park and Nergis Ertürk, Columbia University

This seminar invites reflections on literature and language reform. More specifically, we invite participants to consider how nineteenth and twentieth century nationalist and internationalist language projects at once destroyed and reconstituted --- literally re-formed --- imaginations of language as something (uniquely) human: a double movement manifest in the para-literary and masocritical activities of historical and contemporary avant-gardes, in post-structuralist translation theory, and in current models of and for world literature. Papers might address the consequences for “human language,” and the relevance for literature, of any of the following or related topics in language politics and language ecology: alphabet reform; language purification; orthographic standardization; official language policies; international auxiliary and planned languages; global languages; monolingualism and plurilingualism; machine writing and machine translation.

Friday March 24
Firat Oruç, Duke University
“Literary Modernity, Global Plebianization and Human Language”

Aaron Johnson, McGill University
“Language Reform, National Identity, and Literature in Ottoman and Republican Turkey”

Nergis Ertürk, Columbia University
“The Anatomy of Alphabets: Surrealism and Turkish Script Arts”

Lan Xu, University of Pennsylvania
“Language Planning and Language Reforms in China in the 1950s”

Saturday March 25
Brian Daniels, University of Pennsylvania
“The Standardization of Language Use: The Use of Ethnographic Texts in Language Revitalization”

Séverine Rebourcet, University of Maryland
“Les Soleils des Indépendances by Ahmadou Kourouma and Quartier trois-lettres by Axel Gauvin: Poetics and politics of plurilingualism”

Kevin Hollo, Miami University, Oxford
“Monster Slang: The Metonymic Functions of Textual Archivation”

Ashvin Pulinthitta, SUNY, Buffalo
“ID-entity: Mathematical Signatures of Human Incompleteness”

Sunday March 26
Franz Peter Hugdahl, Cornell University
“Arno Schmidt’s Radio Essays”
Both matter and essence, the timeless memory of the humankind and the ephemeral glimpse of the mind, the eventful being of language has never ceased to captivate our imagination. The multiple ways in which language structures the human have given rise to some of the fundamental articulations of human cognition, individual and social being: the controversial ontological status of language (the aporetic divide between words and things, extending from Plato to Saussure and Foucault), the paradoxes of the language-thought correlation (the approach of Sapir-Whorf and the philosophical-rhetorical deconstruction of cognitive forms), the varied modes of ideological (mis)appropriations of language (the critical tradition from Gramsci to Bourdieu) and others. The heteronomy of our time appears as a good host for much of this intellectual questioning. It, however, also brings forth some new bifurcations and unexpected conjunctions. The panel Language Ideology and the Human addresses the position of language in the multi-paradigm setting of the new humanities: cutting across disciplines, epistemological frontiers, and political practices, it will examine the position and the potential of language as such.

Friday March 24
Andrew Newman, Stony Brook University
“How to Do Things With Words in Colonial America: The Derrida-Searle Debate and an Indian-English Contract Dispute”
David Gorman, Northern Illinois University
“Meaning and Truth in the Analytic Philosophy of Language”
Dušan Radunović, University of Sheffield
“‘La Langue’ and its Enemies: Bakhtin, Bourdieu and the Sociologization of Linguistics”
Zlatan Filipović, Goldsmiths College
“Language of Ideology: The Trick/turn/trope That Once Killed de Man”

Saturday March 25
Joyce Apsel, New York University
“Humanism and Humanitarianism”
Joshua Beall, Rutgers University
“Eros and Language”
Leonardo Lisi, Yale University
“Kierkegaard and the Aesthetics of Indirect Communication”
Meliz Ergin, The University of British Columbia
“Autobiography of the Writing Machine”

Sunday March 26
Marinos Pourgouris, Brown University
“Language, Trauma, Resistance: The Case of the Cypriot Dialect”
Metin Bosnak, Fatih University
“Raising the Language of the Son to Erase the Memory of the Father; The Turkish Language as a Battleground”
This session grows out of the current debate about what does and does not constitute the human in the 21st century. In the current context of the complexity of medical innovation and research, the ways of remaking and repairing military casualties, and the debates about what constitutes the normal or normative in terms both of human bodies and human psyches, this session proposes a broadly comparative approach. Given the obsession with the vampire around 1900 and in our current age, it tracks the limits of the definition of the human in the context of these modern debates and the earlier fascination of the super-predator, the vampire. It seeks to locate this orientalist and gothic archetype at the cross-roads of cultural anxieties, be they intra- or inter-cultural, imperial or post-colonial. The session will interrogate what is entailed ontologically as well as aesthetically and culturally by this atavistic and notorious complement to other variations on the human.

Friday March 24

Peter Chapin, Iona College
“Dracula’s Trance Formations”

Gregory Erickson, Mannes College
“In Mina Harker’s Bedroom: Dracula, Writing, and the Construction of (Post)Modern Theology”

Jonathan Steinwand, Concordia College

Who’s Afraid of Mina Harker? Vampires, Slayers, and Textual Power

Narcisz Fejes, Case Western Reserve University
“The Vampire and His Land: Representations of Transylvania in Bram Stoker’s Dracula”

Saturday March 25

Holt Meyer, University of Erfurt
“The murder was the work of a Slovak”: Comparative Ethnic Readings and Vampire Forensics in Stoker’s Dracula

Jillian St. Jacques, Amsterdam School for Cultural Analysis, University of Amsterdam
“Sexual Darkness: On Vampirism and National Paranoia”

Leah Feldman, University of Texas at Austin
“Resurrected dinners: the infinite oralities of Gogol, Chekhov, and Proust”

Dragan Kujundzic, University of Florida at Gainesville
“vEmpire”

Sunday March 26

Andrea Bachner, Harvard University
“Nurturing Perversion: Reconfiguring Intersubjective Transmission in Recent Chinese Literature and Art”

Vojislava Filipcevic, Columbia University
“Urban Anxieties: Trajectories and Transformations of Cinematic Identities from F.W. Murnau to Robert Siodmak”

Shiladitya Sen, Temple University
“The Jew as Vampire in Jud Suss”

Monica Popescu, McGill University
“Vampires of the Potted Jungle: Angela Carter’s The Bloody Chamber”
The Human Drama of the Family as Portrayed in the Visual Arts

East

Seminar Leaders Wendy C. Nielsen, Montclair State University and Gail Finney, UC Davis

This seminar will explore treatments of the “human” family in visual culture, e.g., theater, cinema, photography, television, performance art, painting, and other visual arts. In what ways are families portrayed as something other than human? Why is performing the drama of human families and/or the human drama of families a site of contested values? How or why is the visual mode particularly suited to the representation of the human family drama? The goal of this seminar is to compare families and their humanity (or lack thereof) from different cultural and national perspectives and across the ages, from ancient times to the present.

Friday March 24

Gender, Family, and the State

Marta Wilkinson, University of California, Santa Barbara
“‘I’ is for Antigone”

Wendy Nielsen, Montclair State University
“Inhuman Strength: the Daughter in Bourgeois Drama”

Bastian Heinsohn, UC Davis
“Family revised: The state as father figure and the transformation of the traditional family in GDR cinema”

Irune del Rio Gabiola, University of Illinois at Urbana-Champaign
“Post/National Families On the Stage:

Saturday March 25

Race and Family

Gail Finney, University of California, Davis, “Family Trauma Cinema as Inflected by Race: The Examples of Monster’s Ball and Antwone Fisher”

Toby Weisslitz, University of North Carolina-Chapel Hill, “Re-defining Family Units: The Portrayal of Gamins in "La vendedora de rosas" and "Pixote””

 Yianna Liatsos, University of Oklahoma, “Genealogical Catharsis and the Epidermal Consciousness of the Female Body in Zoë Wicomb’s David’s Story”

Gustav Arnold, University of North Dakota, “The Phantom Invariably Comes Back: Bert Hellinger’s Systemic Phenomenological Therapy and Ken Wilber’s Transpersonal Stages of Consciousness”

Sunday March 26

Theoretical Approaches to Family

Brian Martin, Williams College
“From “Gay Paris” to "Gay Famille": Emerging Queer Families in New French Film”

Yilin Liao, Purdue University
“From the Falling Down to the Raising Up”

Cheryl-Anne Panlilio, University of Southern California
“A Topsy-Turvy Aesthetic: the Function of the Family in the Work of Mike Leigh”

Donna Souder, Texas Woman's University
“Images and Metaphor of the Domestic Feminine: Barthes, Buffy, and Re-Humanizing the Mythic Reterritorializations of Caribeñidad in the Diaspora”
The Animal Other in Literature, the Arts, and Culture

Seminar Leaders Janet A. Walker, Rutgers University and Steven F. Walker, Rutgers University

Animal Others play a major role in defining ideas of the human in literature, the visual arts, and culture from prehistoric times to the present. The panel will present broad cultural and theoretical perspectives on this issue as well as specific examples from a number of historical periods, cultural regions, genres, and media.

Friday March 24

Lucian Ghita, Yale University
“Hunting the Animal ‘Other’ in Euripides and Shakespeare”

Naama Harel, Haifa University
“The Nonhuman Animal as the Ultimate Other”

Lindgren Johnson, University of Mississippi
“Slaughter, Slavery, and Suffrage: Rendering the Human and Animal in the Slaughterhouse Cases and Charles Chesnutt’s The Conjure Woman”

Howard Darren, UCLA
“Vindicating the Rights of Man, Woman, and Brute in the Shadow of the French Revolution”

Saturday March 25

Teresa Mangum, University of Iowa
“Penned In: Animals and Narrative Enclosure”

Anat Pick, University of East London
“Animal Ethnographies: Cinema and the Poetics of Species”

Chia-ju Chang, Trinity University
“Whose Story of Survival?: An East-West Comparative Study of the Cinematic Narratives of Endangered Animals and Their Human Guardians”

Sunday March 26

Thomas L. Cooksey, Armstrong Atlantic State University
“Human Aspects: A Wittgensteinian Reading of the Beast Fable”

Aparna Zambare, Central Michigan University
“The Animal Other in the Panchatantra”

Steven F. Walker, Rutgers University
“The Animal Spectator and Narrator and the Birth of the Novel”

Janet A. Walker, Rutgers University
“The Animal Narrator in Hoffmann’s Kater Murr and Sôseki’s Wagahai wa neko de aru (I Am a Cat)”

The Human in Posthuman Technology

Seminar Leader Steven A. Benko, Meredith College

Answers to questions of how technology impacts definitions of what it means to be human, what is other than human, what constitutes the good, natural and normal for human life and society, and how subjects can constitute, experience and communicate their own otherness through technology vary widely along the spectrum from humanism to posthumanism. At one end
are bioconservative responses that suggest a shared and unchanging conception of human nature threatened by scientific and technological advances that alter or enhance human capabilities and functioning. At the other end are posthuman responses that use science and technology as an occasion for the kind of individuation that relativizes and resists humanism’s essentializing ethnocentrism. Papers may include: depictions of the relationship between technology, the human, and its other in literature and film; examples of historical and contemporary technologies and how they push at the boundaries of the human (cloning, prosthetic devices, gene manipulation, etc.); how and why science and technology make defining the human a pertinent concern for us today; and the possibility of a critical theory or ethics of technology based on ideas of what it means to be human vs. obligations to the other, we will address the religious, philosophical and ethical issues surrounding the use of technology to define what is human and what is other than human.

Friday March 24
Leif Sorenson, University of Georgia
“Future Metaphor or Present Politics? The Contested Site of the Transsexual Body”
Nisha Kunte, University of Southern California
“Doing the Body: Narrative and Ethics in Organ Transplantation”
Shital Pravinchandra, Cornell University
“Dirty Pretty Things,” or The Commoditization of the Third World Body through Transplant Technology”
Tamar Sharon, Bar Ilan University
“Biotechnology at the Barricades: On the Celebration of Biotechnology as Political Resistance in Contemporary Postmodern Philosophy”

Saturday March 25

B15

Literature and the Sovereign Individual of Modernity
Seminar Leader Zubin Meer, York University
The rise of individualism has long been acknowledged within the social and human sciences as an index of the
transition from pre-modernity to modernity (however marked by fits and starts, dead-ends and reversals). But recently, at least since the linguistic turn, this conceptual framework has been called into question on the grounds of its essentialist or exclusionary figuration of the human. Accordingly, I am interested in papers that explore literature’s participation in the construction of the modern self-regulating or self-autonomous “individual.” I welcome studies devoted to any historical period, including those on contemporary literatures and the problematics of post-humanism, the death of the subject, relativism or skepticism, and from any perspective within literary studies, ranging from psychoanalysis and feminism to critical theory and beyond. I also welcome studies on any national context, including Latin American, African, and Asian literatures, that might provide a counter-narrative or contestation to the Western claim on the rise of the (modern, Western) subject, self, or individual.

Friday March 24

Zubin Meer, York University
“Gramsci, Italian Modernity, and the Critique of Liberal-Capitalist Individualism”

John Rogers, Yale University
“Milton and the Heresy of Individualism”

Blair Hoxby, Harvard University
“Possessive Individualism Reconsidered”

Guinn Batten, Washington University at St. Louis
“Ethics in Crisis: Romanticism, Subjection, and the ‘Crisis Poem,’ from Wordsworth to Muldoon”

Saturday March 25

James Cruise, Northwestern State University of Louisiana
“Secrecy and Spies: London, 1650-1800”

Nancy Armstrong, Brown University
“The Other Side of Modern Individualism: Locke and Defoe”

Philip Weinstein, Swarthmore College
“Unknowing: The Work of Modernist Fiction”

Sunday March 26

Judith Marcus, SUNY, Potsdam
“Exploring the Problems and Possibilities of the Individual in Times of Cultural Crisis in Literature and the Social Sciences”

Deborah Cook, University of Windsor
“The Rise and Decline of the Individual in Adorno: Exit Hamlet, Enter Hamm”

Cyrus Patel, NYU
“Emergent Literatures, Speculative Fiction, and the Lure of Humanism”

---

George Eliot writes in an 1859 letter that the primary task of art is to “enlarge men’s sympathies,” enabling us to “imagine and to feel the pains and joys” of people utterly unlike ourselves. Thus, she promotes a literary ethics, one based in the individual experiences of the artist and audience over theoretical principle and abstraction. Along
with the possibility for compassionate understanding, this model brings with it the very real possibility of violation—for instance, the collapse of a distinction between the self and other people and the consequent subjugation or effacement of these others. The focus on individual experience also risks obscuring political and historical concerns. How do we confront these dangers? Is there an attendant danger in not imagining? As writers and readers, how can we imagine the other ethically? Although anxieties about failures of empathy and ethics may arise with urgency when we confront moments of crisis, such as war, terror, agony, or grave loss, how is the ethical imagination also challenged by mundane and everyday otherness? Responding to critics and philosophers such as Nussbaum, Sontag, Scarry, and Bakhtin, this seminar will explore the limits of the imagination, what lies beyond the boundaries of the imaginable, and how literature limns this boundary. The impulse to imagine others appears inherently human. Can we assure ourselves that it is also humane?

Affiliated seminars, Imagining Our Others: A Cultural Ethics and Imagining Our Others: A Philosophical Ethics

Friday March 24
Alice Brittan, Dalhousie University
“Empathy and Disgrace”
Katrina Harack, University of California, Irvine
“The Ethical Imagination: Toni Morrison’s Sense of History, Responsibility, and the Ethics of the As-If”
Patricia Rae, Queen’s University
“Orwell on Proletarian Suffering”
Amanda Irwin Wilkins, Princeton University
“Failures of the Imagination: Graham Greene’s Thrillers and the Interwar Years”

Saturday March 25
Christopher Mole, Washington University in St. Louis
“Attention and the Source of Imagination’s Value”
Anne Caswell Klein, Princeton University
“Aesthetic Bliss’: Vladimir Nabokov and the Risks of Imagination”
Nanette Clinch, San Jose State University
“Duty, That Shameful Poacher of Fruit!: Longing and Belongings in Jane Austen’s Persuasion”
Stephanie Johnson, University of Puget Sound
“Imagining the Self Imagined: Aurora Leigh’s Ethic of Reading”

Sunday March 26
Tara McGann, American University
“Intimations of Mortality: Pain, Suffering, and an Ethics of Reading in ‘Janet’s Repentance’”
Ann Juretic, Rutgers University
“Too Painful for Words: The Problem of Pain and the Literary Imagination”
Hina Nazar, University of Illinois
“What’s in a Face? Humanism, Anti-humanism, and the Turn to Ethics”
Caryl Emerson, Princeton University
“Bakhtin and Poetics in the Shadow of Pain”

B17
East
Pyne
161

Books and the Human

Seminar Leader Ning Ma, Princeton University

This seminar intends to examine the role of books in the cultural and social circuits of various local spheres at different historical stages, and the critical implication of
this sociological context to our readings of traditional or modern literary texts. The panel will welcome diverse representations of how historical considerations of the production and circulation of books can be fruitfully applied to interpretations of specific literary examples or social phenomena. Overall, it is hoped that the seminar might bring out a cross-cultural and interdisciplinary exploration about the interplay between the objective existence of books and the formation of identities and meanings.

Friday March 24
Suyoung Son, University of Chicago
“Writing for Print: Literati-Publishing of Seventeenth-Century China”
Eva-Marie Kroller, University of British Columbia
“The Publisher’s Memoir: Doubleday Publishers in WW I and II”
Sean Grattan, CUNY Graduate Center
“The Obfuscation of Love: Copyright, Community, and Friendship in Kathy Acker’s Don Quixote”

Saturday March 25
Ikram Masmoudi, Princeton University
“From an otherness to another: Sheherazade and her book 1001 Nights seen by Arabs and Others”
Brian Doherty, University of Texas
“Three Things Fall Apart(s): Anthologies and the Directed Canon”
Alexandra Parfitt, Yale University
“I, the reader: Self-Identificatory Fiction in Jhumpa Lahir”

Sunday March 26
Gabriela Carrion, Bard College
“Sacred and Secular Books in Don Quijote”

Susan Mooney, University of South Florida
“Censorship, Polymodal Discourse, and the Spanish Novel under Franco”
Jennifer French, Williams College
“To Read/Write in the Red-Light District: Books, Democracy and the Market in Contemporary Paraguay”

Figures and Figurations of the Undead

Seminar Leader Julia Hell, University of Michigan and Robert Buch, University of Chicago

To view literature and the visual arts as a form of conjuring up the dead, a form of remembering and mourning has a long-standing tradition. In recent years this preoccupation has been supplanted by an interest in literary and artistic modes of coming to terms with and appeasing the undead. Two developments seem to contribute to the present concern with the liminal space between the dead and the living: the general lack of forms and rites when it comes to transforming the biologically dead into the symbolically dead; secondly, the sheer scale of anonymous mass deaths (in camps and on battlefields) which makes this predicament particularly tangible. The seminar seeks to combine multiple disciplinary perspectives: anthropological, cultural-historical and psychoanalytic approaches aim at a more nuanced understanding of the processes of symbolic conversion, its successes and failures; a key aspect is the exploration of the aesthetic dimension of these conversion processes.
specific to media, such as literature, film, painting, or photography. Taking their cues from writers and artists as diverse as Georges Bataille, W.G. Sebald, Hannah Arendt, Carl Schmitt, Giorgio Agamben, and Gerhard Richter, participants examine different modes and models of coping with or coming to terms with the anonymity and persistence of the undead. While we intend to focus this inquiry on German culture, we also included papers dealing with other European, or non-European cultures.

Affiliated Seminar: Figures and Figurations of the Undead II

**Friday March 24**

**Robert Buch**, University of Chicago  
“Seeing the Impossibility of Seeing, or the Visibility of the Undead (in Agamben)”

**Jianguo Chen**, University of Delaware  
“Death as the Paradox of Survival in the Chinese Imaginary”

**Maya Barzilai**, UC-Berkeley  
“Mourning as Creation: World War I Resurrections of the Golem”

**Johannes Tuerk**, Free University/Yale  
“Rituals of Dying, Burrows of Anxiety: Writing Death in Proust and Kafka”

**Saturday March 25**

**Julia Hell**, University of Michigan  
“In the Shadow of Empire: Hermann Kasack’s City of the Dead and Carl Schmitt’s Reflections on World History (1942)”

**Katja Garloff**, Reed College  
“Stalking Kafka: Homoeroticism and Remembrance in W. G. Sebald’s Schwinkel.Gefuehle (Vertigo)”

**Sarah Pourciau**, Princeton University  
“Infernal Poetics: Peter Weiss and the Problem of Postwar Authorship”

**Lisa Saltzman**, Bryn Mawr College  
“Gerhard Richter’s Stations of the Cross: On Martyrdom and Memory in Postwar German Art”

**Sunday March 26**

**Sarah Lauro**, UC-Davis  
“Premature Resurrections: Emily Dickinson’s Zombie Poetics”

**Yvette Louis**, New Jersey City University  
“Phantom Signs in Morrison’s Beloved and Parks’ The Death of the Last Black Man”

**Charlton Payne**, UCLA  
“Voicing the “Many”: Figurations of the Undead in Goethe’s Hermann und Dorothea”

**Kendra Drischler**, University of Chicago  
“Impossible Entombment: Writing the Dead Child in Mallarmé”

---

**B19**  
**Ghosts, Gender, History II**

**Eugenia Gonzalez**, The Ohio State University

In most cultures the figure of the ghost stands for a forceful separation of past and present. Some cultures integrate the ghost figure into the present in order to provide a sense of continuity. In literature and film the ghost motif has been directly associated with particular cultural meanings, but has also been used as a plot element free of the confines of realism. The meaning of the ghost is deferred (Derrida). This quality of the ghost, neither dead nor alive, neither present nor absent,
provided a forum for addressing feminist issues. Some of the first ghost stories were written by women. Charlotte Perkins Gilman’s classic “The Yellow Wallpaper” (1892) was only the best-known of an enormous body of fiction of its type. Many examples address ethnic/race issues. In Sarah Orne Jewett’s the “Foreigner” (1900) the supernatural element is connected to the foreign identity of the protagonist. This seminar examines and assesses the various versions of the ghost motif in literature as an opportunity to articulate identity questions, cultural fears, and minority issues. We will focus on ghostly ambitions written by women writers. The figure of the ghost crosses boundaries of language, nationality, culture, class, race/ethnicity, gender and sexuality. At the same time it is the Other within who speaks for all of them. How has this oppositional quality been used and by whom?

Affiliated seminar: **Ghosts, Gender, History I**

**Friday March 24**

**Meredith Goldsmith**, Ursinus College

**Jennifer Haley**, Texas A&M University
“Living Ancestors: The Ghosts of Nora Okja Keller’s *Comfort Woman*”

**Angela Holzer**, Princeton University
“Reading Rome: Female Encounters with Phantoms of History”

**Saturday March 25**

**Judith Johnston**, Rider University
“A Fireside Ghost Story Told by a Woman: ‘Löwensköld's ringen’”

**Michaela Keck**, Independent Scholar
“Ghostly Justice – L. M. Alcott’s Ghost Figures”

**Andrea Spain**, State University of New York at Buffalo

**Sunday March 26**

**Gonul Bakay**, Beykent University
“Female figure in Mary Shelley's *Frankenstein* and Bronte's *Wuthering Heights*”

**Eugenia Gonzalez**, The Ohio State University
“Feminine Perception of the Ghostly ‘Other’ in Margaret Oliphant’s *Tales of the Seen and the Unseen*”

**Kay Martinovich**, University Of Minnesota, Minneapolis
“The Unconscious, The Uncanny and the Undead: Spectrality in Marina Carr's *By the Bog of Cats*”

**Intimacy and Exteriority**

Seminar Leader **Sean Alexander Gurd**, Concordia University

– *Mon semblable, mon frère* – From Petrarch, who wrote familiar letters to his classical models, to Derrida, who could elide the boundary between his own voice and the voices of his texts to powerful effect, a disarming sense of intimacy between reader and text has been a consistent aspect of humanistic practise. Yet beside the extraordinary proximity achieved in humanistic reading there always seems to open a great distance, as though we are never so far away from our texts as when we are
closest to them. In *Humanism and Democratic Criticism* Edward Said referred to this twinning of intimacy with exteriority under the headings of receptivity and resistance, but analogous formulations can be found in ethnography, ethics, political theory, and fiction. This seminar explored the simultaneity of intimacy and exteriority in three constellations.

**Friday March 24**

**Anne Marie Guglielmo**, Stanford University  
"Sin and Skin: Flaying and Same-Sex Desire in Michelangelo’s Poem Forty-Nine and The Last Judgment"

**Michelle Syba**, Harvard University  
"Raillery's Strange Intimacies"

**Madhvi Zutshi**, Rutgers University  
"The Economy of Affect: "The Man of Feeling" and sensibility in eighteenth-century England"

**Colin Benert**, Reed College  
"Immanence and Ecstasy in Goethe's Wilhelm Meister"

**Saturday March 25**

**Andrea Leavey**, University of Texas at Dallas  
"Audience and Human Intimacy: The Theatre of Disruptive Dialogics in Contemporary American Women’s Poetry"

**Arina Rotaru**, Cornell University  
"The Visible and the Third."

**Lydia Kerr**, SUNY Buffalo  
"Thinking the Letter: Heidegger's Intimate Unfamiliarity"

**Kristin McCartney**, DePaul University  
"Signifying Intimates and Strangers."

---

**Sunday March 26**

**Cristina Vlătescu**, Harvard University Society of Fellows  
"Police State Intimacy"

**Kieran Aarons**, University of Western Ontario  
"The Other and the Impossible; Notes on Bataillean Communication"

**Nidesh Lawtoo**, University of Washington  
"On the Affective Side of Interior Experience: George Bataille's Communicative Mimesis"

**Eric Trudel**, Bard College  
"The Intimacy of Resistance. "Reading Paulhan with Nancy."

---

**Producing the Human in the Politics of Life and Death**

Seminars Leaders: **Masha Mimran**, Princeton University, **Magda Romanska**, Cornell University, and **Walter Johnston**, Princeton University

In light of Giorgio Agamben’s ground-breaking theory of bare life, this seminar seeks to create an interdisciplinary discourse that re-examines the politics of life and death which produce, police, and define the human in opposition to the animal. In *Homo Sacer*: Sovereign Power and Bare Life, Agamben writes: “What is captured in the sovereign ban is a human victim who may be killed but not sacrificed: *homo sacer*” (83). Following Michel Foucault’s concept of “bio-power” and his claim that the modern state supplants the sovereign “right of death” by the power to “make live,” Agamben suggests that in the extreme case of the state of exception, sovereign authority propels this power to “make live” to a paradoxical excess; stripping individuals of the significant markers of social and political existence, only bare life can subsist. In *The
Open: Man and Animal, Agamben further argues that the anthropological machine itself produces bare life, a life that is neither human nor animal. We invite papers that explore how the dichotomy between man and animal produces a definition of the human that calls into question the relationship between the human and the non-human. Possible topics include: Can the animal respond? “Biopower,” animality, and humanity; Dasein, the openness to a world, and the animal; animality, voice, and performative; “bare life,” death and the human; procreation, animality, and sexual difference; human, animal, and the (war) machine.

Affiliated Seminar: Producing the Human in the Politics of Life and Death II

Friday March 24
Peter Paik, University of Wisconsin Milwaukee
“Ecce Homo Sacer: Agamben, Girard and the Inoperable Sacrifice”
Brooke Holmes, University of North Carolina-Chapel Hill
“The history of forgetting: time and stasis in The Open”
Sean Connolly, Cornell University
“Playing with the Animal: Agamben, Homo Ludens, and the Politics of the Profane”
Masha Mimran, Princeton University
“Inscribing the Law in Linguistic Displacement: Agamben’s “bare life” and animal Motifs in Narrative”

Saturday March 25
Victor Fan, Yale University

“War and the Optical Machine: Negotiating Time, Animal and Death in the Cinematographic Image”
Magda Romanska, Cornell University
“The Infertile Animal:’ Gendering Fertility and the Production of a Human: Reading Agamben with Edelman”
Olga Solovieva, Yale University
“Man and Animal in Dostoyevsky’s Genealogy of Ethical Consciousness”
Lily Gurton-Wachter, University of California, Berkeley
“Traces of the Future: The Child Historian in Walter Benjamin’s Berliner Kindheit um 1900”

Sunday March 26
Michael Marder, New School for Social Research
“Right-less Possession of Life: Animal Configurations in Hegel’s Grundlinien der Philosophie des Rechts”
Walter Johnston, Princeton University
“Facticity and Animality: The problem of perception in Martin Heidegger’s Being and Time and The Fundamental Concepts of Metaphysics”
Nima Bassiri, University of California Berkeley
“Positing the Human: On the Grounds and Limits of Scientific Thinking”
Stephanos Geroulanos, Johns Hopkins University
“Sovereignty as Philosophical Antisubjectivism: The Politics of Tumult and Being in Bataille’s The Blue of Noon”
Seminar Leader **Christopher Braider**, University of Colorado, Boulder

As suggested by the performative force attached to the Latin “humanitas” and its semantic proximity to ideals of “civility,” “cultivation,” and “urbanity,” premodern literary cultures picture humanity less as a fact of nature than as a fact of art. Indeed, unlike the modern conception of “the human,” whose definite article presumes a kind of categorical imperative, the premodern character of humanity denotes an achievement grounded in mastery of the various arts (of love and war, conduct and conversation, policy and politesse, thought and persuasion) transmitted in the body of texts and traditions still referred to as “the humanities.” One consequence is to identify humanity with “the humanities” themselves: are fully human those (and only those) initiated in the polite culture of humanist, mandarin, or clerical learning. However, a second consequence is that, precisely because human beings make themselves so, humanity announces the family of contrasting yet intimately related modes of being from which it arises. “The human” thus stands in protean relation to what, though “more” or “less,” is never wholly “other” than that: the gods and heroes, beasts and women, madmen and barbarians, prophets and poets, hierarchs and heretics who share the wider conceptual space within which notions of humanity operate. The seminar explores the exchanges, ratios, and metamorphoses this conception makes possible. Proposals are welcome from all fields of literary and cultural study, eastern or western, dating from classical antiquity to the threshold of the global modernity inaugurated in the late 18th/early 19th centuries.

**Friday March 24**

**Alexander Beecroft**, Yale University
“Qu Yuan: Shaman, Cabinet Minister, Protean and Poetic Human”

**Wiebke Denecke**, Columbia University
“Instruments of Fate and Identity: How Aeneas and Prince Shôtoku Made Rome and Japan”

**David Damrosch**, Columbia University
“Human/Divine/Animal Metamorphoses in the Ancient Egyptian ‘Tale of Two Brothers’”

**Stephen Owen**, Harvard University
“Non-Humans and Their Other”

**Saturday March 25**

**Zina Giannopoulou**, University of California, Irvine
“Godlikeness as Knowledge and Actualization of the Self in Plato’s *Theaetetus*”

**Scot Douglass**, University of Colorado, Boulder
“Protean Isaac: Pauline, Rabbinic, and Augustinian Narrative Constructions of Identity”

**Jordana Aamalia**, Monash University
“Medieval Cyborgs: Sense Experience and the Technological Body of Christian Mysticism”

**Rosemarie McGerr**, Indiana University, Bloomington
“Protean Humanity in Wolfram von Eschenbach’s *Parzival*”

**Sunday March 26**

**James Nohrnberg**, University of Virginia
“Separated at Birth: Sameness and Otherness as Biblical and Shakespearean Twins, and the Guest-Host Relation”

**Daniel Selcer**, Duquesne University
“Chance and the Discord of Bodies: Ovid and Lucretius in Bayle’s *Dictionnaire historique et critique*”

**Susan Wiseman**, Birbeck College, London
“Transformation and Human Others: The Early Modern Wild Child”

**Brenda Machosky**, Cornell University
“The Humanity Beneath: The Female Image of the All-Male Stage”

**Monstrous Rhetoric, Part I**

Seminar Leader **David Kelman**, Emory University

This seminar will address the notion of the monstrosity of language. Vico, for instance, stated that all “poetic monsters and metamorphoses” take place as a particular kind of trope, one that creates new ideas by putting together incongruent figures. The problem, for Vico, is not necessarily the fact that these “poetic monsters” happen as a result of a “composition” or the positing together of two distinct forms. After all, it could be said that poetic language is always a way of subsuming diversity under one figure. Rather, Vico defines the monster as a poetic figure forged by an uncertain or illegitimate relation. For example, children born of prostitutes are “monsters,” according to Roman law, since they have a human nature crossed with the “bestial characteristic of having been born of vagabond or uncertain unions.” This seminar therefore invites papers that focus on the monster as a formation of an “uncertain” or illegitimate relation. What is an “uncertain” relation? What would be a “legitimate” relation? More generally, we invite papers that study a specific rhetoric of monsters in a wide range of texts. How does the monster play a part in conceiving other relations to the human, to politics, to law, to literature, or to language in general?

Affiliated Seminar: **Monstrous Rhetoric Part II**

---

**Friday March 24**

**Nathan Gorelick**, State University of New York at Buffalo

“May We Be Forgiven’: Redemption and Monstrosity in Sade’s ‘Eugénie de Franval’”

**Joshua Gold**, Johns Hopkins University

“Reading Deformity: Benjamin, Poe, and the Little Hunchbacked Man”

**Karen Steigman**, University of Minnesota

“Monstrous Rhetoric and the Political Thriller: Mothers and Sons in *The Manchurian Candidate*”

**Jennifer Ballengee**, Towson University

“Facing the Monstrous: the Rhetoric of Terrorism and the Inhuman”

**Saturday March 25**

**Trevor Jockims**, Stony Brook University, SUNY

“Monsters in Motion, Monsters in Place: Spenser’s Rhetoric of Uncertainty”

**Jon Baarsch**, University of Wisconsin-Madison

“Monstrous Analogy in *Paradise Lost*”

**Robert Alexander**, Brock University

“Aggressive Incongruity: Exorbitant Bodies and Linguistic Monstrosity in the Scriblerian’s ‘Double Mistress?’”

**David Kelman**, Emory University

“Monstrous Allegory: ‘Non-Fiction’ in Poe and Borges”

**Sunday March 26**

**Jennifer Glaser**, University of Pennsylvania

“Golems and Other Monsters of the Jewish American Racial Imaginary”

**Rachel Trousdale**, Agnes Scott College

“Monstrous Alternatives: Incest versus...
Hybridization in Nabokov and Rushdie”
Letitia Guran, College of William and Mary
“‘History’ and ‘Humanity’ Rewritten: The ‘Monstrous’ Language of Trauma in Toni Morrison”

Writing at the Limits of Sanity
Seminar Leader Rachel Galvin, Princeton University

Is madness necessary to creativity? The myth of the cursed writer embodies two extremes of inspiration: divine vision and insanity. In Plato’s description of the mad poet in Ion, these two qualities of inspiration are elided, and it is the fact that the poet is out of his mind, “in a state of unconsciousness,” that occasions his communion with the divine: “For the poet is a light and winged and holy thing, and there is no invention in him until he has been inspired and is out of his senses, and the mind is no longer in him.” The myth of the cursed writer is a constellation of values and prejudices regarding the social position of the artist (marginal), and assumptions regarding the artist’s attitudes and moral stance (anti-utilitarian and rebellious). It posits a hierarchical opposition between rational discourse and unruly “inspired” discourse, and a division between literature and the world. “Was it madness, or a work of art?” Foucault asks in Madness and Civilization. “Inspiration, or hallucination? A spontaneous babble of words, or the pure origins of language? Must its truth, even before its birth, be taken from the wretched truth of men, or discovered far beyond its origin, in the being that it presumes?” This panel will consider the relationship between self, language, and society in terms of the association of creativity and madness, and representations of mental illness in literature. Emphasis will be given to discussion of madness as associated with inspiration; as a rejection of society’s norms; as related to linguistic disjunction or displacement; and as a breach of the boundaries of temporality or self.

Friday March 24
Colin Clarke, Suffolk County Community College
“Bewitched All Along: Madness and American Poetry in the Mid Twentieth Century”
Clayton Dion, University of Western Ontario
“Mad Generation’: Madness as Social Construction in the Literature of the Beat Generation”
Rachel Galvin, Princeton University
“Cursed Poet: The Case of Alejandra Pizarnik”
Sheri Goh, Goldsmiths College, University of London
“‘Madness,’ Psychotherapy, and the Writings of Anne Sexton”

Saturday March 25
Gregory Brophy, University of Western Ontario
“Impressionable Minds: Inscribing Interiority in the Literature of Possession”
Kenneth Jr. Roon, Binghamton University
“Language, Madness and Utopia”
Brandy Schillace, Case Western University
“Temporary Failure of Mind’: Déjà Vu, Epilepsy and Mysteries of Udolpho”
Sherah Wells, University of Warwick
“Dissolution of an Irreducible Difference: Madness in the Texts of Antonia White”

Sunday March 26
Beatriz Cruz, University of Puerto Rico
“The Poetics of Madness in Gonzalo de Berceo’s
The seminar interrogates the notion of “being at the threshold” as an ontologically scripted open (non-)place in conjunction with Agamben’s (2004:92) suggestion that “in our culture man has always been the result of a simultaneous division and articulation of the animal and the human, in which one of the terms of the operation was also at stake in it. To render inoperative the machine that governs our conception of man will therefore mean no longer to seek new - more effective or more authentic - articulations, but rather to show the central emptiness, the hiatus that - within man – separates man and animal, and to risk ourselves in this emptiness: the suspension of the suspension, Shabbat of both animal and man.” Papers address historical, theoretical, (bio)political, ethical and practical issues arising from various instantiations of the “open” in a zone of indistinction.
As an outcome of the Babelic curse, translation and its conundrums have often been associated with the limitations of the human condition. As a recurrent symptom of the nostalgia for the possibility of a language that could transcend difference, the sacralization of the original (as that which should remain forever stable and thus repeatable in its sameness) has pushed translation to the margins of scholarship and built a reputation for translators that is frequently associated with the role of an unwelcome, but necessary, traitor. However, in the wake of postmodern thought, which tends to emphasize the transformational vocation of any reading or interpretation, translation is turning into a privileged site for the understanding of the ways in which we appropriate otherness and renegotiate the traffic between the domestic and the foreign. At the same time, we are beginning to evaluate the many ways in which this negotiation inevitably reshapes and redefines cultural products and identities. From this perspective, we plan to examine how the traditional relationship between the so-called original and the translation, or the source and the target languages and cultures, can be rearticulated, and what this rearticulation might teach us about the ways in which translations and translators reinvent and recombine both the domestic and the foreign. In other words, we are interested in looking into some of the consequences of an “ethics of difference” (in Lawrence Venuti’s words) for translation, and invite specialists to send proposals that address these issues either in translation projects or translation theories.

Friday March 24

Jeffrey Sacks, Columbia University
“Translation’s Threads, or Hebrew as Arabic”

Leo T. H. Chan, Lingnan University, Hong Kong
“Texts in Metamorphosis: Adaptations as Translations in East Asian Literatures”

Lilian Feitosa, University of Massachusetts at Amherst
“Incorporating an Ethics of Difference: Gendering the Study of Translations from Brazilian Literature into English”

Vanessa Cañete Jurado, SUNY Binghamton
“Reinventing the Other: Identity, Culture and Representation in Dario Fo’s Johan Padan”

Saturday March 25

Ben Van Wyke, SUNY Binghamton
“Devouring Love: The Ambivalent Metaphorics of Haroldo de Campos’s Translation Project”

Valerie Henitiuk, Columbia University
“Swaying Canons of Taste: Translations of Classical Japanese Literature in the West”

Aidan O’Malley, The Humanities Institute of Ireland
“Field Days’s Translation of Irish Identities”

Lauretta Clough, University of Maryland
In Humanism and Democratic Criticism, Edward Said defines humanism as “the practice of participatory citizenship” whose “purpose is to make more things available to critical scrutiny” and thus disclose its “human misreading and misinterpretations of a collective past and present” (22). In a postcolonial and global era that bears witness to a rapid mobility of peoples, it is imperative to rethink humanism no longer as a practice that defines the human to exclude other humans but as the practice that opens to a wide gamut of political and aesthetic forms of representation of the “global hybrid” that emerges in the public realm of the global sphere. As different cultural, linguistic, social and political realities are leaking into each other and the rapid flows of capital and labor force are producing new social, economic and political conditions of co-existence, the reinvention of the public sphere and the active participation in what Etienne Balibar calls the constitution of “a citizenship-in-the-making” are more than necessary. Our seminar thus focuses on humanism as a “democratic practice” and an intellectual praxis in the context of the newly constituting and constituted postcolonial and global conditions and addresses the need to rethink the field of comparative literature as a form of humanistic practice that can contribute to the envisioning of a global community open to hybrid forms of existence and representation.
This panel will consider the concept of the cyborg not merely as the actual augmentation of the body with machinery, but rather as an acknowledgement that the organic is inherently mechanical. Today it is impossible to separate technology from biology, as new interventions in the body take the form of cloning and chimerical hybrids of human and animal genetic material. This development seems to signal a new victory over our natural limitations as we strive to become what Freud called a “prosthetic god,” following the path toward a technological utopia already manifest in Robert Hooke’s seventeenth century paean to the microscope. Every technology, however, functions through a tacit acceptance of our integration into nature, blending the human, the mechanical, and the animal. This constellation is not original to the present, but recurs at times that coincide with a crisis in our definition of the human. It is no accident that La Mettrie theorized the human as a machine at the same moment that Linnaeus created a classification system that made humans full members of the primate order in the animal kingdom. We seek original papers that examine the current crisis of what it means to be human without losing sight of the past. Is the “cyborg” still a useful term or has it become so ubiquitous today as to have lost its “proper” (i.e. hybrid) meaning? Are terms like the “post-human” (K. Hayles) or the “symbiont” (G. Longo) any better?

**B28 Cyborgs Old and New**

Seminar Leaders Carsten Strathausen, University of Missouri and Stefani Englestein, University of Missouri

This panel will consider the concept of the cyborg not merely as the actual augmentation of the body with machinery, but rather as an acknowledgement that the organic is inherently mechanical. Today it is impossible to separate technology from biology, as new interventions in the body take the form of cloning and chimerical hybrids of human and animal genetic material. This development seems to signal a new victory over our natural limitations as we strive to become what Freud called a “prosthetic god,” following the path toward a technological utopia already manifest in Robert Hooke’s seventeenth century paean to the microscope. Every technology, however, functions through a tacit acceptance of our integration into nature, blending the human, the mechanical, and the animal. This constellation is not original to the present, but recurs at times that coincide with a crisis in our definition of the human. It is no accident that La Mettrie theorized the human as a machine at the same moment that Linnaeus created a classification system that made humans full members of the primate order in the animal kingdom. We seek original papers that examine the current crisis of what it means to be human without losing sight of the past. Is the “cyborg” still a useful term or has it become so ubiquitous today as to have lost its “proper” (i.e. hybrid) meaning? Are terms like the “post-human” (K. Hayles) or the “symbiont” (G. Longo) any better?

**Friday March 24**

**Carsten Strathausen**, University of Missouri
"The Cyborg Challenge"

**F. Scott Scribner**, University of Hartford

**Elizabeth Swanstrom**, UCSB
“SoftBot, Knowbot, WebBot, or No-bot? How the Robot Lost Its Body in the Age of Information”

**Peter Gilgen**, Cornell University
“The Decay of Lying, or Resistance is Futile”

**Saturday March 25**

**Sara Eigen**, Vanderbilt University
"Eugenic Interruptions: Between Metaphysics and Technology in the Eighteenth Century"

**Stefani Englestein**, University of Missouri
"Fleeing the Monster: What Frankenstein Tells Us About Genetic Chimeras"

**Stephanie Rowe**, Embry-Riddle Aeronautical University
“Barbarous Sophisms: Human-Animal Disaffiliation in John Oswald’s The Cry of Nature”

**Christina Gerhardt**, University of California at Berkeley
“Cyborgs: The Nexus of Bios and Technos”
Sunday March 26

Bjoern Nansen, University of Melbourne
“Death of the Iron Lung Cyborg”

Ariel Fuenzalida, University of Western Ontario
“Materia Psychonautica: Post-cyborgian Theory & Machinic Intoxication”

Lynn Houston, California State University, Chico
“The Toxic-Body As The New Cyborg”

Raymond Oenbring, University of Washington
“Cyborg, Bride of Frankenfood: A Rhetorical Analysis of the Organic Food Movement”

Friday March 24

Sebastian Wogenstein, University of Connecticut
“Jerusalem or Athens? Sacrifice and tragedy in Hermann Cohen's, Franz Rosenzweig’s, and Hans Ehrenberg's writings”

Angelina Ilieva, Independent Scholar

Saturday March 25

Derek Hillard, Kansas State University
“Sacrificial Selves: The 19th-Century German Discourse”

Kai Evers, University of California at Irvine
“To Sacrifice the Other: The Relationship of Violence, Politics, and Modernist Aesthetics in Robert Musil's Early Writings”

David Pan, Pennsylvania State University
“Humanity and Sacrifice in Bertolt Brecht's Plays”

Sunday March 26

Daniel Medin, Stanford University
“Verantwortung. On Kafka, Paternity, and the Price of All in Philip Roth's Zuckerman Unbound”

Charles Del Dotto, Duke University
“Martyrdom, Nonconsequentialism, and Anagogical Temporality: Interrogating Ends and Means, Transcending Endings and Beginnings in T. S. Eliot”

Sara Armengot, Pennsylvania State University
“Giorgio Agamben’s Homo Sacer and the Figure of the Zombie in Caribbean Literatures”

Monday March 27

Sacrifice and the Human Relationship to Violence

Seminar Leader David Pan, Pennsylvania State University

This seminar will explore examples of sacrifice in literature in order to better understand how the human relationship to violence has been structured in a variety of ancient and modern contexts. Papers may discuss theoretical approaches to the issue of sacrifice or literary examples of ritual violence, heroism, martyrdom, self-sacrifice, and punishment. Does sacrifice present a particularly human way of dealing with violence? Does sacrifice provide an incitement to violence or a humanizing of violence? How does sacrifice connect a narrative to notions of the sacred?
Humans and Gods
Seminar Leader W. David Hall, Centre College &
Jay Twomey, University of Cincinnati

A common literary and dramatic theme in many cultures from many different time periods is the confrontation between humans and divine beings. These confrontations take many different forms, from imparting wisdom to imposing judgments, from playing pranks to threatening death. This seminar seeks papers that address literary and dramatic accounts of the meetings between humans and divine beings. (While papers addressing specifically religious narratives and texts, e.g., the Bible, the Qur’an, are welcome, they should address these narratives and texts as literary productions rather than sacred scriptures.) We are looking for a slate of papers that examines a range of cultural backgrounds, time periods, and media. Topics of interest include, but are by no means limited to, the following: the status of knowledge/information gained in the divine human encounter; patterns or variations within and across different cultures; gods as dramatic personae; the fictional as revelatory and the revelatory as fictional; film/drama as religious spectacle.

Affiliated Seminar: Gods Absent and Present

Friday March 24
Rebecca Lartigue, Springfield College
"Imitating the Humble Handmaiden, Mourning Mother, and Bride of Christ: Julian of Norwich, Margery Kempe and Their Visions of Jesus"
Laura Scales, Harvard University
"A Fire in the Bones: Harriet Beecher Stowe and Prophetic Voice"
Meredith Neuman, Clark University
"Poets and Confessors: Edward Taylor, Puritan Conversion, and the Problem of Divine Address"
Doug Harrison, Washington University

Saturday March 25
Kathaleen Amende, Alabama State University
"Resolving the Sexual and the Sacred in Works by Lee Smith, Rosemary Daniell and Sheri Reynolds"
Leslie Cushing Stahlbarg, Colgate University
"Into the Whirlwind: God's Retreat in Biblical Fiction"
Jay Twomey, University of Cincinnati
"A Funny Thing Happened on the Way to Damascus: Johnny Cash among the Theorists"

Sunday March 26
Nathan Faries, University of St. Francis
"A Member of the Chinese Avant-Garde Meets God; US Fails to Notice"
Matthew Baldwin, Mars Hill College
"The Apocalypse on Mars: an Ancient Genre and Contemporary Film"
Glenn Whitehouse, Florida Gulf Coast University
"Human Identity and Religious Otherness in Film"
Nicole Jowsey, University at Buffalo
"The Death of God: Melancholia and Finitude"

The Aesthetics and Politics of Gender Representation
Seminar Leader Marie-Rose Logan, Soka University of America

The papers gathered in this seminar explore various aspects
of sexual representation and, in particular, of the permeability between gender boundaries, either in the name of aesthetics (Pei-jing Li and Maria Euchner) or politics (Erin Schlumpf and Louisa Matmati). The participants in this seminar raise in novel fashion issues about gender, moral aesthetics, and political identity in transcultural communities.

Saturday March 25th

Pei-jing Li, Independent Scholar
“The Aesthetics of Exile: The Diasporic Wo/man in the Poetry of Ovid and Qu Yuan”

Maria Euchner, University of Toronto
“Schweig und Tanze: Hugo von Hofmannstahl’s Elektra as Choreographer of Her Own Ars Oblivionalis”

Erin Schlumpf, Harvard University
“Cartographies of Incarceration: Mapping and Exploding Confines in Luis Buñuel’s Cet obscur objet de désir”

Louisa Matmati, University of Kansas
“Identity and Language in the Fiction of Assia Djebar and Toni Morrison”

Friday March 24

Jacqueline Loeb, Rutgers, The State University of New Jersey
“The Endless Subject: Human as Text in Borges and Eco”

German Campos-Munoz, The Pennsylvania State University
“The ‘Somatic Psyche’: Animal Representations in The Iliad and José Watanabe’s ‘Cosas del Cuerpo’”

Heather Latimer, Simon Fraser University
“‘Unnatural’ Subjectivity in Shelly Jackson’s Patchwork Girl”

Paulette Lane, University of South Florida
“Death is Woven in With the Violets: Subjectivity Revisited in Levinas and Woolf”
Saturday March 25
Patricia Ferrer-Medina, Trinity College/Rutgers U.
“Ecological Difference and Modern Subjectivity in 16th century Travel Narrative to the Caribbean”
Cheryl Lousley, York University/Wilfrid Laurier University
“Subject/Matter: Narrative Form and Environmental Degradation”
Atreyee Phukan, Rutgers University
“The Ecology in Creolization: A Reading of Harold Ladoo’s ‘No Pain Like This Body’”
Linda Williams, RMIT University
“Modernity, Subjectivity, and the Non-Human world: An Eliasian”

Sunday March 26
Xianfeng Mou, Purdue University
“Portrait of the Artist as a Young Black Woman: Hurston’s Construction of Janie in Their Eyes Were Watching God”
John Peterson, Claremont Graduate University
“Landscape, Ancestry, Language: N. Scott Momaday’s Act of Self Creation”
Stanka Radovic, Cornell University
“Tarkovsky's Uncanny Landscape: Estrangement and Self-Discovery in Stalker”
Haihong Yang, The University of Iowa
“The “Evental” Reading of Subjectivity in Pre-modern Chinese Landscape Poetry”

Stream C, 1:30-3:30 p.m., Friday and Saturday
C01
The European Union: Its Supranational Symbols and Its Others in Its Literatures, Films and Media
Seminar Leader Cris Reyns-Chikuma, Lafayette College

Dickinson Hall
G02
Many twenty-first century European Institutions and individuals deploy symbols of the past to represent themselves in the present. In order to portray Europeans, for example, as democratic successors of the Greek City-States, descendants of the open-minded Renaissance man, or defenders of the Declaration of Human Rights, European Community officials use symbols to represent these values and explicitly or not to exclude others. So as to construct a new transnational identity, the European Union has an anthem and a flag, as well as joint cultural and economic ventures, such as the Erasmus Program and the Airbus industry. The proposed conference panel examines how European and diasporic artists, writers, journalists, filmmakers, and singers use and interpret these and similar symbols of European unity. Some, certainly, may embrace them; others may interrogate or even subvert them, revealing inherent contradictions in the construction of a new European identity. Panelists themselves will stake out different positions on the general topic and discuss a wide range of source materials from or about the European Union’s member states (or candidates for membership). Basing their inquiry on concepts of national identity formation (such as Anderson’s “imagined communities”, Hobsbahn’s “invention of tradition”, Nora’s “lieux de mémoire”, Habermas’ “concepts of New Public Sphere”, Balibar’s “Marxian” analyses of “Europeanness”), and other analytical tools, panelists will examine European fictions (novels, theatre, films) and essays produced in the national and regional languages and cultures of Europe to better
understand how an imagined community in the making defines itself and its Others.

**Friday March 24**

**Caroline D. Eckhardt,** The Pennsylvania State University

“Precursors of European Union: Europe and Its Others in Medieval Historiography”

**Sidney Donnell,** Lafayette College

“Quixotic Storytelling, *Lost in La Mancha*, and the Unmaking of *The Man Who Killed Don Quixote*”

**Temenuga Trifonova,** University of New Brunswick

“European Cinema and European Identity in Cinema”

**Nicole Fayard,** University of Leicester

“Returning the Human to the Stage: Images of Europe in Contemporary European Theatre”

**The Saturday seminar meets at 10:15 a.m.**

**Saturday March 25**

**Cesar Dominguez,** Universidade de Santiago de Compostela

“European Literature According to Google”

**André Bénit,** Universidad autónoma de Madrid

“The Meanings of Belgian National Symbols in a Country Situated in the Heart of the E. U.”

**Rares Piloiu,** SUNY Buffalo

“Central European humanism in György Konrád’s novels”

**Cris Reyns-Chikuma,** Lafayette College

“Besson’s Cinema, a Case Study for a European Identity in Progress?”

---

**The Othering of (and Othering within) Eastern Europe, the Balkans, and Eurasia II**

**Marx 101**

**Seminar Leader Vlatka Velcic,** California State University, Long Beach

This panel proposes to continue inquiries from previous ACLA conferences which invited the application of post-colonial theories and concepts to the literature and culture of Eastern Europe and related geographical spaces. In previous sessions we discussed the classical empires (the Austro-Hungarian, Ottoman, and Russian) and their cultural influences. Last year’s panel focused specifically on echoes of the "Soviet Empire" on Eastern Europe, the Balkans, and Eurasia. Working within the theme of this year's conference, we can surmise that the empires roaming through the past and looming in the present of Eastern Europe have created not only Eastern Europe, the Balkans, and Eurasia as a specific kind of Eastern "Other," as opposed to the more “Human” West (i.e., enlightened, democratic, progressive, etc.), but also that Eastern Europe, the Balkans, and Eurasia have at different times created their own hierarchies of "Others" (i.e., gypsies, various Asian peoples, etc.). These processes are recorded and reflected, however obliquely, though literary and cultural production, and conversely literature and culture also actively participate in the othering process. We invite papers on various aspects of Othering of and in Eastern Europe, the Balkans, and Eurasia. We are interested in the ways that traditional empires "Othered" the peoples of Eastern Europeans, the Balkans, and Eurasia, but also the way in which Eastern Europeans "Other" each other in contemporary literature and culture. We are specifically interested in papers that explore how this creation of "Others" relates to themes of nationalism, violence, class, gender, and identity.

**Affiliated Seminar: The Othering of (and Othering within) Eastern Europe, the Balkans, and Eurasia**
This seminar explores how deviance, madness and otherness contour the limits of the “human.” Through their creative work, professed twisted minds have created deviant writings that show reality as a dominant fiction, as a strategic essentialism, and as a struggle between belief and knowledge. Deviant writings have appeared along history. They challenge the category of “difference” as it narrates, shapes, and redefines the “human.” They allow the most unthinkable other to emerge within the self. They redefine dominant social paradigms of the human from the inside. In doing so, they contour a redefinition of individual thought, in relation to a social knowledge of domination/submission, while exhibiting that representation is not solely a reflection of social relations of production but also a social relation itself.

Affiliated seminar: Literary Perversions: Reconfiguring the Limits of the Human

Friday March 24
Lawrence Loiseau, University of Victoria
“Joyce, Transgression, Pathology: A Study of the Relation Between Perversion and Neurosis in James Joyce’s Dubliners”

Christine Cynn, University of Abidjan-Cocody
“…the ludicrous transition of gender and sentiment’: Chinese Labor in The Haunted Valley”

Saturday March 25

Lawrence Loiseau, University of Victoria
“Joyce, Transgression, Pathology: A Study of the Relation Between Perversion and Neurosis in James Joyce’s Dubliners”

Christine Cynn, University of Abidjan-Cocody
“…the ludicrous transition of gender and sentiment’: Chinese Labor in The Haunted Valley”

Susan Hall, Cornell University
“The Dissolution of the Dialectic of Domination and Submission: The Writing of Jouissance on O’s Body”

Francisco Villena-Garrido, Princeton University
“Sons of Cain: On Deviance and Dissidence in the Works of André Gide, Thomas Bernhard, and Fernando Vallejo”
Amy Emm, University of Washington
“The Perverse Perfection of German Romantic Drama”

David Johansson, Brevard Community College
“How to Make Love to a Freak: The Fiction of Harry Crews”

Qinna Shen, Yale University
“Humanize the Witch: Christa Wolf’s Medea”

Raphael Comprone, Saint Paul’s College
“The Erotic, Otherness, and the Human in Carlos Fuentes’ Aura and Mario Vargas Llosa’s In Praise of the Stepmother”

Revolution of the Senses

Seminar Leaders Emily Sun, Colgate University and Eyal Peretz, Harvard University

The metaphysical view of the human involves, it has often been argued, a conceptual division between the sensible and the intelligible. If a new understanding of the human implies putting this conceptual scheme into question, it would mean that the senses—traditionally relegated to one part of this division—would have to be reconceived. How are we to understand the senses in a non-metaphysical way, how are we to conceive of the relationship they entertain between them, and how can we think the fact of their multiplicity—the (surprising?) fact that there are several senses? These are some of the questions that guide this panel on the conceptual revolution of the senses, a revolution that we assume contemporary thought is undergoing. Topics include:

- towards a new empiricism; skepticism and the misconception of the senses; metaphysics and the senses; a politics of the senses; the “outside” of the senses; the privation of the senses, e.g. blindness, deafness, callousness; anesthesia, synesthesia; the question of total art; the relationship between the multiplicity of the arts and the multiplicity of the senses. We welcome work on any historical period and linguistic tradition and in the disciplines of literature, philosophy, film, art history, political theory, psychoanalysis, and music.

Friday March 24

Ulrich Baer, New York University
“Reading Rilke’s Sutures”

J. Chimene Bateman, University of Illinois at Chicago
“An Ethics of the Senses in Boccaccio’s Decameron”

Herschel Farbman, Harvard University
“Sense of Injustice”

Emily Sun, Colgate University
“Agee’s Ear”

Saturday March 25

Lance Duerfahrd, Amherst College
“The Double Take: James Nachtwey’s Anti-War Photography”

Sara Guyer, University of Wisconsin, Madison
“The Senses of Commemoration: Anthropomorphism and Memorialization in Rwanda”

Eyal Peretz, Harvard University
“Brian De Palma’s Cinematic Education of the Senses: A Reading of ‘Blow Out’”

Jared Stark, Eckerd College
“Spectacles of Death”

Theatricality and the (In)human

Seminar Leader Gillian Pierce, Boston University

What are the limits of theater? Is alienation a necessary part
of the experience of theater, and at what point does spectacle become surveillance? Is theatricality necessarily dehumanizing, or are there ways of theorizing theatricality that would allow for a reaffirmation of our humanity? And how might concepts of catharsis, performance/performativity, spectacle, parody, irony, and dramatic monologue be applied outside of the traditional discourse on the theater? The aim of this seminar will be to explore ideas of theatricality in relation to politics, gender, race, and history, and through examinations of theoretical considerations by Marx, Freud, Benjamin, Foucault, and Mulvey, among others.

**Friday March 24**

**Gillian Pierce**, Boston University

“Ironic Consciousness and Theatricality in Diderot’s ‘Paradoxe sur le comédien’ and Baudelure’s ‘De l’essence du rire’”

**Tiffany Brooks**, Florida State University

“Holy Terror (or) Plight of the Living Dead: The Theatricality of Horror in the Wakefield Cycle”

**Marla Dean**, University of Montevallo

“Mimos Troupes and Western Theatre History”

**Miguel Munoz**, University of Kansas

“How Killing the Others Can Help Theatre Theoreticians”

**Saturday March 25**

**Aynne Kokas**, University of California, Los Angeles

“The Lady from Shanghai: Cinematic Forms of the Body in New Sensationist Avant-Garde Literature”

**Joseph Kugelmass**, University of California, Irvine

“States of Exhaustion: The Critique of Catharsis in Aldous Huxley's Brave New World”

**Yuwen Hsiung**, Purdue University

“Brecht and the Chinese Xieyi Theatre”

**Travis Landry**, University of Washington

“Alienation as Recorded by Serafino Gubbio, Pirandello’s Authentic Cameraman”

**C06**

**Beauty as Philosophy of Art, Literature, and Music**

Seminar Leader **Rosina Neginsky**, University of Illinois at Springfield

The question as to how literature, along with other creative arts, both helps to determine and is determined by the human is at the forefront of nineteenth- and early twentieth-century aestheticism in Europe and the Americas. Art for art’s sake—both as an approach toward art and as an attitude toward life—promotes freedom and autonomy, aims for newness and originality, hails pleasure over instruction, and prefers form and beauty to content and truth. As such, aestheticism invites us to consider the relationship between art and life, between the aesthetic and the social, especially in light of its purported severance between these two spheres. By widening the distance between art and life, separating aesthetics from the economic, scientific, pragmatic, and political, and trying to avoid the fate of “art for capital’s sake” or “art for the market’s sake,” l’art pour l’art critiques the dominant social and economic values that made such a redefinition of art necessary in the first place. This seminar thus aims to explore the extent to which art for art’s sake can be viewed as an attempt to rehumanize (rather than dehumanize) art, the artist, or the artistic receptor in ways that speak to the question of what makes us human. Seminar participants should thus discuss how the aestheticist view of art and literature is either life-sustaining or life-evading. Both theoretical analyses and textual comparisons are welcome.

Affiliated Seminar: **Aestheticism: De-humanizing or**
Re-humanizing Art, the Artist, and the Artistic Receptor?

Friday March 24
Keren Gorodeisky, Boston University
“Humanizing Modern Art: Artistic Self-Criticism as a Response to Human Nature’s Basic ‘Homesickness’”
Fiorella Cotrina, University of Southern California
“Mechanized Dreams: Encountering the (Fe-)male...”
Joseph Mai, Clemson University
“Robert Bresson, Style, and the Return to the Human”
Rosina Neginsky, University of Illinois at Springfield
“Recapturing the Works of Gustave Moreau in Mallarmé's poem ‘Les Noces d'Hérodiade’”

Where is the Human?: Borders, Frontiers, and Limits of Humanness
Seminar Leader Róisín O’Gorman, University of Minnesota

This panel explores the sites of extreme encounters and/or encounters at the extremes by investigating how humanness and otherness are interrogated, integrated, construed and perceived at the margins and frontiers of material and imagined spaces. At these extremes the seemingly stable category of human comes under fierce pressure to either survive or re-define itself and this enables us to consider: Where are the borders of the human? How and why define this border? How is location or space used to define “the human and its others”? How is human conceived and perceived through or beyond its bodily limits? Why and by whom? How is human constructed and construed within extreme environments? How can experiences at those edges or margins allow us to re-define our notions of human and other? How do the edge-zones of space or experience enable or generate our definitions of human and other?

Saturday March 25
Róisín O’Gorman, University of Minnesota
“Motioning bodies, Moving Space and the Interrogation of Perception”
David Parisi, New York University
“Fingerbombing or ‘Touching is good’: The cultural construction of technologized touch”
Louise H. Davis, Michigan State University
“It’s All Around You’: Subversive Cyborgs and Space in Ridley Scott’s Alien and Bjork’s “All Is Full Of Love””
Carla Cappetti, The City College of New York-CUNY
“The Hunting Camp and the Slave Plantation: William Faulkner's "The Bear"”

Avant-Garde Androids
Seminar Leader Ruben Gallo, Princeton University

This seminar will explore the transformations of the human body imagined by the various avant-gardes during the first decades of the twentieth century. This was a period in which the celebration of technology transformed our understanding of the human: the typewriter transformed women into writing machines; radio stripped listeners of all senses except hearing and electrified our ears; the camera became a prosthetic eye through which the modern world could be seen in a radically new light; modern architecture introduced new possibilities of moving through space. In short, modernity turned human bodies into technologically-determined androids: all senses were now mechanized and the modern world was perceived through a series of equally
modern prosthetic devices. This seminar welcomes paper proposals examining the various androids imagined by the avant-gardes: from the surrealist plot to transform authors into automatic writing machines to the futurist design to accelerate human movement and turn poets into racecars. How were mechanical inventions recorded on the human body? What effects did radio, film, the gramophone, dictaphones, cameras, automobiles and airplanes have on authors? How were these transformations perceived by various avant-garde groups around the world?

**Friday March 24**

**Felicia McCarren**, Tulane University  
“Mechanical Dances”

**Arndt Niebisch**, Johns Hopkins University  
“Hausmann’s Synaesthetic Machines”

**Christine Kanz**, University of Bern  
“Male Birth Fantasies and the Avant-Garde”

**Natasha Chang**, Middlebury College  
“Speed Against the Machine: Futurism and the Female Body in Benedetta Cappa Marinetti’s Writing”

**Saturday March 25**

**Edward Aiken**, Syracuse University  
“Between the 19th & the 21st Centuries, the Modernist Android Bridges the Gap”

**Colin Moore**, Stanford University  
“Freud Phonograph Modernism Machine”

**Patrizia McBride**, University of Minnesota  
“Reassembling the Individual: Montage and the German Avant-Garde”

**Jonah Willihnganz**, Stanford University  
“John Dos Passos's Technological Bodies”

---

**Ecologies of the (Post) Human**

Seminar Leader **William Castro**, Northwestern University

Generally, this panel seeks to explore the relations between the human or the post-human subject and its ecologies. The panel seeks contributions from humanists and post-humanists on the ecological, ethical, political, social, and/or economic consequences of such conceptions as “the human,” “nature,” and their variants. One of the goals of the panel will be to debate the extent to which such conceptions themselves already form an or multiple ecology/ies; that is to say, the extent to which they already demarcate and/or engender territories of “real” ecological consequence. Questions to be addressed include but are not limited to the following: How do race, gender, and sexuality shape the ecologies of the (post)human? Where do (post)human ecologies end? How are ecologies shaped by representations? How are representations shaped by ecologies? What kinds of ecologies are there? Are there sound ecologies, cinematic ecologies, etc.? Where is the ecology of the (post)human to be situated? What are the ecologies of empire? Are ecologies real? What ecologies? Are there significant differences between human and post-human ecologies? What do ecologies exclude as part of their self-formation?

**Friday March 24**

**R. Victoria Arana**, Howard University  
“Our Fundamental Non-Humanity: The Eerie Poetics of Hagiwara Sakutarō”

**William Castro**, Northwestern University
"Reframing the Sertão and/at the Ends of Globalization"

Justin Halverson, The Pennsylvania State University

Saturday March 25
Li-Chun Hsiao, National Chiao Tung University of Taiwan
“Barely Life: Representing Community and its Other in the Non-human Body”

Sean Knierim, University of North Carolina at Chapel Hill
"The Natural World’s Exigency: Ribeiro's O sorriso do lagarto, Hinkelammert's El nihilisimo al desnudo & International Development Policies"

Timothy Morton, University of California at Davis
"Ecology without Nature"

Christine Battista, Binghamton University
“Towards a New Postcolonial-Ecocritical archive: The Earth and the Human Subject in Kingsolver and Irigaray”

The Idea of the Holocaust and the Human

Seminar Leader Michael Schuldiner, University of Alaska

What is the portrait of the human (and inhuman) that may be drawn from the Holocaust? How did the pseudo-science of Nazi eugenics redefine not only the human, but man’s other self? How did the Nazi perversion of Darwin and Spengler in order to create the Aryan ideal disturb the human sense of balance? Did the Nazis use Nietzsche’s superman or reinvent him? and for whom, the captor or the slave? How did Nazi euphemisms distort the language, the people to whom these euphemisms were applied, and the people who applied them, when dead people became no more than a “schmattes” (rags) and the prospective death of millions a “final solution”? Can the experience of the camp inmate in good conscience be spoken of in the same terms as the journey of the hero, as Primo Levi would have it, without doing permanent damage to the human spirit? Do we turn this crime “against humanity” into a crime “of humanity” when we attempt to study and understand those who perpetrated the Holocaust, as Claude Lanzmann states? How is it that such horror could produce such beauty as Celan’s “Todesfugue” and art of the caliber of Imre Kertesz Fateless without creating absolute revulsion of the artist and reader for their own carnivorous and cannibalistic appetites? Papers addressing these and other questions of what the Holocaust has done to and for the human being are presented.

Friday March 24
Melanie Steiner, Cornell University
“The Reduction and the Ruin of the Human: Jean Amery, the Experience of Torture, and the Holocaust”

Phyllis Lassner, Northwestern University
“The Erotics of Auschwitz”

Lillian Corti, University of Alaska, Fairbanks
“The Witchcraze and the Holocaust in Maryse Conde’s ‘I Tituba, Black Witch of Salem’”

Jennifer Taylor, College of William and Mary
“Reading Holocaust Fiction at the End of the Twentieth Century: ‘Jakob the Liar’ and ‘Life is Beautiful’”

Saturday March 25
Ferzina Banaji, University of Cambridge
“Ethical Images: A Levinasian Reading of Alain Resnais’ ‘Nuit et Brouillard’”

Steven Sage, United States Holocaust Memorial Museum
“Ibsen, Hitler, and the Germ of the Final Solution”

Donna Coffey, Reinhardt College
“The Pastoral and Holocaust Poetry”
Language rights of indigenous peoples are acknowledged and protected by national constitutions, international treaties and declarations. As activist movements increase, indigenous writers are reviving and developing written literature in their languages. However, at the beginning of the twenty-first century, indigenous language publications hold a precarious place in the literature marketplace, a function of the specific issues confronting the individual language communities: official language status, socio-political and economic status, education and literacy, access to media and publishing, shift from oral to written tradition, the existence of a viable reading public and the identification of a national and international audience. Some authors are leaders in political indigenous rights movements and assert their linguistic rights by writing in their native language, while others write in Spanish or English, in a mixed-language style expressing their cultural and linguistic identity. The literary texts are published in dual-language or translated editions in order to reach a wider market. Papers in this seminar examine both Guatemalan and Peruvian indigenous literature, and reflect literary, linguistic, anthropological and political perspectives. Topics cover the socio-cultural content of contemporary Mayan literature, and the profound influence of the oral tradition on the written genres. Canon formation and style in both literary and performing arts are discussed, and linguistic issues are addressed in the context of bilingual authorship, adaptation to audience/reader, and questions of translation/re-writing. Concluding papers analyze the financial and political factors affecting the status of Mayan and Quechua languages and publications.

Friday March 24
Nadine Grimm, Cleveland State University
“Do You Hear What I Hear? Persistent Voices in Contemporary Mayan Literature”
McKenna R. Brown, Virginia Commonwealth University
“Gender Constructions in Recent Guatemalan Literature”
Gaspar Pedro González, Universidad Mariano Galvez
“Tradición Oral Maya”
Laura Martin, Cleveland State University
“Luis de Lion and the Popol Vuh: Continuity and Adaptation in Mayan Traditional Rhetoric”

Saturday March 25
Maury Hutcheson, Virginia Commonwealth University
“Bilingualism, Authorship, and Cultural Capital in the Dance-Drama Texts of the K’iche’ Maya”
Hana Muzika Kahn, Rutgers University
“Writing Mayan Languages in Spanish: Bilingual Maya Writers and Issues of Re-writing/Translating the Literary Text”
Timothy Smith, University of South Florida
“Teaching our Culture, Teaching our Law: The Uneasy Politics of Mayan Language Revival and Foreign Aid Donors in Postwar Guatemala”
Serafin Coronel-Molina, Princeton University
“Empowering Quechua in Peru: Status and Corpus Planning Endeavors”
Transferring Bodies: Affect and the Translation of the Human
Seminar Leader Ignacio Infante, Rutgers University

In this seminar we will explore different conceptualizations of the relation between “affect” and “the body” as a translational mechanism crucial for establishing, producing and articulating the entities generally labeled as “human.” This seminar therefore aims at establishing an interdisciplinary dialogue between traditional notions used to describe this crucially “human” dialectic, belonging primarily to different strands of psychoanalytic theory, and aesthetics, with other alternative ways of conceptualizing the nature of affect emerging within contemporary post-structuralist critical thinking, cultural studies and film theory. A key objective of the seminar will be to incorporate translation theory to the theoretical constellation at stake here in our attempt to discuss the mechanics of affect between particular “bodies,” since a process of “translation” seems to take place not only in the production of affect, but most evidently in the different attempts to provide particular interpretations/readings of different modes of affect. Finally, and within this context, we will pose key questions concerning the very category of the “human” as the exclusive realm in which “affects” might be able to operate and thus investigate the possibilities for a more or less technologically sophisticated realm where “affects” manage to translate into their post-human or inhuman form(s).

Friday March 24

Animal Whites: Whiteness, Animals, and the Human
Seminar Leader Lucia Hodgson, University of Southern California

The debate sparked by PETA’s animal “liberation” campaign entitled, “Are Animals the New Slaves?”—which has drawn criticism for comparing the institutional mistreatment of animals to the enslavement of African Americans—illustrates the complex racial dynamics of
humanist discourse in American culture. Tim Wise's Counterpunch article, “Animal Whites,” postulates that PETA’s “blindingly white” and wealthy membership explains its inability to comprehend the dangers of destabilizing the human/animal divide. Yet modern western textual instantiations of that divide historically have been raced, basing the coherence of (white) human identity on the abjection of the (black) other, positioning “negritude” at the limits, as Warren Montag has argued, as “the site of an oscillation between the human and the nonhuman.” This seminar seeks to interrogate the role of racialized discourse, particularly white supremacy, in literary, philosophical, scientific, and political narratives engaging the division between humans and animals, and in the interrelated cultural project of constituting the modern human subject. The focus is literary and cultural productions of the Americas and the Black/Green Atlantic from the sixteenth-century into the twenty-first century, with an emphasis on texts that negotiate racialized disciplinary regimes, including “New World” slavery, civil rights, institutional violence, public education, criminal justice, military training, and religious teaching. The seminar will also pay close attention to issues of gender, sexuality, age, ability, and socio-economic status as they complicate the racialized production of the human subject. Discussion will address how a discourse of the human can challenge the racism on which it is grounded.

**Friday March 24**

**Lucia Hodgson**, University of Southern California
"'The Voice of the Dumb': Thomas Tryon's Anti-Imperialist Talking Animals and New World Slavery"

**Colleen Boggs**, Dartmouth College
"White Exceptionalism and the Animalized Slave"

**Ruth Blandón**, University of Southern California
"The Social Construction of the Human in U.S. Law and Geopolitics"

**Saturday March 25**

**Sarah Amato**, University of Toronto
"The White Elephant in London"

**Noah Cincinnati**, The Johns Hopkins University
"The White Man's Other Burden: Revisiting Race and Empire at the Bronx Zoo, 1896-1913"

**Sandra Swart**, University of Stellenbosch
"Race' Horses: Equine Discourse and Social Dynamics under Apartheid and in the New South Africa"

**Jae-uk Choo**, Indiana University of Pennsylvania
"Political Implications of Becoming Animal in Kingston's Novels"

**C14 Human Natures: On Technics and Technical Definitions of the Human**

Seminar Leader **György Fogarasi**, University of Szeged

From La Mettrie’s query about the human’s vegetal and mechanical tendencies (Man: A Plant / Man: A Machine) to Heidegger’s assertion (in the lectures on technology) that it belongs to the essence of man to become a tool for Being, definitions of the human have been bound up in vexed and complex ways with definitions of techics and technology. In this seminar, we propose to explore the conjunction of these definitions in literary and philosophical texts of any period or genre. We are particularly interested in
submissions that conjugate theories of technics with those of literature or language. What happens when language destabilizes rather than shores up definitions of man as animal rationale? When literature is no longer a space of culture or of spirit but rather susceptible of automatization; thought from the side of the event rather than of the communication of its effects; when it becomes a grafting of living and dead, a space of hybridity or prosthesis? Who speaks or writes in this space?

**Friday March 24**

**Kevin Spencer**, University of Alberta

“The Only Good Metaphor Is a Dead Metaphor: The Savage Effects of New Media”

**Alastair Hunt**, University of Wisconsin

“Human Rights, Species, Technics”

**Jocelyn Holland**, University of California at Santa Barbara


**György Fogarasi**, University of Szeged

“Man, Monument, Mill: Wordsworth’s Hydroelectric ‘Plant’”

**Saturday March 25**

**Astrid Vicas**, Saint Leo University

“Perfectionism and Machine Agency”

**Laura Chiesa**, Yale University

“Technically Tender?”

**Esra Atamer**, Binghamton University

“The Dialectical Image of the Cyborg”

**Modernity II: Individualized Modernity and the Frankfurt School**

Seminar Leader **Zubin Meer**, York University

The rise of individualism has long been acknowledged within the social and human sciences as an index of the transition from pre-modernity to modernity (however marked by fits and starts, dead-ends and reversals). But recently, at least since the linguistic turn, this conceptual framework has been called into question on the grounds of its essentialist or exclusionary figuration of the human. Accordingly, I am interested in papers that explore literature’s participation in the construction of the modern self-regulating or self-autonomous “individual.” I welcome studies devoted to any historical period, including those on contemporary literatures and the problematics of post-humanism, the death of the subject, relativism or skepticism, and from any perspective within literary studies, ranging from psychoanalysis and feminism to critical theory and beyond. I also welcome studies on any national context, including Latin American, African, and Asian literatures, that might provide a counter-narrative or contestation to the Western claim on the rise of the (modern, Western) subject, self, or individual.

**Friday March 24**

**Timo Günther**, Freie Universität Berlin

“The sovereign individual and the body of Dionysus”

**Monica O’Brien**, Chester College of New England

“Bombed-Out Consciousness: The Failure of the Subject in Adorno and Beckett”

**Veronica Alfano**, Princeton University

"Parts That Are Wholes": Adrienne Rich's Fearful Asymmetry”

**David Jenemann**, University of Vermont

“Camouflage Work: The Hidden Subject of
George Eliot writes in an 1859 letter that the primary task of art is to “enlarge men’s sympathies,” enabling us to “imagine and to feel the pains and joys” of people utterly unlike ourselves. Thus, she promotes a literary ethics, one based in the individual experiences of the artist and audience over theoretical principle and abstraction. Along with the possibility for compassionate understanding, this model brings with it the very real possibility of violation—for instance, the collapse of a distinction between the self and other people and the consequent subjugation or effacement of these others. The focus on individual experience also risks obscuring political and historical concerns. How do we confront these dangers? Is there an attendant danger in not imagining? As writers and readers, how can we imagine the other ethically? Although anxieties about failures of empathy and ethics may arise with urgency when we confront moments of crisis, such as war, terror, agony, or grave loss, how is the ethical imagination also challenged by mundane and everyday otherness? Responding to critics and philosophers such as Nussbaum, Sontag, Scarry, and Bakhtin, this seminar will explore the limits of the imagination, what lies beyond the boundaries of the imaginable, and how literature limns this boundary. The impulse to imagine others appears inherently human. Can we assure ourselves that it is also humane?

Affiliated seminars Imagining Our Others: A Literary Ethics and Imagining Our Others: A Philosophical Ethics

Friday March 24
Joseph Benatov, University of Pennsylvania
“An American in Prague: Imagining America’s Cold War Others”
Cristina Dahl, Cornell University
“Given Time, Given Voice: Narrative and the Ethics of Exchange in Elena Garro’s ‘La culpa es de los Tlaxcaltecas’”
Colene Bentley, Rice University
“Narrating Ethics in Coetzee’s Disgrace”
Ranen Omer-Sherman, University of Miami
“Yehuda Amichai: The Poetics/Politics of Empathy”
“‘Sampling’ Europe and Its Others”
Helene Sicard-Cowan, University of Virginia
“Intimate Exoticism and the ‘Savagery’ of ‘Civilization’ in Gustave Flaubert’s Par les champs et les grèves”

The Faust Legend and the Human Part I
Seminar Leader Andrew Stott, SUNY Buffalo

This seminar invites papers on the Faustian trope throughout world literature, in particular the concept of the human and its relation to knowledge, immortality, and magic. Papers may include analyses of canonical versions of the Faust story (Christopher Marlowe, Goethe, Thomas Mann) as well as non-canonical and interdisciplinary approaches.

Affiliated Seminar: The Faust Legend and the Human Part II

Friday March 24
David Hawkes, Lehigh College
“Doctor Faustus and the Performative Sign”
Andrew Stott, SUNY Buffalo
“Ha, ha, ha! Faustus hath his leg again: Ludic Intelligence in Christopher Marlowe’s Doctor Faustus”
Jolene Felkner, Warnborough University
“Marlowe’s Doctor Faustus: The Written Word and human Limitation”
Deborah Vietor-Engländer, Darmstadt University Germany

Goethe’s Faust the Canon and its Manipulation

Saturday March 25
Charles McKnight, University of North Carolina, Ashville
“The Faust Cantatas of Adrian Leverkühn and the Alfred Schnittke”
Inez Hedges, Northeastern University
“De Ghelderode and the Death of Doctor Faustus”
Ann Marie Ross, California State University, Dominguez Hills
“New-Found Worlds and the Conquest of Nations: Marlowe’s Doctor Faustus as Protestant Imperialist”
Anne E. Dubernet, École Normale Supérieure
“Valéry’s Mon Faust: Staging Conflicts”

Figures and Figurations of the (Un-)Dead, II

Seminar Leader Christina Kraenzle, York University

To view literature and the visual arts as a form of conjuring up the dead, a form of remembering and mourning, has a long-standing tradition. In recent years this preoccupation has been supplanted by an interest in literary and artistic modes of coming to terms with and appeasing the undead. Two developments seem to contribute to the present concern with the liminal space between the dead and the living: the general lack of forms and rites when it comes to transforming the biologically dead into the symbolically dead; secondly, the sheer scale of anonymous mass deaths (in camps and on battlefields) which makes this predicament particularly tangible. The seminar seeks to combine multiple disciplinary perspectives: Anthropological, cultural-
historical and psychoanalytic approaches aim at a more nuanced understanding of the processes of symbolic conversion, its successes and failures; a key aspect is the exploration of the aesthetic dimension of these conversion processes specific to media, such as literature, film, painting, or photography. Taking their cues from writers and artists as diverse as Georges Bataille, W.G. Sebald, Hannah Arendt, Giorgio Agamben, Robert Harrison, and Gerhard Richter, scholars from a variety of backgrounds (literary and religious studies, art history, philosophy and political theory) examine different modes and models of coping with or coming to terms with the anonymity and persistence of the undead. While we intend to focus this inquiry on German culture, we would also welcome papers dealing with other European, or non-European cultures.

Affiliated Seminar: **Figures and Figurations of the (Un-)Dead, I**

**Friday March 24**

**Jonathan Jones,** University of California, Los Angeles

“Walking among the Dead: Guenter von Hagens' *BodyWorlds*”

**Jianguo Chen,** University of Delaware

“Death as the Paradox of Survival in Chinese Cultural Imaginary”

**Jennifer Wenzel,** University of Michigan/Princeton University

“Ancestors without Borders: Figures of the Dead in Colonial and Post-apartheid South Africa”

**Maureen Moynagh,** St. Francis Xavier University

“Slavery’s Undead: The Melancholic Structure of Memory in Postslavery Fiction”

**Saturday March 25**

**Roy Brand,** Hebrew University of Jerusalem

“Experiencing Loss: Variations on Gus Van Sant's *Elephant*”

**Maureen Chun,** Princeton University

“The Poetics of Fascination in W.G. Sebald's *Austerlitz*”

**Barbara Hui,** University of California, Los Angeles

“Internal and External Memory in Sebald's Historical Narrative”

**Christina Kraenzle,** York University

“Haunted Spaces: Place, Landscape and Architecture in the Works of W. G. Sebald”

---

**C19**

**Gods Absent and Present**

**East Pyne 321**

Seminar Leader **W. David Hall,** Centre College and **Jay Twomey,** University of Cincinnati

Since the Enlightenment, the issue of the existence of gods has been a topic of debate. Many have flatly denied the divine. Others have tried to defend the existence of gods in traditional ways against the flow of modern and contemporary speculation. Perhaps more interesting, however, are those positions which attempt to reconstruct arguments for the existence of divinity outside of traditional ontological modes of thinking. Poetry and fiction have always been happy companions of this effort at reconstruction. This seminar explores the manner in which poetry and literature afford means for imaginatively reconceiving the existence of the divine.

**Affiliated Seminar: Writing the Divine: Literary Meetings of Humans and Gods**

**Friday March 24**

**Mark Brown,** Spalding University
This panel explores the intersection between the human and its others by examining the problematic relationship between the inside and outside, understood variously as a relative distinction and an absolute relation. Among other focal points, we will look at the human traveling outside the familiar, human haunting, the outside of the writing/reading human, and human encounters at a threshold.

Affiliated seminar: **Intimacy and Exteriority**

**Friday March 24**

**Shaun Ramdin**, University of Western Ontario
“Impossible Testimony: Witnessing Trauma in Herman Melville's Moby-Dick”

**Stephanie Frampton**, Harvard University
“A *Theoria* of Possession: Negotiating the Foreign and the Familiar in Medieval Travels”

**Nancy Shawcross**, University of Pennsylvania
“The Gothic Other in Paul Auster's *The New York Trilogy*”

**Saturday March 25**

**Whitney Braun**, UCLA
“Implications of Metafiction: An Examination of the Space of the Author-Function in Foucault’s ‘What is an Author?’”

**Tyler Kessel**, Hudson Valley Community College
“Interruption at the Threshold: Welcoming Derrida’s *Arrivant*”

**Mathais Warnes**, Concordia University
“Intimacy, Exteriority, and Community in Holderlin’s Poetics”

**Sol Neely**, Purdue University
“Otherwise Than Utopia: The Möbian Conditions of Exteriority in Levinas' *Phenomenology of Sociality*”

**C20 The (In)Human Outside: Welcoming, Traveling, and Writing**

**East Pyne**
Seminar Leaders **Tyler Kessel**, Hudson Valley Community College
In light of Giorgio Agamben’s ground-breaking theory of bare life, this seminar seeks to create an interdisciplinary discourse that re-examines the politics of life and death which produce, police, and define the human in opposition to the animal. In Homo Sacer: Sovereign Power and Bare Life, Agamben writes: “What is captured in the sovereign ban is a human victim who may be killed but not sacrificed: homo sacer” (83). Following Michel Foucault’s concept of “bio-power” and his claim that the modern state supplants the sovereign “right of death” by the power to “make live,” Agamben suggests that in the extreme case of the state of exception, sovereign authority propels this power to “make live” to a paradoxical excess; stripping individuals of the significant markers of social and political existence, only bare life can subsist. In The Open: Man and Animal, Agamben further argues that the anthropological machine itself produces bare life, a life that is neither human nor animal. We invite papers that explore how the dichotomy between man and animal produces a definition of the human that calls into question the relationship between the human and the non-human. Possible topics include: Can the animal respond?; “Biopower,” animality, and humanity; Dasein, the openness to a world, and the animal; animality, voice, and performative; “bare life,” death and the human; procreation, animality, and sexual difference; human, animal, and the (war) machine.

Affiliated Seminar: Producing the Human in the Politics of Life and Death II

Friday March 24
Rosalind Cooper, Trent University
“From the Biopolitics of Immortality to the Sovereignty of Symbolic Exchange: An Essay on Jean Baudrillard’s Dedoublement of Death”

Mark Pettus, University of Wisconsin, Madison
“‘Whatever it was’: Coetzee, Camp Life and Creating Humanity”

Russell Samolsky, University of California, Santa Barbara
“The Dogs of War: Agamben, Animals, and the Scene of Torture”

Saturday March 25
Yaoci Pardo, University of Western Ontario
“Body-prop: bare power in the amphitheatre of the Baroque”

Maria Polychrona, University of Cyprus
“Biopolitical transformations and fictional metamorphoses: bare life and literature”

Nichole Miller, University of California, Irvine
“‘Thus have I politicly begun my reign’: Arendt, Agamben, and the gendered ideology”

Stephan Packard, Institute of Comparative Literature, LMU, Munich
“Lacan’s Tragic Figuration and the Moral Suspension of Undeath”

Human Difference/La Différence Humaine: Session A

Seminar Leaders Steven Yao, Hamilton College
The idea of comparison necessarily involves concepts of similarity and difference. Over the past 30 years, the notion of "difference" has gained considerable critical attention, from its important place within deconstruction to the more recent development of fields premised on the idea of human "difference" such as Women's Studies, Ethnic Studies, and "minority" literature. This panel welcomes historical, theoretical, philosophical and other interrogations of the category of "difference" as it relates to the "human." How does "difference" operate within the practice of "comparison," especially with regard to the constitution of categories that are foundational to the field, categories such as "language," "culture," and even the vague notion of "sensibility"? How do various categories of "difference" such as gender, race, class, ethnicity, etc. operate within and help to constitute the notion of the "human"? Comparative analyses of regimes of "difference" across national, temporal and geographical lines welcome.

Affiliated Seminar: Human Difference/La Différence Humaine: Session B

Friday March 24

Rebecca Walkowitz, University of Wisconsin, Madison
“Comparison Literature”
Pericles Lewis, Yale University
“Religious Difference in Modernity”
Susan Stanford Friedman, University of Wisconsin, Madison
“Comparativity: Cultural Collage and Indigenization”
Christopher Bush, Princeton University
“The Tycoon's Capital: Ethnicity and American Things”

Saturday March 25

Colleen Lye, University of California, Berkeley
“What is Chinese American Realism?”
Eric Hayot, University of Arizona

Form, Formalizing, The Formulaic

C23

McCosh Hall 26

Seminar Leader Soelve Curdts, Princeton University

How can figures of form, rhyme schemes, repetitions, rhythmic elements which pervade literary works - often in so far as they are literary – be distinguished from the formulaic? When does a metaphor become a dead metaphor? When does repetition turn from a literary / stylistic device into cliche, into the hackneyed or everyday? More broadly speaking, how do all of these questions contribute to our (human) ability to recognize repetition as such in its difference from what is being repeated? Papers addressing all aspects of figures which oscillate between the heights of form and the abysses of the formulaic welcome. Topics might include but are not limited to: lists, "received ideas", rhetorical questions (how can they be distinguished as rhetorical), dead as opposed to living metaphors, and other figures of repetition.

Friday March 24

Mary Hong, Johns Hopkins University
“A Great Talker upon Little Matters”: Trivializing the Everyday in Emma”
Stefan Hoesel-Uhlig, King’s College, University of Cambridge
“Wordsworth's Litotes”
Hannah Freed-Thal, UC Berkeley
" ‘Cette Voix Etrange’: Haunting Language in Poe
and Mallarmé”

Jakob Norberg, Princeton University
“The Black Book: Karl Kraus among the Philistines”

Saturday March 25

Renee Tursi, Quinnipiac University
“The Poetics of Habit”

Jeroen Mettes, Leiden University
“The Composition of the New: Form and Singularity”

Carolyn Alifair Skebe, SUNY, University at Albany
“Punning Susan Howe’s Articulation of Sound Forms in Time”

Brigitte Rath, Ludwig-Maximilians-Universitat, Munich
“Repetition in Narrative”

Saturday March 25

Renee Tursi, Quinnipiac University
“The Poetics of Habit”

Jeroen Mettes, Leiden University
“The Composition of the New: Form and Singularity”

Carolyn Alifair Skebe, SUNY, University at Albany
“Punning Susan Howe’s Articulation of Sound Forms in Time”

Brigitte Rath, Ludwig-Maximilians-Universitat, Munich
“Repetition in Narrative”

Friday March 24

Robert Lehman, Cornell University
“Creatures Utterly Unlike Ourselves: Walter Benjamin’s Temporal Personae”

Susan Engelhardt, University of Texas at Austin
“Goethe’s Italienische Reise as “Autohagiography”: Personal History as Sacred History”

Firat Karadas, Middle East Technical University
‘The Spatial and Synchronic Character of Myth’

Manisha Basu, University of Pittsburgh
“A Godless Textuality: Tagore’s Notes on Secular Man”

Saturday March 25

Katherine McKittrick, Queen’s University
“Sylvia Wynter, the Interhuman, and More Humanly Workable Geographies”

Mileta Roe, Simon’s Rock College of Bard
“Lost in Space and Time: The Nature of Isolation in Euclides da Cunha’s Os Sertões”

Jennifer White, Columbia University
“Timescapes of the Human: The “Nature” of Memory in Linda Hogan’s Fiction”

Dale Shin, York University
“Crossing the Boundary: The Regulation and Resistance of Space in Contemporary Narratives of
The Other Medievalisms

Medievalism has for centuries been a tool for defining, but also temporalizing, essential European and by extension “human” traits, and has thereby provided a means for mapping humanity in time. Critical studies of medievalism have focused primarily upon its importance in the writing of European national identities and upon its role in placing colonized peoples “back” in human time. But medievalism was also practiced in European colonies, by the very people against whom Europe and the human were being defined. This seminar seeks to understand the uses, functions, and effects of those Other Medievalisms, specifically those developed outside the geographic and imaginary boundaries of “Europe.” What did medievalism look like from the other side of the colonizer’s “mirror”? To what effect did colonized Others use the tool of medievalism? What were their motives? What was their legitimization and rationale? Did their efforts intervene in the production of “Europe” and the “Middle Ages”? How did their actions interact with the possibility of their partaking in the civilized Human realm?

Friday March 24

José Rabasa, University of California, Berkeley
“Decolonizing Medieval Mexico”

Haruko Momma, New York University
“Black-Haired Lancelot: Natsume Soseki’s Historical Fiction and Japan’s Colonialist Identity”

Saturday March 25

Elizabeth Emery, Montclair State University
“Medievalism New York Style: Debates over Form and Function in the Construction of the Cathedral of St. John the Divine”

Hernán G. Taboada, Universidad Nacional Autónoma de México
“The ‘Three Religion Spain’ in Latin American Thought”

Jerusa Pires Ferreira, The Pontifical Catholic University of São Paulo
“Medievalism Today in Brazil”

Michelle Warren, University of Miami
“Medievalism at the Musée Léon Dierx (Reunion Island, France)”
The rise of individualism has long been acknowledged within the social and human sciences as an index of the transition from pre-modernity to modernity (however marked by fits and starts, dead-ends and reversals). But recently, at least since the linguistic turn, this conceptual framework has been called into question on the grounds of its essentialist or exclusionary figuration of the human. Accordingly, this seminar is focused on papers that explore literature’s participation in the construction of the modern self-regulating or self-autonomous “individual,” in the early modern period in Europe.

Friday March 24

Julie Orlemanski, Harvard University
“The First Absence: Transgressing Priority in Silence”

Megan Heffernan, University of Chicago
“Exile and Social Subjectivity in Margaret Cavendish’s The Description of a New Word, Called the Blazing World”

Joanne Myers, Valparaiso University
“Infectious Fictions in A Journal of the Plague Year: Defoe and the Empirical Self”

Steve Martinot, San Francisco State University
“The Novel as Common Experience”

Saturday March 25

Vivasvan Soni, University of Michigan (Ann Arbor)
“(Un)happy Subjects: The Narrative Politics of Happiness and the Emergence of Modern Subjectivity in the Eighteenth Century”

Michael House, Princeton University
“The Skeptical Subject around 1800: Considering the Self Alone with Itself in Nothingness”

Tobias Boes, Yale University
“The Apprenticeship of the Novel: The Bildungsroman and the Invention of History, ca. 1770-1820”

Elena Ilina, The University of Ottawa
“Three Hundred Years of Solitude: the Puritan, the Victorian and the Post-Modern Robinsons of Defoe, Butler and Coetzee”
reconsidering the work of Burckhardt, Kristeller, Warburg, Yates, and Baron in the light of theory. Finally, papers examining the revalorization of hitherto ignored or neglected figures and topics as a result of theory’s influence are also welcome. In sum, with the recent deaths of Derrida, Said, and Ricoeur, and with the many conferences and publications marking the seven-hundredth anniversary of Petrarch’s birth and the four-hundredth anniversary of the first part of Don Quijote, the moment is particularly ripe for comparatists to survey the state of the field.

Friday March 24
Yasser Derwiche Djazaerly, Sam Houston State University
“Moral Indeterminacy: Burckhardt and Renaissance Individualism”
Ariadna Garcia, Université Marc Bloch.
“The Homo Geographicus: Mapping the Path”
Christopher Johnson, Harvard University
“On the Bricolâge of Warburg and Blumenberg”

Saturday March 25
Hillary Kelleher, University of Rhode Island
“Repining Restlessness: Herbert's Human Différance
Erika Boeckeler, Harvard University
“The Renaissance human-alphabet relationship and the objet petit a of Derridian différance”
Regina Schwartz, Northwestern University
“Herbert's Mystical Eucharist”
Andrew Hui, Princeton University
“Petrarch on Ruins”

Otherworldly Alterity: Faith, Supernaturalism and the Formation of Identity

Friday March 24
Suzanne Conklin Akbari, University of Toronto
"Categorizing Alterity: Race and Religion in the Pre-modern Discourse of Empire"
Paulo Lemos Horta, Simon Fraser University
"A Jinni answers the Angel of Revelation: Supernatural Alterity in Salman Rushdie's Fiction"
John Su, Marquette University
"Specters of Englishness: Heritage and Multiculturalism in Contemporary British Fiction"
Kay Yandell, University of Wisconsin-Madison
"The Ethics and Politics of National Narratives in the
Human Rights: “Lost” in Translation?
Seminar Leader J. Paul Narkunas, Pratt Institute

A “simple” question: In which language would universal human rights be expressed? That “non-universal” particular, the English language? By diagnosing the plight of stateless peoples and the failures of minority treaties after WWI, Hannah Arendt argued that the possibility for human rights would be inextricably linked with the sovereign power of nation-states. While the bulk of engagements with human rights have focused on the legal machinery of the modern state—the role of the decision and the exception, and the proliferation of extra-juridical territories—the function of language for materially enacting these policies has not borne the same scrutiny. Since Aristotle, sovereign powers like the nation-state have mobilized the category of the “human subject” as a being capable of language. Yet the nation-state adjudicates the limits of the human subject because people can only be recognized as human within a particular national language. A concept of universal humanity seems aporetic. This panel focuses on how language figures the human to provide the stable locus around which legal measures such as “rights” can be declared. For example, given the imperial and colonial legacies of the British and American empires, what hegemonic roles may “Global English” play to affect the possibilities of rights before issues of legality, “governmentality,” natural or civil rights could be claimed? What role will translation perform in articulating, defending, or foreclosing the possibility of rights? How will language mediate the emergence of extra-legal zones where some forms of life are thrown into camps? What is ‘lost’ in translation?

Friday March 24
Jennifer Gully, UCLA
“Translation and the Nation-State”
Patrick O’Connor, NUI—Galway
“The Other of Deconstruction: Giving Communities?”
Shireen Patell, New York University
“The Persecuted Subject: Emmanuel Levinas, Harriet Jacobs, and the Politics of Human Rights”
Lily Saint, City University of New York, The Graduate Center
“Confronting Animals: Agamben, Coetzee, and the Emergent Posthuman”

Saturday March 25
Bishupal Limbu, Northwestern University
“The Language of Human Rights”
Anna Botta, Smith College
J. Paul Narkunas, Pratt Institute
“Policing the Human: 'Rights-speak,' Life, and the
Ecocriticism and its Postcolonial Futures

Seminar Leader George Handley, Brigham Young University

Postcolonial theory has frequently asserted the value of positionality in order to foreground the politics of discursive authority. Positionality has generally been thought to include race, gender, sexuality, and class but has more recently come to include geographical and biotic space. In an era of increasing ecological degradation, the mutually constitutive relationship between social inequity and environmental problems has been more starkly illuminated, as the recent tragedy in New Orleans has shown. In an effort to understand how the history of empire has altered both the literal and literary landscape of postcolonial studies, we seek papers that explore these points of contact. This panel engages the connections between postcolonialism and ecocriticism in historical terms as well as their contemporary manifestations in areas of the world that remain particularly vulnerable to environmental crisis, (neo)colonialism, and globalization. Papers will address these, among other questions: Are postcolonial and environmental concerns compatible? What emergent theoretical paradigms are needed to address both fields? How do postcolonial authors imagine and theorize the relationship between human and non-human histories? What is the relationship between ecological imperialism and literature? Why has ecocriticism neglected the (racialized) history of empire, and what might it gain from a thorough engagement with postcolonial studies? How might these knowledges be drawn upon to guide the futures of sovereignty and sustainability?

Friday March 24

Susan Comfort, Indiana University of Pennsylvania
“Environmental Justice and Postcolonialism: Identity, Imagination, and Struggle”

Almila Ozdek, George Washington University
“The Imperialism of the Nation State: Grand Narratives Inscribed on Body and Nature”

Rajender Kaur, Rhode Island College
“‘Home is Where the Oracella Are:’ Of Cetology and Entrepreneurship: Towards a New Paradigm of Transcultural Ecocritical Engagement”

Jeffrey McCarthy, Westminster College
“The Wilderness Debate and Ecocriticism: A Postcolonial Intervention”

Saturday March 25

Marcela Romero Rivera, Cornell University
“Excessive Nature: The Human and its Limits in Latin America”

Tess Shewry, Duke University
“Signs of Struggle: Recent Literature and the Renationalization of Ecology in the Postcolonial Pacific”

Victoria Abboud, Wayne State University

Megan Kuster, University of Nevada, Reno
“Touring Place: Caribbean Literature, Neocolonialism, and Ecocriticism”
On numerous occasions Primo Levi — survivor, writer, practicing chemist — frames his understanding of the concentration camp experience in terms of a “laboratory”. Assaying that metaphor and catalyzing its permutations, Levi states that the limit experiences brought to light there are “pregnant, full of significance…[ask] more questions than…[they answer]…sum up…the entire theme of the grey zone and…[leave] one dangling”. In such limit experiences “it is possible,” he claims, “to recognize in an exemplary form the almost physical necessity with which political coercion gives birth to that ill-defined sphere of ambiguity and compromise,” what he calls a “terrible” but “indecipherable” world which must be, “if possible, understood”. Hypothesizing the validity of Levi’s metaphor, our panel proposes to examine the nature of the knowledge that arises out of such “experiments” and experiences of the limit. Examinations of these grey zones raise a series of profound epistemological, ethical, representational and linguistic questions: what can be known of such experiences; how can they be articulated; what are our needs and obligations with respect to them? Since we deem knowledge to be primarily an effect of retroaction, we do not seek to limit the panel’s discussion to the Shoah; rather, we believe that the conditio inhumana made manifest there constitutes a lens, albeit grey, for every articulation of knowledge of the human condition confronted with the non-human of a limit situation.

**Friday March 24**

**Alexander Gelley**, University of California, Irvine

‘The propre of "Man"

**Rebecca Karni**, UCLA

‘Textual Testimonies: Possibilities for Poetics and

**Saturday March 25**

**Colman Hogan**, University of Toronto

“Representation at the limits: Goya and the Death of Neo-Classicism”

**Justin Neuman**, University of Virginia

“Post-Secular Agency and Bare Life in the Novels of J.M. Coetzee”

**Zoe Norridge**, School of Oriental and African Studies, University of London

“After such knowledge? Holocaust legacies & perceptions of racial pain in two Southern African novels”

---

**After the Humanistic Tradition: How We Teach What We Teach**

**Frist 328**

Seminar Leaders: **Katherine Stanton**, Princeton University and **Patricia Armstrong**, Vanderbilt University

Arguing for its relevance today, Edward Said asserts that humanism is not an exclusionary stance that reaffirms our certainty in the canon, but rather “a process of unending disclosure, discovery, self-criticism, and liberation.” This seminar will test this understanding against our classroom experience and current transformations of the American and
European academy. How do we encourage genuine intellectual exploration in so-called skills courses? How do we invite our students to say interesting things about literary texts? How can linguistic difficulty be a source of interpretive power? How do we confront the corporate turn in higher education? When the humanities are no longer seen as critical, like the sciences and technical fields, what is their future?

**Friday March 24**

**David Pickus**, Arizona State University  
“Walter Kaufmann and the Future of the Humanities”

**Patricia Armstrong**, Vanderbilt University  
“Say What You Mean and Mean What You Say: Teaching Writing in a Foreign Language”

**Kerstin Adam**, University of Lille, France  
“Teaching Foreign Languages in France: Towards a Decompartmentalization of Traditional Structures”

**Charles Sheaffer**, University of Washington  

**Saturday March 25**

**Katherine Stanton**, Princeton University  
“Who Cares? Teaching Literary Interpretation”

**Annedith Schneider**, Sabanci University  
“Turning Linguistic Weakness into Critical Strength? Reading Literature in a Foreign Language”

**Jim Hicks**, Smith College & University of Massachusetts-Amherst  
“Getting Away With Torture?: Towards an Activist, Rather than Academic, Role for the Humanities”

---

**C33 Poetry – Epic, Emblematic, Political, and Liminal**
Prose Poems by Charles Baudelaire and Gertrude Stein

Stream D, 3:45-5:45 p.m., Friday and Saturday

D01

Alien Worlds: Human Contact with Alien Others in Works of Science Fiction
Seminar Leader, Liesl Owens, Rutgers University

This seminar seeks to explore how works of Science Fiction conceptualize and imagine beings from planets or places other than Earth. How is the completely alien imagined? To what extent do these conceptualizations repeat, mimic, or differ from narratives of inter-human contact as found in travel narratives and histories? How do they reflect, explore, or diverge from current theories of identity, borders, hybridity, gender, contact zones, diaspora, globalization, travel etc.? Can examining the completely fictional other world alien contribute to our investigations of actual and fictional inter-human encounters and interactions?

Friday March 24
Deborah Bailin, University of Maryland, College Park
“Apes, Aliens, and the End of Humanity: Evolution and Otherness in Post-Apocalyptic Fictions by Bernard Malamud and Octavia Butler”

Ronald Bogue, University of Georgia
“Becoming Other, Becoming Human: Deleuze and Guattari’s A Thousand Plateaus and Butler’s Xenogenesis Trilogy”

Saturday March 25
David Wheat, Truman State University
“The Alien Enemy Within”

Yu-I Hsieh, Rutgers University
“Interfacing Humanity: The Example of Ghost in the Shell”

Lydia Fecteau, Richard Stockton College of New Jersey
“The Disabled Body as Mutant and Alien”

Liesl Owens, Rutgers University
“Response to ‘Alien Worlds’”

D02

Translation and Metamorphosis

Marx 101

Seminar Leaders Dominique Jullien, University of California, Santa Barbara and Suzanne Jill Levine, University of California, Santa Barbara

Arguably what makes us human is verbal, certainly written language. The need for translation reveals both the universality of linguistic communication among humans, and the differences separating languages and cultures. As a crucial communication tool, translation requires the translator’s invisibility, yet literary translation is often the opposite, a transformation of the original text that allows the translator to find his/her own voice as a writer. Furthermore, the metamorphosis of the original text into another language sometimes creates a new and “better” writer–Baudelaire’s...
Poe being a case in point. Issues discussed in the proposed two-day panel include translating as a bridge between writing and reading (cf. Proust on the writer as translator); the family romance of translation (translation as filial labor of love, yet also the locus of appropriation, misreading and oedipal conflict); translation as illustration of the original.

Friday March 24
Susan Bernofsky, Bard College
“Lessing and Goethe translating Diderot”

Emily Apter, NYU
“Eleanor Marx’s translation of Madame Bovary”

Dominique Jullien, UCSB
“Mardrus, translator and/or illustrator of The 1001 Nights”

Kelly Austin, U of Chicago
“John Felstiner’s Translating Neruda”

Saturday March 25
Bella Brodzki, Sarah Lawrence College
“English and French translations of Amos Oz’s ‘The Tale of Love and darkness’”

Serge Gavronsky, Barnard College
“The Naturalization of Louis Zukofsky in France”

Alison James, U of Chicago
“Georges Perec, Harry Mathews: Oulipian translation”

Ryan Kernan, UCLA
“Langston Hughes translating Nicolás Guillén and García Lorca”

Jill Levine, UCSB, Respondent

The Animal in a Post-Human World

Scheid \nCald- \n103

Seminar Leader Kari Weil, California College of the Arts

What is the function of the animal in a post-human world? From Donna Haraway’s *Companion Species Manifesto* to Steve Baker’s discussion of contemporary animal art in *The Post-Modern Animal*, to the philosophical ponderings on man and animal by Derrida and Agamben, the question of the animal has been foregrounded as a theoretical question for our times. In the aftermath of what has been seen as a crisis in humanism and the insufficiency, if not impossibility of the human as promoted by the humanist enterprise, the arts and humanities have made a turn to the animal as a means of both exposing and shoring up human deficiencies—especially the deficiencies of our language and our ways of knowing. The term, “the animal,” Derrida reminds us, is itself a construct of a humanist world that posed this impossible, singular identity to oppose and define the identity of the human. Humanism, as Agamben also reminds us, judged itself and its progress in terms of a mastery over the animal and the distance the human traveled from an animal state. Are these claims justified and sufficient? This panel will consider both the status of the animal for humanism and the animals (or Derrida’s “animot”) that might replace the construct of the animal in a post-human world.

Friday March 24
Moneera Al-Ghadeer, UW Madison
“She Mourns Like Desert Animals”

Kari Weil, California College of the Arts
“Living Like a Dog: Animal Being in Coetzee”

Matthew Moss, Princeton U
“Kojève and Bataille on Post-Human Experience and the Return to Animality”

J.D. Mininger, U of Minn.
“Animality and the Demonic: Re-inserting a
This panel explores philosophical, literary, poetic, musical and cinematic discourses on the revolution of the senses, an examination of the conceptual division between the sensible and the intelligible. Contested sites include theories of the human, literary relations and representations, and intermediality, from the eighteenth century to the present. Papers address topics ranging from metaphysics and the senses; notions of sensibility, sensuality and sensuousness; the sensory relationship to books and literary formalism; sensory poetics; poetry, psychology and psychoanalysis; artistic translation across media; the relationship between language and image, and language and sound; and postmodern multi-sensory effects.

Affiliated Seminar: Revolution of the Senses I

- **Revolution of the Senses I**
  - **Friday March 24**
  - Menahem Goldenberg, Tel Aviv University
    - “The Sense of Human Sense”

- **Saturday March 25**
  - Jonathon Greenberg, Montclair State U
    - “Twentieth Century Primates”
  - Ellen Travis, Independent Scholar
    - “ Architects and Bees”
  - Cecilia Novero, Penn State U
    - “Carnival of Animals”
  - Jane Desmond, U of Iowa
    - “Art By Animals: Contesting Humanism in the Global Art Market”
  - **Revolution of the Senses II**
    - Seminar Leader: Stefanie Harris, Northwestern University

D05 Filthy Types: Technology, Reproduction, and Monstrosity in the Romantic Period

- **Saturday March 25**
  - J. Stephen Murphy, University of California, Berkeley
    - “Literary Anesthesia or Why Formalism Never Made Sense”
  - Angela May Mergenthaler, Princeton University
    - “Poetry and the Psyche (Lasker-Schüler, Apollinaire, Freud, Bergson)”
  - Menahem Goldenberg, Tel Aviv University
    - “The Sense of Human Sense”
  - Angela May Mergenthaler, Princeton University
    - “Literary Anesthesia or Why Formalism Never Made Sense”
  - Elena G. Oxman, University of North Carolina, Chapel Hill
    - “‘Images Without Metaphor’: The Sensation of Cinema in Impressionist Theory”
  - Brian Adam Smith, Emory University
    - “It’s About Time: Music, Postmodernism, and New Reconfigurations of the Image/Sound/Text Experience”

- **Revolution of the Senses I**
  - Stefanie Harris, Northwestern University
  - Affiliated Seminar: Revolution of the Senses I
  - Seminar Leaders: Alexandra Neel, Princeton University and Dermot Ryan, Columbia University

Confronting his creator Victor Frankenstein, the monster exclaims: “My form is a filthy type of yours, more horrid from its very resemblance.” Taking our cue from the monster, we invite proposals that explore the relationships...
between reproduction and monstrosity in late eighteenth- and early nineteenth-century print and visual culture. The areas we are interested in exploring include: 1) the relationships between technologies of reproduction and concepts of the monstrous copy or “filthy type”; 2) the ways in which technologies of reproduction transform and/or deform the human; 3) the ways in which technologies of reproduction produce “filthy types,” i.e., bad writing and/or bad characters; 4) the ways in which “filthy types”—the criminal, the pornographer, the revolutionary—employ technologies of reproduction like the printing press; 5) seditious literature and criminal biography; 6) conceptions of the reproductive body in scientific and medical discourse.

The seminar welcomes contributions from scholars doing work on print culture and literature; popular and visual culture; media theory; the history and sociology of reading; feminism and gender studies. We also welcome papers addressing broader questions regarding monstrosity in the late eighteenth- and early nineteenth-century: How do technical and scientific innovations affect conceptualizations of monstrosity? What do conceptualizations of monstrosity tell us about changing definitions of the human/non-human during the period? What defines a monster as such? Are monsters necessarily singular or can there be a community of monsters? Can monsters reproduce themselves?

Friday March 24
Gerard Cohen-Vrignaud, The University of Chicago
“Hugo and the Monstrosity of Feminine Agency”
Barry McCrea, Yale University
“Marriage and Reproduction in Stoker and Austen”
Kate Oestreich, The Ohio State University
“Dangerous Dressing: Reversing the Appearance of Chastity in Matthew Lewis’s The Monk”
Alexandra Neel, Princeton University
“Mary Shelley’s Bad Books and ‘that Ugly Picture’”

Saturday March 25
Elizabeth Hoiem, University of Illinois at Urbana-Champaign
“Maturin’s Hypothesis: Repeatable Experiments in Melmoth the Wanderer”
Matthew Pangborn, University at Albany, SUNY
“The ‘German Epidemic’ in Poe’s Narrative of Arthur Gordon Pym”
Dermot Ryan, Columbia University
“‘Systematic Unsociability’: Edmund Burke and the Technological Production of Revolutionary Monstrosity”
Julia Carlson, University of Michigan
“Emphatic Effects: Marking Self on the Topographical and Verbal Page”

The Humanizing Mission: Dalit Literature in Context

East Pyne 023
Seminar Leaders Toral Gajarawala, University of Oregon and Shalini Ramachandran, San Diego State University

This panel invites papers from scholars considering literature by writers who define themselves as “Dalit” (untouchable caste) as well as literature concerned with the representation of untouchability. As Dalit literature has emerged in many of the languages of India (Marathi, Hindi, Tamil) as well as in English, it provides a rich site for the work of the comparatist. In addition, both writers and scholars seeking to broaden the scope of Dalit writing often bring these texts into conversation with the literature of African-Americans and that of other marginalized communities around the world. Presentations may consider some aspect of the
What are the different ways in which the Dalit has been conceived of as subhuman? How has the trope of the animal/beast been important in this conception? In what way might Dalit literature be conceived of as participating in a new humanism which privileges the human experience as central and fundamental? For example, in the comparative gesture (by Dalit activists and writers as well as by scholars) that links this work with that of the Black American South, can we read a crosscultural humanism? What are the intellectual characteristics demanded of the Dalit/Dalit writing to be considered ‘human’, particularly in relation to Mandal commission politics, and/or in relation to the aesthetics privileged by mainstream literature? The theme of ‘humanizing’ the subject through literacy and education appears often in Dalit narratives. How does Dalit literature address this thematic frame? How does geographical space play a role in this humanizing mission?

Friday March 24
Laura Brueck, University of Texas, Austin
“‘Dalit Consciousness’ and the Emerging Dalit Literary Critical Perspective’
Toral Gajarawala, University of Oregon
“Some Time Between Revisionist and Revolutionary: Reading History in Dalit Literature”
Shalini Ramachandran, San Diego State University
“Defilement and Liberation in Dalit Autobiography”
Mathangi Krishnamurthy, University of Texas, Austin
“The twice born and the thrice bound: Of discourse and other demons”

Saturday March 25
Veena Deo, Hamline University
“Motherwit and its Humanity: Urmila Pawar’s negotiations with Education”
Vinay Dharwadker, “University of Wisconsin Madison, Enlightenment, Education, and Emancipation in Dalit Literature: Some Historical Precedents and Cultural Contexts”
Chinnaiah Jangam, New York University
“Conceptualizing the Self: Analysis of the Dalit Canon in Telugu 1920-1950”
Eleanor Zelliot, Carleton College
“Memory and Place: Picturing the Context of Maharashtrian Dalit Literature”

D07
After the Post-Human, Beyond the “Cyborg Manifesto”

East Pyne 027
Seminar Leader Katherine Arens, University of Texas at Austin

This seminar discusses forms of “the human” that do not rest on the too-simple binaries like “human”/ “other” or “human”/”non-/post-/in-human” privileged by many of today’s scholars whose work references Donna Haraway and N. Katherine Hayles. Such too-simple differences reify concepts of the subject, identity, and agency to privilege Western images of individuality, naturalizing a humanist fallacy and privileging the victim/perpetrator dialectic. The first set of papers in this seminar pose theoretical challenges to the politics of the personal and contemporary concepts of the human. The second set addresses these paradigms through example, using literary and cultural texts to stage different kinds of theoretical challenges. Together, these discussions question “the human” as a necessary reference point for critics, interrogating how it reifies specific epistemologies and occludes alternate theorizations of the epistemological and real politics inherent in the post-industrial, globalized world of information societies.
The goal of this seminar is to reflect upon the dehumanizing and uprooting capacity of language through the concept of “exapropriation”, a term coined by Derrida in his later works. The term exapropriation, when applied to language, expresses the double move of how language puts the human in place (hands it the qualities that are proper to it, appropriation) and at the same time dehumanizes (pulls the human out of its proper place, expropriation). We will focus on the imminent convergence of the tele-technological and the (post)colonial uprooting of place and the human as witnessed in contemporary globalization. On the one hand we will define exapropriation in relation to literature and the tele-technologies that uproot and exappropriate language and place itself (telephone, television, e-mail). This is a path that is explored by Derrida himself when he characterizes these technologies as “machines that introduce ubiquitous disruption, and the rootlessness of place, the dislocation of the house, the infraction into the home.” (Derrida 2002: 91)

In this case, we encourage proposals for papers that address the intertwining of language, technology, and the inhuman in contemporary literature. On the other hand, we encourage the submission of papers that utilize “exapropriation” as a concept for the analysis of postcolonial literature and its uprooting instances of dehumanization.

Friday March 24
Moderator: Kristian Van Haesendonck (Villanova University)

Bram Ieven, Leiden University
“Introducing Exappropriation: On Displacement and Inhumanity in Politics”

Heike Härting, Université de Montréal
“Exappropriating Death, or Narrating the Spectacular African Corpse in Current Representations of the Rwandan Genocide”

Tammy Lynn Castelein, University of Amsterdam
“Posthuman Confrontations: Walter Benjamin and...
Ernst Jünger on the Technology and Language

Saturday March 25
Moderator: Bram Ieven (Leiden University)

Silvia Nagy-Zekmi, Villanova University
“Bilingualism of the Other: from Abrogation to (Ex)appropriation”

George Hoagland, University of Minnesota
“A World without Spaciousness: revolutionary subjectivity in the cramped space”

Jan Hein Hoogstad, University of Amsterdam
“Towards a new intellectual”

Kristian Van Haesendonck, Villanova University
“From Pirates to Space invaders: Decolonizing the Nation in Caribbean Science Fiction”

D09
Metamorphosis across Cultural Margins: Translation, Transculturation, and the Transformation of Critical Discourse and Literary Form

East Pyne 043
Seminar Leader Sharon Lubkemann Allen, SUNY

Translation, transposition, and transcultural intertextual dialogue figure significantly in the modern formation and transformation of critical discourse in and on fiction, film, and related literary forms. This panel critically examines such self-consciously displaced fictional and critical discourse, delineating its own territory in terms of an “otherness” that disrupts conventional configurations of purportedly “humanistic” canonical national literatures.

Focused on twentieth-century transpositions (literal and literary), these papers explore the extension of earlier margins and representations of marginal or multicultural consciousness already essentially defining Russian, Latin American, and transnational literature. They examine metamorphoses of fictive form and critical discourse in terms of parody and stylization, translation and transformation, often embodied in grotesque, inhuman/e, animal or insect consciousness.

Friday March 24
Alberto Ribas-Casasayas, Harvard University
“Post-Mortem Narrative and the Traumatic Foundation of Modern Mexico in Carlos Fuentes’ ‘The Two Shores’”

Kerri Pierce, Pennsylvania State
“Guilt By Association: The Art of Meaning in Pale Fire and ‘Tlön, Uqbar, Orbis Tertius’”

Antonio Gomez, University of Pittsburgh
“Exoticism vs. Otherness in Latin American Exile Discourse”

Sharon Lubkemann Allen, SUNY
“Metamorphosis: From Dostoevsky & Machado de Assis to Verrissimo, Lispector & Pelevin”

Saturday March 25
Julia Zarankin, University of Missouri
“Nabokov’s Maps of Reading and the Creation of Transnational Space”

Tatiana Kabanova, Independent scholar
“Andrei Tarkovsky: A Human Dialogue with the Other”

Carolyn Vellenga Berman, The New School
“Jamaica Kincaid's Fetal Narrative and the Unborn Reader”

Carolyn Shread, University of Massachusetts, Amherst
Centuries of territorial conflict, shared tradition, and economic exchange between the nations of East and South Asia have produced a wide-range of hybrid cultural expressions influenced by the identity politics of both regions. The evolution of Tibetan representations of the Indian-born Buddha over the centuries, for example, displays Tibet’s ongoing attempts to integrate South Asian tradition into the hegemonic Chinese culture dominating its territory.

A plethora of travel writings, for example by eighteenth-century British writers George Bogle and Samuel Turner and modern-day Indian writer Vikram Seth, illustrate the various cultural lenses, colonial, Western and postcolonial, non-Western, that have speculated on the interpolation of East and South Asian cultures. This panel explores how the social, political, economic, and religious interactions between East and South Asia have influenced and produced a wide-range of subjectivities framed by those regions, as expressed through literary and cultural productions from the ancient through modern times. Paper topics may address themes pertaining, but not limited, to: Reading and Representing the “Subject”; Literature and Human Rights; Language and the Human; Translation and Metamorphosis; Western Readings of Orientalism and Otherness; Media and the Human; The Human and the Natural World; Philosophy, Literature, and the Human; Gender and Transformation; Religion and Globalism; Terrorism and Tradition; Monsters and Angels; and Temporal and Spatial Expressions of Identity.

Friday March 24

Anastasia Salter, Corcoran College, Georgetown

University

“Avatara: The Linguistics of the Avatar in Virtual and Mythic Space”

VG Julie Rajan, Rutgers University

“Reflections of Home: Exploring Indian Subjectivity Through the Chinese Imaginary in Vikram Seth’s From Heaven Lake”

Dorothy Figueira, University of Georgia

“Barbarian Monsters and Angelic Christians in 15th Century Travel Narratives”

Angel Lu, Hong Kong Institute of Education

“Abstract Colonialism, Concrete desires: Representations/Southeast Asian Women in the Works of Three Shanghai Writers”

Saturday March 25

Alexandria Schultheis, University of North Carolina, Greensboro

“Subjectivity Politics in Sorrow Mountain: Transnational Feminism and Tibetan (Auto)biography”

Arshiya Lokandawalla, Cornell University

“Devi Darshan: A Gift of Love?”

Helen Asquine Fazio, Rutgers University

“The Illusory Nature of Female Empowerment in Tibetan Tantric Buddhism and Hindu Bhakti: Mandarava and Mirabai”

Ronita Battacharya, University of Georgia

“Metamorphosis of ‘Hindu’ Gods”

Literary Tropes and Molecular Biology in the Postmodern Era

East Seminar Leader Priya Venkatesan, Dartmouth
Biotechnology, a technological corollary of molecular biology and the Human Genome Project, is continually redefining what it means to be human in the context of the natural world. Genetic engineering is producing animal clones, enhancing human traits and even creating new species. However, unresolved questions remain as to how these novel constructs will affect the idea of the human and its relationship with them. Papers that address insights into the “othering” mechanisms of biotechnology generated in the realm of literature are especially welcome. From Pynchon’s *Gravity’s Rainbow* to Butler’s *Dawn*, the effects of technology on human subjectivity in the postmodern era are brought to light in fictional manner. The themes of these novels resonate with readers on how the human has been shaped by science. This seminar is devoted to coming up with new understandings of humanity in the face of novel biotechnologies that seem directed at dominating nature rather than evoking new paradigms in which we as humans can live more congruently with the ecosystem. In this postmodern era of technology evolving at lightening speed, it is ever more imperative that society can conceive of biotechnology through the lens of narrative fiction.

**Friday March 24**

**Maria Ferreira**, University of Averio, Portugal
“(Im)Possible Futures? Geneticization and Its Discontents in Atwood’s *Oryx and Crake* and Houellebecq’s *Possibility of an Island*”

**Brandon Granier**, Dartmouth College
“‘A dive into the plasma pool’: Biological Metamorphosis and the Postmodern Media Industry in Cronenberg’s *The Fly*”

**Naomi Matsuoka**, Nihon University, College of International Relations
“Brain, Clone and Soul in Haruki Murakami and Kazuo Ishiguro”

**Tim Otter**, Albertson College of Idaho
“Genes, Beings and in-Between”

**Saturday March 25**

**Robin Anderson**, Simmons College
“Technology and the Body: Cyborgs in our Imagination”

**Adam Robinson**, University of Victoria, Canada
“The Unconscious Effects of Information Technology as Today’s Dominant Ideology”

**Susan Smith**, University of Leicester, UK
“CITs, AZIs and PRs: Cybernetics and Genetic Engineering in C.J. Cherryh’s ‘Cyteen’”

**Gulshan Taneja**, University of Delhi, India
“Bodies, cyber-bodies and the body snatchers: The Human and Its others,”

---

**D12 Animals and Globalization**

**Seminar Leader Neel Ahuja**, University of California-San Diego

This seminar will consider the changing roles of nonhuman animals as laborers, companions, commodities, and cultural figures in current processes of globalization. Animals and products produced from and by animal bodies are increasingly circulated by transnational production networks, impacting practices of human nutrition, scientific experimentation, agriculture, industrial production, and animal domestication worldwide. As globalization transforms the lived spaces of human and nonhuman life, animals have come to serve as powerful symbols in the transnational politics of culture: companion animals, laboring animals, and hunted animals are used to depict the cosmopolitanism and inequalities (economic, racial, etc.)
enabled by the globalization of labor, information, and commerce. We will explore how highlighting animals in the global scene may help us rethink issues of nationalism, identity, and empire.

**Friday March 24**

**Emily Wittman, Villanova University**
“Four-Legged Resistance: Hemingway and Greene in Africa”

**Scott Boehm, University of California, San Diego**
“Teddy Roosevelt Redux: International Big Game Hunting and the Remaking of Imperial Masculinity”

**Patrice Jones, University of Maryland, Eastern Shore**
“Endangered Turtles and Avenging Chickens: Animals as Dead Metaphors in the Context of Globalization”

**Brett Mizelle, California State University, Long Beach**
“Porcine Planet: Pigs, Globalization and Animal Studies “

**Saturday March 25**

**Govindasamy Agoramoothy, Tajen University**
“Use of monkeys and apes in entertainment in Southeast Asia”

**Deepti Sastry, University of London**
“The mediated space of the Delhi Zoo: Nationalism and Animals”

**Neel Ahuja, University of California, San Diego**
“‘Simian Sovereignty’ and the Molecular Construction of the Body in Global Rights Discourse”

**William Halloran, Indiana University**
“Tissue Made Text: Future Mouse and the Global Moment of Genetic Mapping in Zadie Smith’s White Teeth”

**D13 Altars behind Idols: Non-Western Myths in American Dress**

East

**Seminar Leaders Michael Schuessler, Barnard College, Columbia University and Lois Parkinson Zamora, University of Houston**

Beginning with the epistolary texts that document the transatlantic voyages of Christopher Columbus, America, the *quarta pars orbis*, was viewed as a repository for European fantasy. Amazons, mermaids, the lost continent of Atlantis and other beings and places inherited from the Greco Latin tradition, but never precisely located on their maps, were simultaneously juxtaposed with biblical history and topography, such as the Seven Tribes of Israel, the Earthly Paradise—itself born from the classical trope of *locus amoenus*—and the evangelical wanderings of the Apostle Saint Thomas. In this panel we will consider the development of the hybrid palimpsest that is reflected in what Mexican historian Edmundo O’Gorman has called the “invention of America.” This will be accomplished through a consideration and analysis of the “indigenous factor,” in which incomprehension and misunderstanding led to the re-fashioning of American civilizations from New Spain to New Castile and which began both textually and iconographically in the former centers of pre-Hispanic culture and later colonial capitals: Cuzco and Tenochtitlan. Needless to say, this topic is not limited to the colonial period, as many Latin American authors—particularly those of the “Nueva literatura latinoamericana” and the “Boom”—have revived these visions born of misapprehension while at the same time laying the foundations of an original American literature that is at once local and universal, past and present.
The rise of individualism has long been acknowledged within the social and human sciences as an index of the transition from pre-modernity to modernity (however marked by fits and starts, dead-ends and reversals). But recently, at least since the linguistic turn, this conceptual framework has been called into question on the grounds of its essentialist or exclusionary figuration of the human. Accordingly, I am interested in papers that explore literature’s participation in the construction of the modern self-regulating or self-autonomous “individual.” I welcome studies devoted to any historical period, including those on contemporary literatures and the problematics of post-humanism, the death of the subject, relativism or skepticism, and from any perspective within literary studies, ranging from psychoanalysis and feminism to critical theory and beyond. I also welcome studies on any national context, including Latin American, African, and Asian literatures, that might provide a counter-narrative or contestation to the Western claim on the rise of the (modern, Western) subject, self, or individual.

Friday March 24
Geetha Ramanathan, West Chester University
"Questioning the Modernist Subject"

Anna Foca, University of Sussex/University of Zurich
"The Failure of Liberal Selfhood in Invisible Man"

Nigel Joseph, University of Western Ontario
"Locke's Disciplined Self and the Postcolonial Novel"

Sara Maurer, University of Notre Dame
"Sovereign Dispossession: Ireland and the Trollopian Self"

Saturday March 25
Lisa Eck, Framingham State College
"The Individual Reader as Cheshire Cat in Reading"
George Eliot writes in an 1859 letter that the primary task of art is to “enlarge men’s sympathies,” enabling us to “imagine and to feel the pains and joys” of people utterly unlike ourselves. Thus, she promotes a literary ethics, one based in the individual experiences of the artist and audience over theoretical principle and abstraction. Along with the possibility for compassionate understanding, this model brings with it the very real possibility of violation—for instance, the collapse of a distinction between the self and other people and the consequent subjugation or effacement of these others. The focus on individual experience also risks obscuring political and historical concerns. How do we confront these dangers? Is there an attendant danger in not imagining? As writers and readers, how can we imagine the other ethically? Although anxieties about failures of empathy and ethics may arise with urgency when we confront moments of crisis, such as war, terror, agony, or grave loss, how is the ethical imagination also challenged by mundane and everyday otherness? Responding to critics and philosophers such as Nussbaurn, Agambem, Arendt, Wittgenstein, and Bakhtin, this seminar will explore the limits of the imagination, what lies beyond the boundaries of the imaginable, and how literature limns this boundary. The impulse to imagine others appears inherently human. Can we assure ourselves that it is also humane?

Affiliated seminars Imagining Our Others: A Cultural Ethics and Imagining Our Others: A Literary Ethics

Friday March 24

Nancy Ruttenburg, New York University
“A Comparative Ethics: The Homines Sacri of Agamben and Dostoevsky”
Val Vinokur, The New School
“Isaac Babel’s Ethics of Defilement”
Kenneth Kraszewski, The University of Chicago
“‘Normal Men Do Not Know That Everything is Possible’: Borowski, Agamben, and Arendt”

Saturday March 25

Will Buckingham, Staffordshire University
“In an Alien Element: A Naïve Phenomenology of the Story”
Mai-Lin Cheng, University of California, Berkeley
“Towards a Genealogy of Human Interest”
Mark Coeckelbergh, Maastricht University
“Imagination, Morality, and World Citizenship: A Critique of Nussbaum”
Karen Zumhagen-Yekplé, University of California, Berkeley
“Puzzle, Parable, and the Limits of the Imagination: The Literary Ethics of Kafka and Wittgenstein”
The Faust Legend and the Human Part II
Seminar Leader Iclal Vanwesenbeeck, SUNY Fredonia

This seminar invites papers on the Faustian trope throughout world literature, in particular the concept of the human and its relation to knowledge, immortality, and magic. Papers may include analyses of canonical versions of the Faust story (Christopher Marlowe, Goethe, Thomas Mann) as well as non-canonical and interdisciplinary approaches.

Affiliated Seminar: The Faust Legend and the Human Part I

Friday March 24
Sarah McGaughey, University of Massachusetts, Amherst
“Expanding Horizons for Humanity: The Story of Faust and Architecture”

Lorna Fitzsimmons, California State University, Dominguez Hills
“Faust and Cinema”

Robert Singer, CUNY
“Lost in Cinema: Forgotten Faust Films”

Andrew Allport, University of Southern California
“Faust Poems: Faustus, Faustian, Fausterlitz…”

Saturday March 25
Aurora Mackey, University of South Florida
“Nabokov’s Humbert: An American Faust?”

Karen Rae Keek, Texas Tech University
‘Humanizing the Atom: The Blegdamsvej Faust”

Leslie Ormandy, Clark College Washington
“Intellectual heights and Moral Depths: The Damning of Marlowe’s Doctor Faustus”

Sara Causey, Northeastern University
“Faust in the Movies”

Language, Technics, Memory: Testimony at the Limits of the Human

Seminar Leaders Kate Jenckes, University of Michigan and Patrick Dove, University of Indiana

This seminar explores the concept of testimony beyond humanist interpretations of what it means to witness pain or injustice. In the humanist tradition, witnessing has often been construed ideally as the act of a self-identical subject, whose testimony would reflect an “I” that was fully present at the event(s) in question, and whose speech therefore establishes the conditions under which truth can be ascertained and a judgment can be rendered. These presuppositions belie the complex relationship between experience and representation (including memory), and also the infinite nature of justice, which cannot be reduced to a closed circuit of restitution and appropriation. The papers in this seminar explore ways in which the experience of witnessing exceeds the subject and its cultural, social and political correlates—the legal system, social constructions of identity, and the nation—and thereby allows us to rethink how we relate to human and non-human others (including the dead and disappeared), and consequently to the possibility of justice.

Friday March 24
Susan Derwin, UC Santa Barbara
“This Beautiful Concentration Camp’: Imre Kertész on Accommodation”

Patrick Dove, Indiana University
"Technics of Memory”

Kate Jenckes, University of Michigan
“Witnessing Beneath the Feet of Language”
Beyond a Binary: Refiguring the Human

Seminar Leader Shaden M. Tageldin, University of Minnesota, Twin Cities

Of late the human—so long the rational, articulate, adult, male, dominant foil to the irrational, the inarticulate, the child, the female, the dominated or minoritized—has struggled to free itself from its persistent definition in terms of binary opposition to various earthly Others. Yet interrogations of the human by phenomenologists, poststructuralists, and postcolonial theorists often remain mired in the very Self/Other dichotomy that haunts the category’s construction. This seminar reconsiders the construction of the “human” through the prisms of “alternative humanities”: the blind spots of so-called “non-humanity” in which humanity and human community are refigured and often productively reimagined. What kind of subject survives in zones of exclusion—or refuge—from the states of cognition, language, gender, age, class, race, ethnicity, and religion that the “human” historically has privileged? To what extent do feminist, postcolonial, and globalization theories challenge or subvert dominant conceptions of the “human,” and to what extent might they problematically uphold them? What happens when human identity (imagined either as unity or as singularity) is forged from human difference—when an Other is incorporated into, translated into, or purged from a Self? What happens when the “non-human” chooses to dwell beyond the boundaries of relation to the self-described “human” and so shatters the binary principle on which the distinction between the human and the non-human rests? Presentations in this seminar will engage such questions through both close readings of texts and contexts and metacritical reappraisals of philosophy and theory.

Friday March 24

Isabella Winkler, Antioch College
“Age of Consent”

Susan Shin Hee Park, University of Minnesota, Twin Cities
“The Endeavor to Persevere: Monstrous Femininity and Spinoza’s Conception of Conatus in the Artwork of Jo Spence”

Thomas B. Kuplic, University of Wisconsin, Madison
“Figural Crisis: Difference and Community”

Anne Jamison, University of Utah
“Of Mice and Music”

Saturday March 25

Markéta Olchlová, Charles University, Prague
“‘WE’ and ‘THEY’: Lévinas’s Same and the Other and Their Further Reflections in Post-Colonial Theory”

Shaden M. Tageldin, University of Minnesota, Twin Cities
“Part of Europe? Translation and the Disavowal of Difference in an Egypt between Empires”
Is it possible to articulate the subject that subverts the late-capitalist brand of Orientalism? Is there a homo-social system that sustains inter/national ties between men of empires? Are the nation-states in postcolonial East Asia semi-sovereign vis-à-vis the Western sovereignty? These are some of the questions that arise when we observe the terms of political, economic and cultural relations that cohere the Pacific Rim as a region. Consequently, it becomes necessary to explicate power relations that are organized around gender and race, and overdetermine the formation of gender and national subjectivity. This panel seeks to capture the critical junctures in which geopolitical designations of nation-states along the Pacific Rim, either as the colonizer or the colonized, reciprocally inform the concept and content of gender and nation. We shall inquire how gender and nation are trans-national and trans-cultural construction, while working out theoretical paradigms based on the (post)colonial histories as represented in films, literature and culture. To inquire into trans-pacific configuration of gender, sexual, national and racial/ethnic identifications, relevant questions might be: How does the concept of hybrid figure in this relation?: What kinds of masculine and feminine subjects emerge in both the metropolis and (post)colonies?: How do (neo)imperialisms of America and East Asian territories figure in this context?: How may the Pacific Rim (dis)articulate classic boundaries of nation-states and regions?: What are the cultural expressions of national subjectivity in the Pacific Rim?

Friday March 24

Yuko Shibata, Cornell University
“Prostitutes in Colonial Shanghai and Mistresses in Bombed Nagasaki: Stories of Gendered Violence and National Borders”

Hisayo Ogushi, Keio University
“Toward the Possibility of Transvested Orientalism”

Meiling Wu, California State University, East Bay
“The Nobel Laureates in Chinese Stories: Embodiment/Disembodiment of History and Her-Story”

Keiko Nitta, Hitotsubashi University
“Deviation of Manhood in Martial Arts Movies: On Disorderly Sex and Ethnicity”

Saturday March 25

Ikuo Shinjo, Ryuku University
“The Political Formation of the Homoerotics and the Cold War”

Hyon Joo Yoo Murphree, Syracuse University
“Nation and the Maculine Desire of the Postcolony”

Alexander Binns, University of Leeds
“Decomposing the Diegesis: Music and Erotics in Wong Kar-Wai’s ‘Fallen Angels’”

Naoki Sakai, Cornell University
“Response to ‘Trans-Pacific Configuration of Gender and Nation’”

D20 Representing Humanity In An Age of Terror
This seminar will explore the complexity and difficulty inherent in efforts to represent humanity during moments of social terror. Of particular interest will be essays that analyze how the politics of panic and terror associated with war, authoritarianism, fascism, empire, and globalization require the construction of an inhuman other. To what extent do torture, genocide, and other forms of military violence depend on an impoverished notion of humanity? How do these forms of violent othering relate to social practices of racial profiling, patriarchy, compulsory heterosexuality, criminalizing of communities, classism, xenophobia and other ideological structures dependent on divisive notions of social identity? And what role has cultural production played in challenging these notions? How have cultural products attempted to mediate the trauma of terror, record alternative versions of official history, and suggest alternative, egalitarian worldviews? What role does culture play in the struggle for Human Rights? And how can the scholarly methods of Comparative Cultural Studies enable interdisciplinary investigations into the relationship between politics, aesthetics, psychology, and historical crisis? This seminar will take a global view of the ways that these issues have shaped the cultural landscape of the 20th century and will especially welcome studies that are cross-cultural or transhistorical.

Friday March 24

Marlo David-Azikwe, University of Florida
“Big Girls and Little Women: The Social Terror of Race and Reproduction”

Chung Man Ko, The Chinese University of Hong Kong
“Spaces of Nostalgia and Subversion: Memories of Political Oppression as Homeland in Beidao’s Exile Poetry”

Najat Rahman, University of Montreal
“The Status of the Human in Visions of Impending Terror”

Sophia McClennen, Penn State, University Park
“The Humanities and Human Rights Culture: The Comparatist Imperative”

Saturday March 25

Elaine Martin, University of Alabama
“The Global Phenomenon of ‘Humanizing’ Terrorism: Literary/Cinematic Iconoclastic Practice”

Natasha Tinsley, University of Minnesota
“What is a Uma? Complicating Human and Gendered Identities in Paramaribo, Suriname”

Shawn Conner, Indiana University
“Beauty in the Eyes of the Beheld: The Humanizing Pageantry of Latin American Women’s Prisons”

Henry Morello, Pennsylvania State University
“The Aesthetics of Bearing Witness”

Human Difference/La Différence Humaine:
Session B

Seminars Leaders Anindita Banerjee, Cornell University

The idea of comparison necessarily involves concepts of similarity and difference. Over the past 30 years, the notion of "difference" has gained considerable critical attention, from its important place within deconstruction to the more recent development of fields premised on the idea of human "difference" such as Women’s Studies, Ethnic Studies, and "minority" literature. This panel welcomes historical, theoretical, philosophical and other interrogations of the category of "difference" as it relates to the "human." How
does "difference" operate within the practice of
"comparison," especially with regard to the constitution of
categories that are foundational to the field, categories such as
"language," "culture," and even the vague notion of
"sensibility"? How do various categories of "difference"
such as gender, race, class, ethnicity, etc. operate within and
help to constitute the notion of the "human"? Comparative
analyses of regimes of "difference" across national, temporal
and geographical lines welcome.

Affiliated Seminar: Human Difference/La
Différence Humaine: Session A

Friday March 24
Jonathan Abel, Columbia University
“Laughing Historically”
Tamara Chin, New York University
“The Problem of a Han Barbarian”
Eileen Chow, Harvard University
“Travels of a Song: Wong Kar-wai, Pedro
Almodovar, and the Cinematic Cosmopolitan”
Carlos Rojas, University of Florida
“Inscriptions of Difference in Contemporary Chinese
Performance Art”

Saturday March 25
Haun Saussy, Yale University
“Mimesis and Mindreading”
Timothy Billings, Middlebury College
“When the Meanings, Are: Internal Difference and
the Edited Shakespearean Text”
Anindita Banerjee, Cornell University
“Difference in Retrospect: Translation,
Transculturation, and the First ‘Western’ Travel
Account of India”
Julie Townsend, University of Redlands
“The Pedagogy of Multiplicity: Does it deserve a

Aboriginal Figures

McCosh Hall 26
Seminar Leader Ben Conisbee Baer, Princeton
University

Gayatri Chakravorty Spivak has written that “I have indeed
thought of who will have come after the subject, if we set to
work, in the name of who came before, so to speak. Here is
the simple answer: ... the Aboriginal” (A Critique of
Postcolonial Reason, 27). This remark occurs in a discussion
of the eighteenth century debate about whether aboriginal
peoples were human or not. The human and/or its other? Our
session presents a series of critical analyses of figurations of
aboriginality as the other, the edge, the before or the after of
the human. Friday’s session includes papers on the
Americas, while Saturday’s session looks at examples from
India and Australia.

Friday March 24
Rob Appleford, University of Alberta
“Jimmie Durham’s Third Text of Refusal, or, the
Heavy Dude”
Monika Wadman, Syracuse University
“Repugnant Aboriginality: LeAnne Howe’s The Shell
Shaker and the Predicament of Indigenous Self-
representation in the Age of Multiculturalism”
Theodore Van Alst, University of Connecticut
“The Alchemy of Avarice: Antiquarian Others, El
Libro de las Profecías and the American Holocaust”
Christopher Bracken, University of Alberta
"'In this Separation': The Correspondence of Joseph
Johnson"
Technically, Monstrous
Seminar Leaders Paul Fox, Zayed University, United Arab Emirates and Tiffanie Townsend, Georgia Southern University

This panel will examine the manner in which aesthetic form is rendered, and variously conceived, as external to patterns of normalcy. Formal experimentation proceeds from pre-established artistic, social and political criteria, and both shares with, and reacts to, dominant discourses. Subsequently, novel art forms are attacked on the particular grounds of debasing these accepted standards, of being degenerate or decadent. Papers are sought that analyze and critique techniques, styles and aesthetic forms that have been vilified as monstrous, particularly when their relationship to contemporary artistic, social and political paradigms establishes the grounds for this moral or critical opprobrium. Proposals are sought analyzing both literary and non-literary artistic media.

Seminar sponsored by the journal Studies in Philology.

Individuals, Groups, Multiplicities: Humans and Others

Seminar Leader Catherine Liu, University of California, Irvine

This seminar will explore the following issues: 1) the
in institutionalization of revolutionary individualism as a function of the novel and other narrative and political forms (17th-18th century novels, Declaration of the Rights of Man) 2) the theorization of group psychology (and authoritarianism) provided by Sigmund Freud and Theodor Adorno and Max Horkheimer in their studies of totemic religions and mass culture 3) the description of the multiplicity as a function of Michel Foucault’s and Gilles Deleuze’s account of power. This panel will provide historical, literary and theoretical dimension to the debates on the shifting site of sovereignty and domination in debates about the "Human." It will insist that this understanding is vital to our work in humanities.

Friday March 24

Philip Broadbent, University College, London
“The City and Its Bodies”

Gregory Flaxman, University of North Carolina, Chapel Hill
“Group Psychology and the Annihilation of the Eg”

Catherine Liu, University of California, Irvine
“Cultural Revolutions, Bourgeois Revolutions: Chinese Humanists and the Melodramatic Imagination”

Jean-Michel Rabaté, University of Pennsylvania
“The Invention of Africa”

Saturday March 25

Peter Gaffney, University of Pennsylvania
"Rise of the Demiurgic Machines: The 'Human' Through the Lens of Deleuzian Mechanics

Yun Peng, University of Minnesota
“Rethink the Individual: Lessons from Socialist Collectivism”

Eleanor Kaufman, University of California, Los Angeles
“Sartre, Deleuze, and the Series”

Friday March 24

Avram Alpert, Columbia University
"I Have Something Inside of Me Talking to Myself": The Ethics of Hospitality and Interdependence in Finnegans Wake

Gabor Molnar, Rutgers University

D25 Literature and the Sovereign Individual of Modernity IV: Individualized Late Modernity

McCosh Hall 24

Seminar Leader David Anshen, University of Texas-Pan American

The rise of individualism has long been acknowledged within the social and human sciences as an index of the transition from pre-modernity to modernity (however marked by fits and starts, dead-ends and reversals). But recently, at least since the linguistic turn, this conceptual framework has been called into question on the grounds of its essentialist or exclusionary figuration of the human. Accordingly, I am interested in papers that explore literature’s participation in the construction of the modern self-regulating or self-autonomous “individual.” I welcome studies devoted to any historical period, including those on contemporary literatures and the problematics of post-humanism, the death of the subject, relativism or skepticism, and from any perspective within literary studies, ranging from psychoanalysis and feminism to critical theory and beyond. I also welcome studies on any national context, including Latin American, African, and Asian literatures, that might provide a counter-narrative or contestation to the Western claim on the rise of the (modern, Western) subject, self, or individual.
“Human Memory, Inhuman Memories”
**Audrey Wasser**, Cornell University
“Beckett’s Automatons”
**Nicolas Di Méo**, Université Michel de Montaigne Bordeaux 3
“The ambivalent contestation of individualism in Marguerite Yourcenar’s works”

**Saturday March 25**
**Sean Witters**, Brandeis University
“Disunity: Mary McCarthy and the Branded Self”
**David Anshen**, University of Texas-Pan American
“Norman Mailer’s Unfinished Novel, Harlot’s Ghost: The Writer who came in from the Cold War”
**David Russell**, Princeton University
“My Frail Opium-Shattered Self Thomas De Quincey as a Subject in Crisis”
**Kyle Wiggins**, Brandeis University
“Detective Out of Time: Individualism and Future Noir in Lethem's Gun, with Occasional Music”
**Jonathan Kemp**, Goldsmiths College
“The Penetrated Male: A poetics of perversion”

---

**Essaying the Human/Nonhuman**

**Mark M. Freed**, Central Michigan University
Since its inception in the late sixteenth century, the essay has existed in the space between fiction and fact, between art and science, between the discourses of the human and those of the nonhuman world. Its occupation of this liminal space positions the essay both as a site of the investigation of the human and its others as well as a means for that investigation. The papers in this seminar interrogate the essay in terms of the modes of subjectivity it occasions and in terms of the discursive properties of essayism which orient it for an understanding of the human and its others.

**Friday March 24**
**Thomas Sebastian**, Trinity University
“The Utopia of Essayism: Georg Lukács and Robert Musil”
**Tobias Wilke**, Princeton University
“Im-/Mediacy: Hand, Object, Text in Simmel's Essay "Der Henkel”
**Gray Kochhar-Lindgren**, University of Washington-Bothell
"Nothing Doing: Blanchot, Writing, and the Irreal”
**Mark M. Freed**, Central Michigan University
“Essaying the Nonmodern”

**Saturday March 25**
**A. C. Goodson**, Michigan State University
“Essaying Agamben’s Biosphere”
**R. Lane Kauffman**, Rice University
“Apostasy, A Post-Essay: The Human in Question”
**Christian Schärf**, Universität Mainz
“The Essay and the Bifurcation of Modern Thought”

---

**Mestizaje, Mestiçagem, and Miscegenation: Mixing with the Other in the Americas**
The conquest and colonization of the Americas by the major powers of Europe forced human beings from three continents into permanent contact with their racial others. As Africans, Europeans, and indigenous Americas began to intermingle and intermarry throughout the Americas, colonial authorities tried to create laws to govern which races could and could not mix with one another and rubrics to categorize the children of mixed parentage. The Americas continue to exist as a space where different races both embrace and collide, perhaps more than any other place on earth. This situation begs the question: how do Americans (in the hemispheric sense) react to racial mixture? “Mestizaje, Mestiçagem, and Miscegenation: Mixing with the Other in the Americas” seeks to explore how the idea of racial mixture has been both welcomed and shunned throughout the Americas since the encounter. This seminar allows for synchronic and diachronic analyses of racial mixture within one country/region of the Americas, but it specifically hopes to discuss how the perceptions of racial mixture differ across the nations and cultures of the Americas.

**Friday March 24**

**Ian McRae**, University of Toronto  
"Monstrous Entanglements: Miscegenation and the Grotesque in Inter-American Foundational Fictions"

**Rex Nielson**, Brown University  
“Miscegenation and Tradition in Mário de Andrade’s Macunaima”

**Charlotte Geniez**, University of Connecticut  
“Chaos and Harmony, Visions of ‘Métissage’ in Hugo’s Bug Jargal and Carpentier’s El Reino de Este Mundo”

**Victor Figueroa**, Wayne State University  
“Reluctant Rhythms: Luis Palés Matos's Afro-Caribbean Performance”

**Saturday March 25**

**Brian Roberts**, University of Virginia  
“The Marrow of Revolutionary Tradition: Mixed-Colored Men in the Novels of Chesnutt and Johnson”

**Emron Esplin**, Michigan State University  
“Miscegenation vs. Mestizaje: Portrayals of Racial Mixture in Faulkner and Fuentes”

**Vanessa Perez**, University of California, Davis  
“From Puerto Rican Nationalism to ‘Latinidad’: Mixed Race Identity in Julia de Burgos' Poetry”

**John Alba Cutler**, University of California, Los Angeles  
“Mestizaje and Technological Hybridity in Alfredo Véa’s Gods Go Begging”

**D28**

**Humanists, Humanitarians, and Other Travelers: Postcolonial and Postmodern encounters with Otherness**

Seminar Leader **Ayo Abietou F. Coly**, Dartmouth College  

Colonial discourses of travel and the distinction between the Human and its Others have fed off one another. Mobility as a quality of the Human and fixedness as an attribute of the Other remained central to the perpetuation of this binary and its geopolitical execution in the form of the spatial disempowerment of the Other. The flow of migration from
the “South” is causing a redistribution of space and redrawing the former geographies of otherness and humanness. Lavie’s “the savage is no longer out there but has entered the home here and fissured it” echoes Ha’s “everywhere we [non-westerners] go we become someone’s private zoo” and Lazreg’s “theater of the indigenous.” These scholars emphasize the contemporary residues of the distinction between the Human and its Others. This panel will investigate the persistence and (re)deployment of this distinction in current narratives, discourses and theories of movement and intrusion into foreign spaces. Are Otherness and Humanness still coterminous with space and geography? How do migrant narratives strategically and subversively (re)deploy this distinction? Are there residues of this distinction in postmodern and postcolonial discourses of movement by Deleuze and Guattari, Clifford, Kaplan? How do humanitarianism and the distinction between the Human and its Other feed off one another? I.e., in which ways are current travels to ‘rescue’ Afghan women and other incursion into foreign territories to protect human rights (ex. the debate over “genital mutilation”) epistemologically affiliated to this distinction? When do human rights become a humanizing mission?

**Friday March 24**

**Tamara Emerson**, Wayne State University
“Medicine as Global and Protestant Policy: Interconnections of Nineteenth-Century Professionalization of Medicine with U.S. Encounters with China”

**Vanessa Chu**, Concordia University
“Interpellation and the Subject Black Patient in the Era of Racialized Drugs”

**Kristi Giselsson**, University of Southern Queensland
“Is Respect for Difference Possible Without Humanism?”

**Ayo Abietou Coly**, Dartmouth College
“Human Rights or Humanizing Rights: Female Circumcision as a political and ideological site”

**Saturday March 25**

**Maria-Theresia Holub**, State University of New York at Binghamton
“Moving With, Not In-Between: Towards an Alternative Globalization”

**Mootacem Mhiri**, Vassar College
“Scheherazade Goes West and Fatima Dreams of Trespass: (Re)Constructing the Subject and the Other in Mernissi’s Memoirs”

**Minu Tharoor**, New York University
“Journey to Calcutta: Migration and the Female Subject/Subject Female in Mahasweta Devi’s ‘Chinta’”

**Pei-Ju Wu**, University of South Carolina
“Positioning Nation and Identity: Salman Rushdie’s *The Jaguar Smile: A Nicaraguan Journey* and Jamaica Kincaid’s *A Small Place*”

**Homo economicus**

Seminar Leaders **Jan Mieszkowski**, Reed College and **Michael Mirabile**, Reed College

This seminar will explore the uncertain place of economic thought in the contemporary study of aesthetics and material culture. In the social sciences, human agency has increasingly come to be understood in terms of acts of consumption rather than acts of production or self-production. Does this suggest that philosophical conceptions of self-determination have been abandoned in favor of economic models of rationality? How do these developments alter our view of the human being as an essentially historical entity? Might the critical force of aesthetic analysis rest on its capacity to prompt a rethinking of the relationship between mental and material labor? Participants are invited
to consider the ways in which literary discourses offer unique insights into the powers—dangers—of paradigms of production, utility, or value. Do traditional distinctions between the economic and the social still prove adequate where the relationship between aesthetics and politics is concerned? To what degree has the conceptualization of signification always relied on notions of money or material exchange?

**Friday March 24**

**Rebecca Handler-Spitz**, University of Chicago  
“The Unstable Value of Language in Li Zhi and Montaigne”  
**Alisa Hartz**, Haverford College  
“Reflecting on Value: *Middlemarch*, Adam Smith, and ? Economics”  
**Fritz Breithaupt**, Indiana University  
“Aesthetics of Self-Interest in Nineteenth-Century Germany”  
**Naomi Reed**, University of Illinois at Urbana-Champaign  
“The Economics of Self-Possession: Mark Twain’s *Pudd’nhead Wilson*”

**Saturday March 25**

**Michael Mirabile**, Reed College  
“Rival Economies in Henry James’s *The Sacred Fount*”  
**Eyal Amiran**, University of California at Irvine  
“Capitalism, Universalism, and the Loss Narratives of B”  
**Jan Mieszkowski**, Reed College  
“Permanent War Economies”  
**Christine Nadir**, Columbia University  
“Human Garbage: Economy and the Nature of Ethics in Ecotopic Fiction”

**D30**

**Monstrous Rhetoric, Part II**

**Frist 328**

Seminar Leader **Effie Rentzou**, Princeton University

This seminar will examine instances in which the monstrous impinges into the field of language-use, especially where rhetoric overlaps with poetics, eloquence, or systems of communication. Monsters are marvels and omens, impossible combinations stretching human imagination and possibility, troubles for beauty and action; how do they enter language or emerge from it? How are they “constructed” in and through literature? Are the word of mouth, the written testimony, the invention of fiction, the origins or originals of the monstrous? Do literature and monstrosity feed off of one another? We shall also consider qualities that the monstrous bring to language – hybridity, contingency, inhumanity, the overabundance of humanity. Or is it the other way around?

**Affiliated Seminar: Monstrous Rhetoric Part I**

**Friday March 24**

**Firat Karadas**, Middle East Technical University  
“The Imaginative and Idealational Character of Language in Edgar Allan Poe’s ‘The Cask of Amontillado’”  
**Effie Rentzou**, Princeton University  
“Rhetoric and the ‘formless’: Bataille and Surrealism”  
**Sarah Mann-O’Donnell**, Rosemont College  
“Opening Writing: Between Nietzsche and Blanchot”

**Saturday March 25**

**Brian Burns**, Kettering University  
“Rousseau and Frankenstein’s Monster: Confessing Anthropology”  
**Georgia Christinidhis**, University of Oxford  
“Monstrosity and Bildung in Angela Carter’s *Nights at the Circus*”  
**Jessica Crabill**, University of Rochester  
“Literary Firsts: The Vampire in British Literature”  
**Daniel Nolan**, Northwestern University  
“Terribly Candid: Kleist’s *The Marquise von O...*”
The Human, the Not Human, and Cultural Contact

Seminar Leaders Jonathan Hart, University of Alberta and Irene Sywenky, University of Alberta

This seminar allows for papers ranging from first contacts in the New World and elsewhere to representations in fiction and non fiction of people as being human or non-human. For instance, papers about topics like Aristotle’s theory of natural slavery through Las Casas’s defence of Natives (their genocide) to colonial and postcolonial novels, and fiction about the holocaust and the Gulag would come under this rubric as long as they addressed the issue of what is said to be human and what is not.

Friday March 24

Jonathan Hart, University of Alberta
“The Human and Not Human in the Early Colonization of the Americas.”

Fred Waage, East Tennessee State University
“The Non-Human in New World Encounter Narratives of the English Renaissance.”

Eugene Eoyang, Indiana University
“The Arrogance of the Species: Humanity, Humanitas, and the Chinese Notion of ?”

Nicole L. Sparling, Pennsylvania State University
“Deauthorizing Anthropologies: ‘Authenticating’ Landscapes”

Saturday March 25

Megan Bradley, University of Rhode Island

Animal Imagery and Dehumanization in Morrison's Beloved.

Irene Sywenky, University of Alberta
“Animal-Human Dichotomy and the Negotiation of Cultural Space in Yann Martel’s Life of Pi.”

T. Ravindranathan, University of Pennsylvania

Exile and Otherness

Seminar Leader Kader Konuk, University of Michigan

Studies of exile that focus on homelessness as the impetus for the émigré’s scholarship neglect two key aspects. First, this tendency has resulted in overlooking the significance of what Bruce Robbins calls the “situatedness-in-displacement.” Secondly, the interest in the epistemological value of exile has foregrounded its value for Western scholarship and neglected the bearing of émigrés in the non-Western world. In an effort to reevaluate the link between exile, Otherness, and critical consciousness in view of these considerations, this seminar seeks to examine the ways in which intellectual emigrants engage with their new surroundings. The first panel critically re-examines the question of exile vis-à-vis Erich Auerbach and Leo Spitzer and their crucial role in the formation of Comparative Literature. The second panel raises questions concerning exile, language, and memory with regards to Rifa‘al-Tahtawi, Eva Hoffman, Adam Zagajewski and Salman Rushdie.
Friday March 24
Kader Konuk, University of Michigan
“Turkish Modernism and Jewish-German Exile: The Case of Erich Auerbach”
Anna Guillemin, Princeton University
“‘Islands of Style': Romanistics, Art History, and Premonitions of Exile”
Corine Tachtiris, University of Michigan

Saturday March 25
Burcu Gursel, University of Pennsylvania
“The Import of Exile: Rifa‘a al-Tahtawi’s Stay in Paris”
Johannes Evelein, Trinity College
“Double Vision-Exile, Language, and Meaning in Eva Hoffman's 'Lost in Translation’”
Maria-Sabina Alexandru, University of East Anglia, Norwich
“Nomadic Locations and Salman Rushdie's Criticism of Power”
Karen Bishop, UC Santa Barbara / Ecole Normale Supérieure, Paris
“Still-Life: The Anti-Nostalgia of Adam Zagajewski”

ACLA ANNUAL MEETING 2007
"TRANS, PAN, INTER: CULTURES IN CONTACT"
Puebla, Mexico
April 19-22, 2007

For more information, visit: http://www.acla.org/2007aclaconf.html
<table>
<thead>
<tr>
<th>Aamalia, Jordana</th>
<th>B22</th>
<th>Alliston, April</th>
<th>B04</th>
<th>Bachner, Andrea</th>
<th>B11</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aarons, Kieran</td>
<td>B20</td>
<td>Allport, Andrew</td>
<td>D16</td>
<td>Baer, Ben Conisbee</td>
<td>D22</td>
</tr>
<tr>
<td>Abbas, Naqaa</td>
<td>A09</td>
<td>Alpert, Avram</td>
<td>D25</td>
<td>Baer, Ulrich</td>
<td>C04</td>
</tr>
<tr>
<td>Abboud, Victoria</td>
<td>C30</td>
<td>Altschul, Nadia</td>
<td>C25</td>
<td>Bailin, Deborah</td>
<td>D01</td>
</tr>
<tr>
<td>Abel, Jonathan</td>
<td>D21</td>
<td>Al-Zaid, Saud</td>
<td>A22</td>
<td>Bakay, Gonul</td>
<td>B19</td>
</tr>
<tr>
<td>Abiragi, Anthony</td>
<td>A25</td>
<td>Amador, Carlos</td>
<td>D07</td>
<td>Balaisis, Nicholas</td>
<td>C12</td>
</tr>
<tr>
<td>Achinger, Christine</td>
<td>A28</td>
<td>Amano, Ikuho</td>
<td>B08</td>
<td>Baldwin, Matthew</td>
<td>B30</td>
</tr>
<tr>
<td>Adam, Kerstin</td>
<td>C32</td>
<td>Amato, Sarah</td>
<td>C13</td>
<td>Ballengee, Jennifer</td>
<td>B23</td>
</tr>
<tr>
<td>Adams, Sarah</td>
<td>D23</td>
<td>Amende, Kathaleen</td>
<td>B30</td>
<td>Balo, Marton</td>
<td>A10</td>
</tr>
<tr>
<td>Adisasmito-Smith, Steve</td>
<td>A09</td>
<td>Amini, Majid</td>
<td>B08</td>
<td>Baltas, Aristides</td>
<td>B27</td>
</tr>
<tr>
<td>Adler, Anthony</td>
<td>A25</td>
<td>Amiran, Eyal</td>
<td>D29</td>
<td>Baltasi, Michael</td>
<td>D23</td>
</tr>
<tr>
<td>Afridi, Mehnaz</td>
<td>A04</td>
<td>Ancell, Matthew</td>
<td>D13</td>
<td>Banajee, Ferzina</td>
<td>C10</td>
</tr>
<tr>
<td>Agnese, Barbara</td>
<td>A01</td>
<td>Anderson, Kyle</td>
<td>C19</td>
<td>Banerjee, Anindita</td>
<td>D21</td>
</tr>
<tr>
<td>Agoramooorthy, Govinda</td>
<td></td>
<td>Anderson, Paul</td>
<td>A08</td>
<td>Barbu, Carmen</td>
<td>D04</td>
</tr>
<tr>
<td>Ahern, Megan</td>
<td>D12</td>
<td>Anderson, Robin</td>
<td>D11</td>
<td>Barchant, Marie</td>
<td>A07</td>
</tr>
<tr>
<td>Ahuja, Neel</td>
<td>D12</td>
<td>Anns, Epp</td>
<td>A16</td>
<td>Barish, Ali</td>
<td>A18</td>
</tr>
<tr>
<td>Aiken, Edward</td>
<td>C08</td>
<td>Anolik, Ruth Bienstock</td>
<td>B01</td>
<td>Barrenechea, Antonio</td>
<td>D13</td>
</tr>
<tr>
<td>Akbari, Suzanne Conklin</td>
<td>C28</td>
<td>Anshe, David</td>
<td>D25</td>
<td>Bartoloni, Paolo</td>
<td>B25</td>
</tr>
<tr>
<td>Akervall, Lisa</td>
<td>A15</td>
<td>Antic, Marina</td>
<td>B02</td>
<td>Barzilai, Maya</td>
<td>B18</td>
</tr>
<tr>
<td>Albrecht, Thomas</td>
<td>A08</td>
<td>Appleford, Rob</td>
<td>B22</td>
<td>Bassiri, Nima</td>
<td>B21</td>
</tr>
<tr>
<td>Aldea, Eva</td>
<td>A28</td>
<td>Apter, Joyce</td>
<td>B10</td>
<td>Basu, Manisha</td>
<td>C24</td>
</tr>
<tr>
<td>Alexander, Robert</td>
<td>B23</td>
<td>Areta, Emily</td>
<td>D02</td>
<td>Bateman, J. Chimene</td>
<td>C04</td>
</tr>
<tr>
<td>Alexandru, Maria-Sabina</td>
<td>D32</td>
<td>Arana, R. Victoria</td>
<td>C09</td>
<td>Battacharya, Ronita</td>
<td>D10</td>
</tr>
<tr>
<td>Alfano, Barbara</td>
<td>A11</td>
<td>Arens, Katherine</td>
<td>D07</td>
<td>Batten, Guinn</td>
<td>B15</td>
</tr>
<tr>
<td>Alfano, Veronica</td>
<td>C15</td>
<td>Armengot, Sara</td>
<td>B29</td>
<td>Battista, Christine</td>
<td>C09</td>
</tr>
<tr>
<td>Al-Ghadeer, Moneera</td>
<td>D03</td>
<td>Armstrong, Nancy</td>
<td>B15</td>
<td>Baum, Al</td>
<td>C02</td>
</tr>
<tr>
<td>Allan, Michael</td>
<td>A28</td>
<td>Armstrong, Patricia</td>
<td>C32</td>
<td>Baum, Kathleen</td>
<td>A20</td>
</tr>
<tr>
<td>Allen, Sharon Lubkemann</td>
<td></td>
<td>Arrojo, Rosemary</td>
<td>B26</td>
<td>Bautista, Daniel</td>
<td>A28</td>
</tr>
<tr>
<td></td>
<td>D09</td>
<td>Ashbaugh, Kael</td>
<td>B07</td>
<td>Beal, Wesley</td>
<td>A05</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Atamer, Esra</td>
<td>C14</td>
<td>Beall, Joshua</td>
<td>B10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Becker-Leckrone, Megan</td>
<td>A08</td>
<td>Beckner, Matt</td>
<td>B02</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beckner, Matt</td>
<td>B02</td>
<td>Befroyde, Brian</td>
<td>B01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beckman, Jeffrey</td>
<td>A11</td>
<td>Bendeck, Gabriele</td>
<td>B01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Behm, Scott</td>
<td>A05</td>
<td>Berdahl, Joseph</td>
<td>A01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beringer, Frank</td>
<td>A02</td>
<td>Berti, Anna</td>
<td>A02</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Berman, Caro</td>
<td>C03</td>
<td>Betancesky, Carsten</td>
<td>B25</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bernaerts, Larissa</td>
<td>A10</td>
<td>Betsche, Brian</td>
<td>A28</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bernard, Louis</td>
<td>A10</td>
<td>Bethune, Bria</td>
<td>D27</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bernofsky, Susan</td>
<td>D23</td>
<td>Beyynan, Bert</td>
<td>A01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Betton, John</td>
<td>C21</td>
<td>Bianco, Jamie</td>
<td>A01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Billings, Timi</td>
<td>A16</td>
<td>Binns, Alexan</td>
<td>A20</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Birkenmaier, C.</td>
<td>A01</td>
<td>Bishop, Karen</td>
<td>A01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Blandón, Ruth</td>
<td>A17</td>
<td>Bliss, Adrienne</td>
<td>A01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Block, Marcel</td>
<td>A20</td>
<td>Blumenthal-B</td>
<td>A20</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bock, M.</td>
<td>A01</td>
<td>Boeckler, Eric</td>
<td>A01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Boehm, Scott</td>
<td>A01</td>
<td>Boes, Tobias</td>
<td>A01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Boggs, Colleen</td>
<td>A01</td>
<td>Bogue, Ronak</td>
<td>A01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bolets, Maria</td>
<td>A01</td>
<td>Borneal, Peter</td>
<td>A01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Borst, Anton</td>
<td>A01</td>
<td>Bosco, Ronak</td>
<td>A01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bosnak, Metir</td>
<td>A01</td>
<td>Botta, Anna</td>
<td>A01</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bracken, Christopher</td>
<td>A01</td>
<td>Bradler, Meggie</td>
<td>A01</td>
</tr>
<tr>
<td>Name</td>
<td>Affiliation</td>
<td>Entry Number</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----------------------------</td>
<td>-------------</td>
<td>--------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Broadbent, Philip D24</td>
<td>Chen, Jianguo B18, C18</td>
<td>Corti, Lillian C10</td>
<td>Dominguez, Carina C16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brodzki, Bella D02</td>
<td>Chen, Jie A23</td>
<td>Cotrina, Fiorella C06</td>
<td>Donnell, Sidney C22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Broek, Michael A26</td>
<td>Cheng, Mai-Lin D15</td>
<td>Cotter-Lynch, Margaret A11</td>
<td>Doran, Robert C25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brooks, Christopher A18</td>
<td>Cheyne, Ria D01</td>
<td>Cowan, Robert A17</td>
<td>Doran, Sabine C28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brooks, Tiffany C05</td>
<td>Chiba, Yoko A09</td>
<td>Crabill, Jessica D30</td>
<td>Dorsey, John C30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brophy, Gregory B24</td>
<td>Chiesa, Laura C14</td>
<td>Crowley, Martin A01</td>
<td>Douglass, Scott C32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brown, Mark C19</td>
<td>Chin, Tamara D21</td>
<td>Cruise, James B15</td>
<td>Douvaldzi, Christinidis Georgia D28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brown, McKenna R. C11</td>
<td>Ching, Barbara A05</td>
<td>Cruz, Beatriz B24</td>
<td>Drabinski, Jolynn C31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brown, Nathan B25</td>
<td>Choo, Jae-uk C13</td>
<td>Cucu, Sorin B03</td>
<td>Drischler, Kerstin C33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brueck, Laura D06</td>
<td>Chow, Eileen D21</td>
<td>Cutler, John Alba D27</td>
<td>Drumm, Eliza C35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buch, Robert B18</td>
<td>Christinidis, Georgia D30</td>
<td>Cynn, Christine C03</td>
<td>Dubernet, Antoinette C37</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buckingham, Will D15</td>
<td>Chu, Vanessa D28</td>
<td>Dahl, Cristina C16</td>
<td>Duchnowski, Linda C39</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burling, Temple A06</td>
<td>Chun, Maureen C18</td>
<td>Damrosch, David B22</td>
<td>Duerfahrd, Lauren C41</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burn, Stephen A13</td>
<td>Cincinnati, Noah C13</td>
<td>Daniels, Brian B09</td>
<td>Echenberg, Maja C43</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burns, Brian D30</td>
<td>Clarke, Colin B24</td>
<td>Danowski, Grzegorz B01</td>
<td>Eck, Lisa C45</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bush, Christopher C22</td>
<td>Clinch, Nanette B16</td>
<td>Darren, Howard B13</td>
<td>Eckhardt, Cara C47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buyze, David B27</td>
<td>Clough, Lauretta B26</td>
<td>Davis-Azike, Marlo D20</td>
<td>Eigen, Sara C49</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Byram, Karla A28</td>
<td>Codlin, Alex A05</td>
<td>Davis, H. Louise C07</td>
<td>Ekeberg, Bjorn C51</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Calland, Robin B05</td>
<td>Cockey, Mark D15</td>
<td>Davis, H. Louise C07</td>
<td>El-Ariss, Tarek C53</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Campos-Munoz, German B32</td>
<td>Coelen, Marcus A15</td>
<td>Davis, H. Louise C07</td>
<td>Elbert, Monika C55</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Canete Jurado, Vanessa B26</td>
<td>Coffey, Donna C10</td>
<td>Dean, Marla C05</td>
<td>Emerson, Carolyn C57</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caplan, Marc A10</td>
<td>Coffey, Kirk A06</td>
<td>Del Dotto, Charles B29</td>
<td>Emerson, Tamar C59</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cappetti, Carla C07</td>
<td>Cohen, Margaret B04</td>
<td>Del Rojo Gabiola, Irene B12</td>
<td>Emery, Elizabette C61</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carlson, Julia D05</td>
<td>Cohen-Vrignaud, Gerard D05</td>
<td>Denecke, Wiebke B22</td>
<td>Embry, Karen C63</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carman, Glen D13</td>
<td>Colbert, Margaret A04</td>
<td>Deo, Veena D06</td>
<td>Emm, Amy C65</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carrion, Gabriela B17</td>
<td>Cole, Rachel A26</td>
<td>Derwiche, Djazaerly Yasser</td>
<td>Engellrecht, Stephanie C67</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Castelein, Tammy D08</td>
<td>Collar, Daniel A12</td>
<td>Derwin, Susan D17</td>
<td>Engelstein, Stephen C69</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Castro, William C09</td>
<td>Collins, Marsha D23</td>
<td>DeShong, Scott B25</td>
<td>Eoeyang, Eugene C71</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caswell Klein, Anne B16</td>
<td>Colly, Ayo Abietou D28</td>
<td>Dezir, Nathan A09</td>
<td>Ergin, Meliz C73</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Causey, Sara D16</td>
<td>Comprone, Raphael C03</td>
<td>Dhawadker, Vinay D06</td>
<td>Erickson, George C75</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cetinic, Marija C12</td>
<td>Conner, Shawn D20</td>
<td>Di Méo, Nicolas D25</td>
<td>Ertürk, Nergis C77</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Initials</td>
<td>Initials</td>
<td>Name</td>
<td>Initials</td>
<td>Initials</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>----------</td>
<td>----------</td>
<td>-----------------------------</td>
<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>Farbman, Herschel</td>
<td>C04</td>
<td></td>
<td>French, Jennifer</td>
<td>B17</td>
<td></td>
</tr>
<tr>
<td>Faries, Nathan</td>
<td>B30</td>
<td></td>
<td>Friedman, Susan Stanford</td>
<td>C22</td>
<td></td>
</tr>
<tr>
<td>Farland, Maria</td>
<td>A13</td>
<td></td>
<td>Fuenzalida, Ariel</td>
<td>B28</td>
<td></td>
</tr>
<tr>
<td>Fay, Carolyn</td>
<td>A11</td>
<td></td>
<td>Gabor, Olivia</td>
<td>B30</td>
<td></td>
</tr>
<tr>
<td>Fayard, Nicole</td>
<td>C01</td>
<td></td>
<td>Gaffney, Peter</td>
<td>D24</td>
<td></td>
</tr>
<tr>
<td>Fazio, Helen Asquenine</td>
<td>D10</td>
<td></td>
<td>Gajjarawala, Toral</td>
<td>D06</td>
<td></td>
</tr>
<tr>
<td>Fecteau, Lydia</td>
<td>D01</td>
<td></td>
<td>Gals, Rachel</td>
<td>B24</td>
<td></td>
</tr>
<tr>
<td>Feitosa, Lilian</td>
<td>B26</td>
<td></td>
<td>Gann, Randall</td>
<td>A24</td>
<td></td>
</tr>
<tr>
<td>Fejes, Narcisz</td>
<td>B11</td>
<td></td>
<td>Gans, Eric</td>
<td>A29</td>
<td></td>
</tr>
<tr>
<td>Feldman, Leah</td>
<td>B11</td>
<td></td>
<td>Garcia, Ariadna</td>
<td>C27</td>
<td></td>
</tr>
<tr>
<td>Felkner, Jolene</td>
<td>C17</td>
<td></td>
<td>Gardiner, Ann</td>
<td>C12</td>
<td></td>
</tr>
<tr>
<td>Felski, Rita</td>
<td>A18</td>
<td></td>
<td>Gardner, Stephen A29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ferber, Ilit</td>
<td>A09</td>
<td></td>
<td>Garelick, Rhonda B05</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fernandes, Angela</td>
<td>B07</td>
<td></td>
<td>Garloff, Katja</td>
<td>B18</td>
<td></td>
</tr>
<tr>
<td>Ferreira, Jerusa Pires</td>
<td>C25</td>
<td></td>
<td>Garner, Richard</td>
<td>A02</td>
<td></td>
</tr>
<tr>
<td>Ferreira, Maria</td>
<td>D11</td>
<td></td>
<td>Garry, Adria</td>
<td>B01</td>
<td></td>
</tr>
<tr>
<td>Ferrer-Medina, Patricia</td>
<td>B32</td>
<td></td>
<td>Garza, Thomas</td>
<td>C02</td>
<td></td>
</tr>
<tr>
<td>Fieni, David</td>
<td>B10</td>
<td></td>
<td>Gaskill, Nicholas</td>
<td>B07</td>
<td></td>
</tr>
<tr>
<td>Figueira, Dorothy</td>
<td>D10</td>
<td></td>
<td>Gates, Amy</td>
<td>C19</td>
<td></td>
</tr>
<tr>
<td>Figueiroa, Victor</td>
<td>D27</td>
<td></td>
<td>Gauch, Suzanne</td>
<td>C16</td>
<td></td>
</tr>
<tr>
<td>Filipcevic, Vojislava</td>
<td>B11</td>
<td></td>
<td>Gavronsky, SergeD02</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Filipovic, Zlatan</td>
<td>B10</td>
<td></td>
<td>Geller, Theresa</td>
<td>A15</td>
<td></td>
</tr>
<tr>
<td>Fisher, Carl</td>
<td>A20</td>
<td></td>
<td>Gelley, Alexander</td>
<td>C31</td>
<td></td>
</tr>
<tr>
<td>Fisk, Gloria</td>
<td>B29</td>
<td></td>
<td>Geniez, Charlotte D27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fitzsimmons, Lorna</td>
<td>D16</td>
<td></td>
<td>Geppert, Melissa</td>
<td>A25</td>
<td></td>
</tr>
<tr>
<td>Flaxman, Gregory</td>
<td>D24</td>
<td></td>
<td>Gherhardt, Christina</td>
<td>B28</td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td>D14</td>
<td></td>
<td>Geroulanos, Stefanos</td>
<td>B21</td>
<td></td>
</tr>
<tr>
<td>Fugarasi, György</td>
<td>C14</td>
<td></td>
<td>Ghita, Lucian</td>
<td>B13</td>
<td></td>
</tr>
<tr>
<td>Forster, Chris</td>
<td>A14</td>
<td></td>
<td>Giannopoulou, Zina</td>
<td>B22</td>
<td></td>
</tr>
<tr>
<td>Fortune, Brian</td>
<td>B07</td>
<td></td>
<td>Gilgen, Peter</td>
<td>B28</td>
<td></td>
</tr>
<tr>
<td>Fox, Pamela</td>
<td>A05</td>
<td></td>
<td>Giselsson, Kristi</td>
<td>D28</td>
<td></td>
</tr>
<tr>
<td>Fox, Paul</td>
<td>D23</td>
<td></td>
<td>Glaser, Amelia</td>
<td>A10</td>
<td></td>
</tr>
<tr>
<td>Frakes, Jerold</td>
<td>A10</td>
<td></td>
<td>Goldsmith, Meredith</td>
<td>B19</td>
<td></td>
</tr>
<tr>
<td>Fraunhofer, Hedwig</td>
<td></td>
<td></td>
<td>Gölz, Sabine</td>
<td>A01</td>
<td></td>
</tr>
<tr>
<td>Frankel, Matthew</td>
<td></td>
<td></td>
<td>Gomez, Antonio</td>
<td>D09</td>
<td></td>
</tr>
<tr>
<td>Frampton, Stephanie</td>
<td></td>
<td></td>
<td>Gonzalez, Steven</td>
<td>D13</td>
<td></td>
</tr>
<tr>
<td>Flaxman, Gregory</td>
<td></td>
<td></td>
<td>Gonzalez, Eugenia</td>
<td>B19</td>
<td></td>
</tr>
<tr>
<td>Fieni, David</td>
<td></td>
<td></td>
<td>Gordon, Terri</td>
<td>B05</td>
<td></td>
</tr>
<tr>
<td>Feldman, Leah</td>
<td></td>
<td></td>
<td>Gorelick, Nathan</td>
<td>B23</td>
<td></td>
</tr>
<tr>
<td>Fejes, Narcisz</td>
<td></td>
<td></td>
<td>Gorman, David</td>
<td>B10</td>
<td></td>
</tr>
<tr>
<td>Feffer-Medina, Patricia</td>
<td></td>
<td></td>
<td>Gorodeisky, Keren</td>
<td>C06</td>
<td></td>
</tr>
<tr>
<td>Ferber, Ilit</td>
<td></td>
<td></td>
<td>Gould, Rebecca</td>
<td>C02</td>
<td></td>
</tr>
<tr>
<td>Figueira, Dorothy</td>
<td></td>
<td></td>
<td>Gourgouris, Stathis</td>
<td>B06</td>
<td></td>
</tr>
<tr>
<td>Figueiroa, Victor</td>
<td></td>
<td></td>
<td>Granier, Brandon D11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fieschi, Richard</td>
<td></td>
<td></td>
<td>Grattan, Sean</td>
<td>B17</td>
<td></td>
</tr>
<tr>
<td>Fink, Gloria</td>
<td></td>
<td></td>
<td>Graziano, Michael</td>
<td>B14</td>
<td></td>
</tr>
<tr>
<td>Fisher, Carl</td>
<td></td>
<td></td>
<td>Greenberg, Jonathan</td>
<td>D03</td>
<td></td>
</tr>
<tr>
<td>Fitzsimmons, Lorna</td>
<td></td>
<td></td>
<td>Grimm, Nadine</td>
<td>C11</td>
<td></td>
</tr>
<tr>
<td>Flaxman, Gregory</td>
<td></td>
<td></td>
<td>Gysel, Lorensen, Jutta</td>
<td>B27</td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Gu, Ming</td>
<td>A17</td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Gueye, Khadidiatou</td>
<td>A07</td>
<td></td>
</tr>
<tr>
<td>Focò, Anna</td>
<td></td>
<td></td>
<td>Guglielmo, Anne Marie</td>
<td>B20</td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Guézina, Anna</td>
<td>D32</td>
<td></td>
</tr>
<tr>
<td>Fogarasi, György</td>
<td></td>
<td></td>
<td>Guly, Jennifer</td>
<td>C29</td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Günther, Timo</td>
<td>C15</td>
<td></td>
</tr>
<tr>
<td>Focò, Anna</td>
<td></td>
<td></td>
<td>Gurn, Letitia</td>
<td>B23</td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Gursel, Burcu</td>
<td>D32</td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Gunther-Wachter, Lily</td>
<td>B21</td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Guyer, Sara</td>
<td>C04</td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Haddad, Samir</td>
<td>D17</td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hall, Susan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hamey, Justin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Haris, Stefan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Harte, Heiko</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hartz, Alisa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hasanat, Faye</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Haskin, Dayne</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Haum, Barbara</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hawkes, David</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hayes, Justin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hayot, Eric</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hecht, Thomas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hedges, Inez</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Heffernan, Ter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Heffernan, Mc</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Heinsohn, Bas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hell, Julia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hendrick, Ver</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Henitiuk, Vak</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Henne, Nathana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Herlinghaus, I</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Herron, Shane</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hicks, Jim</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hicks, John</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Focà, Anna</td>
<td></td>
<td></td>
<td>Hillard, Derek</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A05</td>
<td>Mahoney, Brendan</td>
<td>C19</td>
<td>McGaughey, Sarah</td>
<td>D16</td>
<td>Moss, Mattthe</td>
</tr>
<tr>
<td>A02</td>
<td>Mai, Joseph</td>
<td>C06</td>
<td>McGerr, Rosemarie</td>
<td>B22</td>
<td>Mou, Xianfen</td>
</tr>
<tr>
<td>A23</td>
<td>Mangum, Teresa</td>
<td>B13</td>
<td>McGillivray, Glen</td>
<td>B06</td>
<td>Moynagh, Ma</td>
</tr>
<tr>
<td>C24</td>
<td>Mann-O'Donnell, Sarah</td>
<td>D30</td>
<td>McGrath, Christopher</td>
<td>B08</td>
<td>Munoz, Migu</td>
</tr>
<tr>
<td>A11</td>
<td>Marcus, Judith</td>
<td>B15</td>
<td>McKittrick, Katherine</td>
<td>C24</td>
<td>Murphree, Hy</td>
</tr>
<tr>
<td>A25</td>
<td>Marcus, Sharon</td>
<td>B04</td>
<td>Mc Knight, Charles</td>
<td>C17</td>
<td>Murphy, J. St</td>
</tr>
<tr>
<td>B09</td>
<td>Marder, Michael</td>
<td>B21</td>
<td>McMorris, Kristy A08</td>
<td></td>
<td>Murphy, Marq</td>
</tr>
<tr>
<td>B04</td>
<td>Margulies, Ivone</td>
<td>B06</td>
<td>McNeese, Lucy</td>
<td>D14</td>
<td>Murray, John</td>
</tr>
<tr>
<td>A09</td>
<td>Marin, Ileana</td>
<td>B07</td>
<td>Medin, Daniel</td>
<td>B29</td>
<td>Myers, Joanne</td>
</tr>
<tr>
<td>D02</td>
<td>Marin-Domine, Marta</td>
<td>C31</td>
<td>Meyer, Holt</td>
<td>B11</td>
<td>Myers, Seth</td>
</tr>
<tr>
<td>C22</td>
<td>Marquette, Scarlet</td>
<td>A12</td>
<td>Mhiri, Mootacem</td>
<td>D28</td>
<td>Nabae, Hitom</td>
</tr>
<tr>
<td>B31</td>
<td>Marshall, Halle</td>
<td>A13</td>
<td>Mierzejewska, Karolina</td>
<td>A14</td>
<td>Nadir, Christi</td>
</tr>
<tr>
<td>A19</td>
<td>Martin, Brian</td>
<td>B12</td>
<td>Melchior, Cristian</td>
<td>A14</td>
<td>Nagy-Zekmi,</td>
</tr>
<tr>
<td>B12</td>
<td>Martin, Elaine</td>
<td>D20</td>
<td>Mergenthaler, Angela May</td>
<td>D04</td>
<td>Nakano, Keiko</td>
</tr>
<tr>
<td>C29</td>
<td>Martin, Laura</td>
<td>C11</td>
<td></td>
<td></td>
<td>Nansen, Bjoer</td>
</tr>
<tr>
<td>B27</td>
<td>Martin, Séverine</td>
<td>A29</td>
<td>Mettes, Jeroen</td>
<td>C23</td>
<td>Napiorkowsk</td>
</tr>
<tr>
<td>B10</td>
<td>Martin, William</td>
<td>B02</td>
<td>Meyer, Holt</td>
<td>B11</td>
<td>Narkunas, J. P</td>
</tr>
<tr>
<td>D24</td>
<td>Martinez, Danizete</td>
<td>A24</td>
<td>Mhiri, Mootacem</td>
<td>D28</td>
<td>Nazar, Hina</td>
</tr>
<tr>
<td>A02</td>
<td>Martinot, Steve</td>
<td>C26</td>
<td>Mieszkowski, JanD29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B32</td>
<td>Martinovich, KayB19</td>
<td></td>
<td>Miller, Nichole</td>
<td>C21</td>
<td>Neel, Alexand</td>
</tr>
<tr>
<td>B31</td>
<td>Martz, Brett</td>
<td>B14</td>
<td>Milner, Andrew</td>
<td>A05</td>
<td>Neely, Sol</td>
</tr>
<tr>
<td>C03</td>
<td>Marzec, Robert</td>
<td>B27</td>
<td>Mimran, Masha</td>
<td>B21</td>
<td>Neginsky, Ro</td>
</tr>
<tr>
<td>D10</td>
<td>Masmoudi, IkramB17</td>
<td></td>
<td>Minger, J.D.</td>
<td>D03</td>
<td>Neiman, Eliza</td>
</tr>
<tr>
<td>B05</td>
<td>Matmati, Louisa</td>
<td>B31</td>
<td>Mirabile, Michael</td>
<td>D29</td>
<td>Nethersole, Ri</td>
</tr>
<tr>
<td>B18</td>
<td>Matsuoka, NaomiD11</td>
<td></td>
<td>Mirmotahari, Emad</td>
<td>A29</td>
<td>Neuman, Justi</td>
</tr>
<tr>
<td>B32</td>
<td>Mattessich, Stefan</td>
<td>A08</td>
<td>Mirze, Z. Esra</td>
<td>D18</td>
<td>Neuman, Mero</td>
</tr>
<tr>
<td>A27</td>
<td>Matthews, Carrie C33</td>
<td></td>
<td>Mitaut, Blandine</td>
<td>A29</td>
<td>Newman, Anc</td>
</tr>
<tr>
<td>D10</td>
<td>Maurer, Sara</td>
<td>D14</td>
<td>Mizelle, Brett</td>
<td>D12</td>
<td>Newman, Riel</td>
</tr>
<tr>
<td>A02</td>
<td>Mayrhofer, Kris</td>
<td>A28</td>
<td>Mole, Christopher</td>
<td>B16</td>
<td>Niebisch, Arn</td>
</tr>
<tr>
<td>A06</td>
<td>McBride, PatriziaC08</td>
<td></td>
<td>Moll, Patience</td>
<td>A08</td>
<td>Nielsen, Wenc</td>
</tr>
<tr>
<td>A23</td>
<td>McBride, William</td>
<td>A04</td>
<td>Molnar, Gabor</td>
<td>D25</td>
<td>Nielson, Rex</td>
</tr>
<tr>
<td>A22</td>
<td>McCall, Tom</td>
<td>C15</td>
<td>Momma, Haruko</td>
<td>C25</td>
<td>Nilges, Mathi</td>
</tr>
<tr>
<td>C22</td>
<td>McCann, AndrewD22</td>
<td></td>
<td>Monroe, Cora</td>
<td>A17</td>
<td>Ning, Xin</td>
</tr>
<tr>
<td>Name</td>
<td>Affiliation</td>
<td>Name</td>
<td>Affiliation</td>
<td>Name</td>
<td>Affiliation</td>
</tr>
<tr>
<td>------------------------</td>
<td>-------------</td>
<td>------------------------</td>
<td>-------------</td>
<td>------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>North, Paul</td>
<td>A25</td>
<td>Parham, Marisa</td>
<td>A27</td>
<td>Preuss, Evelyn</td>
<td>B02</td>
</tr>
<tr>
<td>Novero, Cecilia</td>
<td>D03</td>
<td>Parisi, David</td>
<td>C07</td>
<td>Pribisic, Milan</td>
<td>B06</td>
</tr>
<tr>
<td>Nurmi-Schomers, Susan</td>
<td>B05</td>
<td>Park, Susan Shin Hee</td>
<td>D18</td>
<td>Price, Leah</td>
<td>B04</td>
</tr>
<tr>
<td>Oakley, Seanna Sumalee</td>
<td>A22</td>
<td>Parker, Andrew</td>
<td>B06</td>
<td>Price, Rachel</td>
<td>B06</td>
</tr>
<tr>
<td>Obourn, Megan</td>
<td>A14</td>
<td>Parks, Justin</td>
<td>A24</td>
<td>Pulinthitta, Ashvin</td>
<td>B09</td>
</tr>
<tr>
<td>O'Brien, Monica</td>
<td>C15</td>
<td>Patel, Cyrus</td>
<td>B15</td>
<td>Purves, Maria</td>
<td>B01</td>
</tr>
<tr>
<td>O'Connor, Patrick</td>
<td>C29</td>
<td>Pease, Donald</td>
<td>B27</td>
<td>Rabate, Jean-Michel</td>
<td>D24</td>
</tr>
<tr>
<td>Oenbring, Raymond</td>
<td>B28</td>
<td>Payne, Charlton</td>
<td>B18</td>
<td>Rabla, Nilima</td>
<td>A02</td>
</tr>
<tr>
<td>Oesmann, Astrid</td>
<td>A01</td>
<td>Peeren, Esther</td>
<td>A18</td>
<td>Radhakrishnan, Rajagopalan</td>
<td>Robinson, Ad:</td>
</tr>
<tr>
<td>Oestreich, Kate</td>
<td>D05</td>
<td>Peng, Yun</td>
<td>D24</td>
<td>Rabois, Stanka</td>
<td>B32</td>
</tr>
<tr>
<td>O'Gorman, Róisín</td>
<td>C07</td>
<td>Penny, Jonathon</td>
<td>C15</td>
<td>Radovij, Stanka</td>
<td>B09</td>
</tr>
<tr>
<td>Ogushi, Hisayo</td>
<td>D19</td>
<td>Peretz, Eyal</td>
<td>C04</td>
<td>Radunović, Dušan</td>
<td>B10</td>
</tr>
<tr>
<td>Olague, Mark</td>
<td>B02</td>
<td>Perez, Vanessa</td>
<td>D27</td>
<td>Raja, Roger</td>
<td>B09</td>
</tr>
<tr>
<td>Olehla, Richard</td>
<td>A12</td>
<td>Peterson, John</td>
<td>B32</td>
<td>Raina, Aneel</td>
<td>C17</td>
</tr>
<tr>
<td>Olehlová, Markéta</td>
<td>D18</td>
<td>Pettus, Mark</td>
<td>C21</td>
<td>Rajan, Julie</td>
<td>D10</td>
</tr>
<tr>
<td>Olesen, Jan</td>
<td>A06</td>
<td>Phukan, Atreyee</td>
<td>B32</td>
<td>Ram, Harsha</td>
<td>B07</td>
</tr>
<tr>
<td>Olsen, Nels</td>
<td>A24</td>
<td>Pick, Anat</td>
<td>B13</td>
<td>Rain, Aneel</td>
<td>A17</td>
</tr>
<tr>
<td>O'Malley, Aidan</td>
<td>B26</td>
<td>Pickus, David</td>
<td>C32</td>
<td>Rain, Aneel</td>
<td>A17</td>
</tr>
<tr>
<td>Omer-Sherman, Ranen</td>
<td>C16</td>
<td>Pierce, Gillian</td>
<td>C05</td>
<td>Ramanathan, Shalini</td>
<td>D06</td>
</tr>
<tr>
<td>Opitz, Andrew</td>
<td>A24</td>
<td>Pierce, Kerri</td>
<td>D09</td>
<td>Ramanathan, Geetha</td>
<td>D14</td>
</tr>
<tr>
<td>O'Regan, Keith</td>
<td>A05</td>
<td>Piloiu, Rares</td>
<td>C01</td>
<td>Ramdin, Shaun</td>
<td>C20</td>
</tr>
<tr>
<td>Orelmanski, Julie</td>
<td>C26</td>
<td>Pireddu, Nicoletta</td>
<td>B08</td>
<td>Ramey, James</td>
<td>A09</td>
</tr>
<tr>
<td>Orlich, Ileana</td>
<td>B02</td>
<td>Pischner, Neil</td>
<td>A17</td>
<td>Ran, Faye</td>
<td>B24</td>
</tr>
<tr>
<td>Ormandy, Leslie</td>
<td>D16</td>
<td>Pleasant, Lesley</td>
<td>A06</td>
<td>Rath, Brigitte</td>
<td>C23</td>
</tr>
<tr>
<td>Oruç, Firat</td>
<td>B09</td>
<td>Plotz, John</td>
<td>B04</td>
<td>Ravetto-Biagioli, Kriss</td>
<td>B06</td>
</tr>
<tr>
<td>Otter, Tim</td>
<td>D11</td>
<td>Plourde, Bruce</td>
<td>A18</td>
<td>Ravindranath, Thangam</td>
<td>D31</td>
</tr>
<tr>
<td>Owen, Stephen</td>
<td>B22</td>
<td>Poirier, Christine</td>
<td>A10</td>
<td>Razzouka, Lyudmila</td>
<td>A05</td>
</tr>
<tr>
<td>Owens, Liesl</td>
<td>D01</td>
<td>Polan, Dana</td>
<td>A05</td>
<td>Razumova, Lyudmila</td>
<td>A05</td>
</tr>
<tr>
<td>Oxman, Elena</td>
<td>D04</td>
<td>Polat, Bican</td>
<td>A29</td>
<td>Readey, Jon</td>
<td>A22</td>
</tr>
<tr>
<td>Ozdek, Almila</td>
<td>C30</td>
<td>Polychrona, Maria</td>
<td>C21</td>
<td>Rebourcet, Severine</td>
<td>B09</td>
</tr>
<tr>
<td>Packard, Stephan</td>
<td>C21</td>
<td>Poluha, Mykola</td>
<td>C02</td>
<td>Reed, Naomi</td>
<td>D29</td>
</tr>
<tr>
<td>Name</td>
<td>Page</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------------------</td>
<td>------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salter, Anastasia</td>
<td>D10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saltzman, Lisa</td>
<td>B18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salvant, Shawn</td>
<td>A09</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Samolsky, Russell</td>
<td>C21</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sastry, Deepi</td>
<td>D12</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saumaa, Hiie</td>
<td>A27</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saussy, Haun</td>
<td>D21</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sawhney, Simona</td>
<td>A08</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sayers, Jentery</td>
<td>A15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Scales, Laura</td>
<td>B30</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schärf, Christian</td>
<td>B24</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schlumpf, Erin</td>
<td>B31</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schneider, Annedith</td>
<td>C32</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schulthesis, Alexandra</td>
<td>D10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schulz, Suzanne</td>
<td>A28</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schumacher-Brunhes, Marie</td>
<td>A10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schuster, Joshua</td>
<td>B25</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schwab, Gabriele</td>
<td>C12</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schwartz, Janelle</td>
<td>A06</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schwartz, Louis-Georges</td>
<td>A01</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schwartz, Regina</td>
<td>C27</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Scott, Steven</td>
<td>A09</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Scribner, F. Scott</td>
<td>B28</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sebastian, Thomas</td>
<td>D26</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sedra, Paul</td>
<td>C28</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seesengood, Robert</td>
<td>A04</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sela-Levavi, Shirli</td>
<td>A14</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Selam, Ophelia</td>
<td>A07</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Selcer, Daniel</td>
<td>B22</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sen, Shiladitya</td>
<td>B11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Serotoff, Lauren</td>
<td>A24</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shackelford, Aaron</td>
<td>A07</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shepperd, Judith</td>
<td>A11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sherer, Scott</td>
<td>A16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sherman, David</td>
<td>A08</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shewry, Tess</td>
<td>C30</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shibata, Yoko</td>
<td>D19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shibly, Othman</td>
<td>A04</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shin, Dale</td>
<td>C24</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shinjo, Ikuo</td>
<td>D19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shirilas, Stephanie</td>
<td>A06</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shread, Carolyn</td>
<td>D09</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Siar, David</td>
<td>A05</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Siaheichy, Galina</td>
<td>A09</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Siassi, Guilan</td>
<td>C12</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sicard-Cowan, Helene</td>
<td>C16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sierra, Erick</td>
<td>A14</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sigler, David</td>
<td>B03</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sigthorsson, Gauti</td>
<td>A02</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Silver, Naomi</td>
<td>A08</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singer, Robert</td>
<td>D16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Skebe, Carolyn Alifair</td>
<td>C23</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Skomra, Andrew</td>
<td>A16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Smith, Bailey</td>
<td>A20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Smith, Brian</td>
<td>D04</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Smith, Caleb</td>
<td>B14</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Smith, Jordan</td>
<td>A19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Smith, Rachel</td>
<td>A16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Smith, Susan</td>
<td>D11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Smith, Timothy</td>
<td>C11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>So, Richard</td>
<td>A28</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Solomon, Jennifer</td>
<td>A13</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Solovieva, Olga</td>
<td>B21</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>So, Richard</td>
<td>A28</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Swanstrom, Elizabeth</td>
<td>B28</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Syba, Michelle</td>
<td>B20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Synee, Alison</td>
<td>B03</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Symons, Stephanie</td>
<td>A24</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tackgoldin, Sha</td>
<td>B11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taggart, And</td>
<td>B30</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talebi, Shahla</td>
<td>A16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tambakaki, P.</td>
<td>C32</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tanoukhi, Nira</td>
<td>C04</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taylor, Jennif</td>
<td>C32</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taylor, Michae</td>
<td>B23</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tcherepashen,</td>
<td>C10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tennenhouse,</td>
<td>B11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tharoor, Minu</td>
<td>A10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tharp, Martin</td>
<td>B04</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thill, Brian</td>
<td>A13</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thompson, Tc</td>
<td>B25</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thrailkill, Jan</td>
<td>C17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tidswell, Ton</td>
<td>A11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tinsley, Natas</td>
<td>B28</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Todd, Jeffrey</td>
<td>A14</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Toman, Chery</td>
<td>C28</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tomlinson, N</td>
<td>C04</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Torres, Hector</td>
<td>C04</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Torrey, Deber</td>
<td>B08</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tougaw, Jason</td>
<td>A09</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Townsend, Ju</td>
<td>B08</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Townsend, Ti</td>
<td>B19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Travis, Ellen</td>
<td>C13</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Treon, Diane</td>
<td>A11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Triff, Soren</td>
<td>A13</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trifonova, Tc</td>
<td>A13</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trousdale, Ra</td>
<td>B20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trudel, Eric</td>
<td>B20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tsu, Jing</td>
<td>B03</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tu, Chao-Mei</td>
<td>A24</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
President Shirley M. Tilghman
Provost Christopher L. Eisgruber
Dean of the Faculty David P. Dobkin

The Department of Comparative Literature extends special thanks to the following people for their ongoing support during the conference planning:

President Shirley M. Tilghman
Provost Christopher L. Eisgruber
Dean of the Faculty David P. Dobkin

The Department of Comparative Literature gratefully acknowledges the financial support of the following Princeton administrative offices, departments, and programs:

Department of Art & Archaeology
Program in African-American Studies
Program in Canadian Studies
Department of Classics
Department of East Asian Studies
Program in East Asian Studies
Department of English
Office of the Dean of the Faculty
Department of French and Italian
Program in Hellenic Studies
University Center for Human Values
Council of the Humanities
Program in Latin American Studies
Department of Music
Princeton Institute for International and Regional Studies (PIIRS)
Office of the Provost
Department of Slavic Languages & Literatures
Department of Spanish & Portuguese Languages and Cultures

Princeton Art Museum
Dean Sandie Johnson

Program Committee
April Alliston
Sandra Bermann
Michelle Coghlan
Ben Conisbee Baer
Chris Bush
Solve Curdts
Asya Graf
Amanda Irwin Wilkins
Walter Johnston
Ning Ma
Cynthia Nazarian
Effie Rentzou
Michael Wood

Special Events Committee
Sandra Bermann
Michelle Coghlan
Rachel Galvin
Andrew Hui
Jens Klenner
Masha Mimran

Conference Services
Eric Hamblin
Tom Quirk
Tara Zarillo

Dept. of Cor Literature S
Cheryl Cantc
Anna Gerwe
Valerie Kanł

Special than
Dave Herrinį
Kati Lovasz
Michael Muż
Carol Szyma
Delia Vayansa