



**The  
Human  
& Its**

American  
Comparative  
Literature  
Association  
Annual  
Conference

**MARCH  
23-26  
2006**

Hosted by Princeton University  
[www.princeton.edu/~acla06](http://www.princeton.edu/~acla06)



Cover design by Grady Klein

Annual Meeting  
The American Comparative  
Literature Association

**The Human and Its Others**

Princeton, March 23-26, 2006



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## Conference Schedule

### ACLA 2006

March 23-26, 2006

#### Thursday, March 23

- **Opening Reception** 5-8 p.m.  
The Princeton Art Museum  
Jazz pianist **Randy Bauer**  
Museum Exhibit:  
Mir Iskusstva: The Silver Age of  
Russian Art in St. Petersburg
- **Registration** 5- 9 p.m.  
Andlinger (Rotunda)
- **Readings** 8-9:30 p.m.  
Richardson Auditorium  
**Gabe Hudson, Joyce Carol Oates,  
Susan Wheeler, C.K. Williams**  
Introduction by **Michael Wood**
- **Film Screening** 8 p.m.  
185 Nassau

Filmmaker **Su Friedrich**, screening her  
film *Hide and Seek*  
Introduction by **Maria DiBattista**

- **Special Preview Evening**  
*A MidsummerNight's Dream*  
McCarter Theater  
(Special price tickets are available.  
Please call the McCarter Theater  
directly and mention the **ACLA  
CONFERENCE DISCOUNT**)

#### Friday, March 24

- **Board Meeting** 8-10 ;  
Prospect House
- **Continental Breakfast** 7:30-  
Andlinger (Rotunda) a.m.
- **Registration** 8 a.m  
Andlinger (Rotunda) p.m.
- **Stream A** 8-10 ;
- **A.M. Coffee Break**

Andlinger (Rotunda)

- **Stream B** 10:15 a.m.-12:15 p.m.
- **Business Meeting & Lunch** 12:15-1:30 p.m.  
Dillon Gym
- **Stream C** 1:30-3:30 p.m.
- **P.M. Break**  
Andlinger (Rotunda)
- **Stream D** 3:45-5:45 p.m.
- **Roundtable on the Job Market** 3:45-5:45 p.m.  
010 East Pyne  
Co-sponsored by the **ADPCL** and the **Graduate Student Caucus**
- **Plenary Address** 6-7:30 p.m.  
Richardson Auditorium  
*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  
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  
Maclean House

- **Continental Breakfast** 7:30-

▪ **\*\*Dinner on one's own\*\***

|   |                                   |   |              |
|---|-----------------------------------|---|--------------|
| Andlinger (Rotunda)   | am                                | <b>Eckhardt, Kathy Komar, and Corinne Scheiner (Chair)</b>  |              |
| ▪ <b>Registration</b><br>Andlinger (Rotunda)  | 8 a.m.-12 p.m.                    | ▪ <b>Plenary Session II</b><br>Richardson Auditorium  | 6- 7:30 p.m. |
| ▪ <b>Stream A</b>   | 8-10 a.m.                         | <b><i>Writing Human Rights, Writing Comparatively</i></b><br><b>Margaret Higonnet (Chair)</b>                                   |              |
| ▪ <b>A.M. Coffee Break</b><br>Andlinger (Rotunda)   |                                   | <b>Simon Gikandi</b> , “Criticism and the Will to Freedom”  |              |
| ▪ <b>Stream B</b>   | 10:15a.m.<br>.-<br>12:15p.m.<br>. | <b>Domna Stanton</b> , “On Universalism in Human Rights Discourse, Yet Again”   |              |
| ▪ <b>Break for Lunch</b><br><i>(on one’s own)</i>   |                                   | <b>Joseph Slaughter</b> , “Making (Common) Sense of Human Rights: The Human, The Person, and Other Literary Figures of the Law” |              |
| ▪ <b>Stream C</b>   | 1:30-3:30 p.m.                    | <b>Gayatri Spivak</b> , “Speaking to Young Democratic Socialists?”  |              |
| ▪ <b>P.M. Break</b><br>Andlinger (Rotunda)  |                                   | ▪ <b>Banquet, Awards Ceremony &amp; Dance</b>   | 7:30         |
| ▪ <b>Stream D</b>   | 3:45-5:45 p.m.                    | Dillon Gym  |              |
| ▪ <b>Roundtable:</b><br><b>Report on Undergraduate Literature Curriculum</b><br>010 East Pyne<br><b>Al Baum, David Damrosch, Caroline</b> | 3:45-5:45 p.m.                    |   |              |
|   |                                   | <b>Sunday, March 26</b>   |              |
|   |                                   | ▪ <b>Continental Breakfast</b><br>Andlinger (Rotunda)   | 7:30- a.m.   |

# Seminar Overview

▪ **Stream A**

8-10 a.m.

▪ **A.M. Coffee Break**

Andlinger (Rotunda)

▪ **Stream B**

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

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

- A01 Re/Valuing the Human
- A02 The Body in the Digital
- A03 n/a
- A04 Sacred Other: Boundaries and Pores in the Tanakh, New Testament, and Qur'an
- A05 The Relevances of Raymond Williams
- A06 A Cabinet of Curiosities: Objectifying the Human from the Renaissance to the 21st Century
- A07 Anthropomorphizing the World
- A08 Human Communities and their Others
- A09 Humans and the Incorporeal: Translations of the Supernatural
- A10 The Perennial Other: Yiddish Literature in Comparative Contexts
- A11 Other Dreams
- A12 Man and Madness: Written
- A13 Neurology and Literature, 1800-present
- A14 Psychoanalysis and the Human
- A15 Meaning in Motion
- A16 Human Time: Mediality and Culture
- A17 Creativity and the Human
- A18 Ghosts, Gender, History I
- A19 The Asian Diaspora
- A20 Representing Medicine: Literary, Interdisciplinary, and Cross-Cultural Connections

A21 From E-pistles to E-mail: The Role of the Post in Relaying the Human

A22 “Poetry is what is lost in translation”:  
Translating the Poetry of Other

A23 Revolution and Its Others in East Asia

A24 Stories of Radical Alterity: Literatures, Films, and Derrida’s Cloture of Western Metaphysics

A25 The Point of the Human: Gestures, Intentionality, and the Possibility of Literary Criticism

A26 Will Any Humanism Be Possible?

A27 Hypertext Literacy

A28 Realism's Others

A29 Anthropology and Cultural Theory

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

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 Aestheticism: 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



B32 Representation  
Natural Subjectivity: The Textual Making of  
the Human or Natural Subject

**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

C02 The Othering of (and Othering within)  
Eastern Europe, the Balkans, and Eurasia II

C03 Twisted Minds, Deviant Writings

C04 Revolution of the Senses

C05 Theatricality and the (In)human

C06 Beauty as Philosophy of Art, Literature, and  
Music

C07 Where is the Human?: Borders, Frontiers,  
and Limits of Humanness

C08 Avant-Garde Androids

C09 Ecologies of the (Post) Human

C10 The Idea of the Holocaust and the Human

C11 Indigenous language rights movements and  
the growth of written indigenous language  
literature in Central and South America

C12 Transferring Bodies: Affect and the  
Translation of the Human

C13 Animal Whites: Whiteness, Animals, and the  
Human

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

C15 Literature and the Sovereign Individual of

Modernity II: Individualized Modernity and  
the Frankfurt School

C16 Imagining Our Others: A Cultural Ethics

C17 The Faust Legend and the Human Part I

C18 Figures and Figurations of the (Un-)Dead, II

C19 Gods Absent and Present

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

C21 Producing the Human in the Politics of Life  
and Death II

C22 Human Difference/La Différence Humaine:  
Session A

C23 Form, Formalizing, The Formulaic

C24 Topographies and Temporalities of the  
Human

C25 The Other Medievalisms

C26 Literature and the Sovereign Individual of  
Modernity III: Individualized Early  
Modernity

C27 Renaissance Humanism and Critical Theory

C28 Otherworldly Alterity: Faith,  
Supernaturalism and the Formation of  
Identity

C29 Human Rights: "Lost" in Translation?

C30 Ecocriticism and its Postcolonial Futures

C31 Knowledge and "the Grey Zone": Limit  
Situations and the Human Condition

C32 After the Humanistic Tradition: How We  
Teach What We Teach

C33 Poetry – Epic, Emblematic, Political, and  
Liminal

## Stream D, 3.45-5.45 p.m., Friday and Saturday

|     |  |     |  |
|-----|--|-----|--|
| D01 | Alien Worlds: Human Contact with Alien Others in Works of Science Fiction  | D15 | (Post)coloniality<br>Imagining Our Others: A Philosophical Ethics                                    |
| D02 | Translation and Metamorphosis  | D16 | The Faust Legend and the Human Part II   |
| D03 | The Animal in a Post-Human World   | D17 | Language, Technics, Memory: Testimony at the Limits of the Human                                     |
| D04 | Revolution of the Senses II  | D18 | Beyond a Binary: Refiguring the Human  |
| D05 | Filthy Types: Technology, Reproduction, and Monstrosity in the Romantic Period   | D19 | Trans-Pacific Configuration of Gender and Nation   |
| D06 | The Humanizing Mission: Dalit Literature in Context  | D20 | Representing Humanity In An Age of Terror  |
| D07 | After the Post-Human, Beyond the “Cyborg Manifesto”  | D21 | Human Difference/La Différence Humaine: Session B  |
| D08 | Exappropriating the Human: Tele-technologies, Postcolonialism, and their convergence in Contemporary Globalization                   | D22 | Aboriginal Figures   |
| D09 | Metamorphosis across Cultural Margins: Translation, Transculturation, and the Transformation of Critical Discourse and Literary Form | D23 | Technically, Monstrous   |
| D10 | Language, Mysticism, and Iconography: Exploring the Cultural Interface Between East and South Asia                                   | D24 | Individuals, Groups, Multiplicities: Humans and Others   |
| D11 | Literary Tropes and Molecular Biology in the Postmodern Era  | D25 | Literature and the Sovereign Individual of Modernity IV: Individualized Late Modernity               |
| D12 | Animals and Globalization  | D26 | Essaying the Human/Nonhuman  |
| D13 | Altars behind Idols: Non-Western Myths in American Dress   | D27 | Mestizaje, Mestiçagem, and Miscegenation: Mixing with the Other in the Americas                      |
| D14 | Literature and the Sovereign Individual of Modernity V: Individualized   | D28 | Humanists, Humanitarians, and Other Travelers: Postcolonial and Postmodern encounters with Otherness |
|     |  | D29 | Homo Economicus  |
|     |  | D30 | Monstrous Rhetoric, Part II  |
|     |  | D31 | The Human, the Not Human, and Cultural Contact   |
|     |  | D32 | Exile and Otherness  |

## Seminars in Detail

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

#### A01 **Re/Valuing the Human**

Dickinson  
Hall  
G02

Seminar Leaders **Gisela Brinker-Gabler**,  
Binghamton University and **Sabine I. Götzl**,  
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. Götzl**, 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



Cultural Disorientation and the Reconfiguration of the Human Subject”

**Aud Sissel Hoel**, NTNU, Trondheim, Norway

"The Spectacle of Deviancy: Reflections on a 19th Century Police Album"

Bodies"

**Emma Johnson** (co-author: **Robert Lecusay**), UC San Diego

"In Space, NASA Can Hear You Scream"

**Nilima Rabi**, 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

A02 **The Body in the Digital**

Marx 101 Seminar Leader **Gauti Sigthorsson** University of Greenwich, UK

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

"A Cyborg in Rosas' *Woud* – A Construction of a New Body"

**Gauti Sigthorsson**, University of Greenwich, UK  
"Platform, Protocol, Subject."

A04

### **Sacred Other: Boundaries and Pores in the Tanakh, New Testament, and Qur'an**

Chan-  
cellor  
Green  
105

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

"An Erasure of Jewishness: The Case of 'The Jew of Malta'"

**William McBride**, Illinois State University  
"Homo fictilis: Thrown Clay—Fallible, Malleable, Asleep"

#### **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"



A05

### **The Relevances of Raymond Williams**

Seminar Leader **Keith O'Regan**, York University

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 underappreciated. 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

"Globalizing the Knowable Community: *Lost in Translation* and *Closer*"

**Keith O'Regan**, York University

"Culture and Opposition: The Politics of Loss in Brecht and Williams"

**Alex Codlin**, University of Texas at Austin

"In the Borderlands: Gilbert & George's Early Sculptures"

**David Siar**, Winston-Salem State University

"Raymond Williams on 'Alignment and Commitment'"

**Sunday March 26**

**Hywel Dix**, University of Glamorgan, U.K.

"Raymond Williams: Cultural Materialism and the Break-Up of Britain"

**Andrew Milner**, Monash University, Melbourne, Australia

"Cultural materialism and democratic Socialism"

**Ben Lee**, New College of Florida

"Raymond Williams and the Poetics of Emergence"

**Lyudmila Razumova**, SUNY at Stony Brook,  
Spread of the Closed City: Paradoxes of Mobility in the Modern World"



A06

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

East  
Pyne  
023

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 Polyyps 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

## Origins of Transcendentalism”

**Jan Olesen**, University of Alberta

"The Ark of the Museum: Transformation of the Early Modern Cabinet of Curiosities"

**Amy Johnson**, University of Wisconsin-Madison

"Object Tradition: The Cabinet of the Aesthete"

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

## A07 Anthropomorphizing the World

East  
Pyne  
027 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

**Kam-ming Wong**, University of Georgia  
"How Radical Can the Other Be?: Attuning the  
"Butterfly Dream" with Confucian Humanism"

**Khadidiatou Gueye**, Pennsylvania State  
University  
"Herspace: Liminal Performance of the Mulatta in  
Bessie Head's 'A Question of Power' and Nella  
Larsen's 'Passing'"

**Katie Williams**, Indiana University  
"Haunting Images: Understanding PETA's  
'Holocaust on Your Plate' Campaign"



A08 **Human Communities and their Others**

East  
Pyne  
039 Seminar Leader **Naomi E. Silver**, University of  
Michigan

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”

A09

**Humans and the Incorporeal:  
Translations of the Supernatural**

East  
Pyne  
043

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 Liao-zhai  
zhiyi”

**Saturday March 25**

**Yoko Chiba**, St. Lawrence University  
“Spiritual Odyssey from the Fairy Kingdom to  
Tibetan Buddhism”

**Ilit Ferber**, Tel-Aviv University  
“Figures of the Ghostly in Benjamin's Trauerspiel Book”

**Nathan Devir**, The Pennsylvania State University  
“Paranormal Phenomena as Symbolic Cohesion in William Golding's *Lord of the Flies*”

**Steven D. Scott**, Brock University  
“Angels and Cyborgs”

### Sunday March 26

**Niles Tomlinson**, The George Washington University  
“Othering the Lesser Monster: The Fluid Sister and the Brother of Stone in Herman Melville's *Pierre*, or the Ambiguities”

**James Ramey**, UC Berkeley  
“The Vampire and the Funeral: Parasitism in *Ulysses*”

**Galina Siarheichyk**, University of Colorado at Boulder  
“On her way to the Styx: Transgression in the poetics of Marina Tsvetaeva”

**Naqaa Abbas**, University of Western Ontario  
“The Dark Sublime: Monstrosity and Terror in Caleb Williams”

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.

### Friday March 24

**Jerold Frakes**, USC  
“Elia Levita's Venetian Satires as Cultural Hybrids”  
**Sheila Spector**, Independent Scholar  
“The Perennial Others: Byron and the Yiddishists”

A10 **The Perennial Other: Yiddish Literature in Comparative Contexts**

East Pyne 215 Seminar Leaders **Marc Caplan**, Harvard University

This seminar proposes to investigate in historical and theoretical terms the multilingual contexts in which

**Marie Schumacher-Brunhes**, University of Lille, France  
“Being Oneself through the Other: the Strategy of Y.L. Peretz”  
**Amelia Glaser**, Stanford University  
“To and From the Fair: Sholem Aleichem Reads Nikolai Gogol”

### **Saturday March 25**

**Yael Chaver**, UC Berkeley  
“Taming the Other: Yehoyesh's Palestine Memoir in Hebrew”  
**Marton Balo**, ELTE University, Budapest  
“Yiddish as the Language of a Nation - Overburdened Dreams - Zionism, Birobidzhan and Yiddish”  
**Alisa Braun**, UC Davis  
“Translating the Ghetto: Yiddish Poetry Encounters America”  
**Christine Poirier**, McGill University  
“Yiddish literature in Montreal: Between the French and the English”

### **Sunday March 26**

**Zehavit Stern**, UC Berkeley and the Graduate Theological Union  
“Modernized Traditions: Yiddish Film Melodrama and the Secularization of Religion”  
**Charlotte Szilagyi**, Harvard University  
“Not Like the Rebetzin: Chaim Grade and the Sin of the Simile”  
**Marc Caplan**, Harvard University  
“The Blue Angel, Under a Fence: Der Nister's Response to German Culture In the Weimar Era”

A11

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### **Other Dreams**

Seminar Leader **Margaret Cotter-Lynch**, Southeastern Oklahoma State University

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.

### **Friday March 24**

**Afrodesia McCannon**, Rowan University  
“A Dream of Relics: The Concluding Dream of the Vie de Saint Louis”  
**Paige Sweet**, University of Minnesota and **Sonia Werner**, New York University

“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

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### **Man and Madness: Written**

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

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.

### **Friday March 24**

**Lars Bernaerts**, Ghent University

“The Writer in the Madhouse”

**Brian Ingrassia**, 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”

**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*”

have actively engaged in debates about what it means to be human. For instance, late-Victorian laboratory experiments on the brains of frogs, dogs, pigeons and monkeys suggested that animal and human brains are uncomfortably similar. These findings caused scientists and laymen alike to ponder whether humans are soulless automata. This seminar will explore how literary authors after 1800 have intervened in debates regarding brain function. In so doing, we aim to fill a prominent gap in current scholarship. Although there has been much excellent work on the relationship between literature and science in recent years, there has been very little discussion of the traffic between neurology and literature. Rather than suggesting that neurology influenced literature or vice versa, this seminar will emphasize the complex dialogue between these two disciplines. To that end, we will consider papers examining literature from a neurological perspective, as well as papers performing literary explications of neurological texts.

**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

A13 **Neurology and Literature, 1800-present**

East Seminar Leaders **Maria Farland**, Fordham  
Pyne University and **Anne Stiles**, UCLA

239 Neurologists from the nineteenth century to the present

Out of Control”

**Hedwig Fraunhofer**, Georgia College

“Neurasthenia: The Crisis of Masculinity in Strindberg”

**Kristine Swenson**, University of Missouri-Rolla

“Nerve Dynamics in Arabella Kenealy’s ‘Whips of Time’”

**Liza Zitelli**, Fordham University

“‘In the Wild Chaos of her Brain’: The Tropes of Cognition in Braddon’s Lady Audley’s Secret”

**Sunday March 26**

**Maria Farland**, Fordham University

“Ezra Pound and the Endocrine Brain”

**Lawrence Switzky**, Harvard University

“The Humans Who: Neurological Drama and the Case Histories of Oliver Sacks.”

**Stephen Burn**, Northern Michigan University

“Cerebral Structure in DeLillo’s Great Jones Street.”

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 Melchior**, University of Western Ontario

“The Alien’s Other, The Human: The ‘Anthropological’ Situation in Laplanche”

**Lili Hsieh**, University of Pennsylvania

“The Degree Zero of Desire: A Psychoanalytic Reading of Feng Meng-Lung’s Buddhist Parable, ‘The Story of Du Zecun’”

**Saturday March 25**

**Michael Ziser**, University of California-Davis

“Animal Mirrors: Lacan, von Uexküll, and Zoosemiosis”

**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**

A14 **Psychoanalysis and the Human**

East Seminar Leaders **Sanja Bahun-Radunovic**,  
Pyne Rutgers University and **Chad Loewen-Schmidt**,  
111 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



**Nataly Tcherepashenets**, SUNY-Empire State College

“Beyond the Door: Rediscovering the Multiple Self”

**Shirli Sela-Levavi**, Rutgers University

“Adoption as Hospitality: A mother’s challenge to Hegelian-psychoanalytic conceptions of otherness in Castel Bloom’s Dolly City”

**Brian Bethune**, Cuyahoga Community College

“Fortinbras: A Remaindered Subject of the Postmodern Stage: A Lacanian examination of Lee Blessing’s version of Hamlet”

**Martin Blumenthal-Barby**, Yale University

“The Paradox of Trauma: Hiroshima Mon Amour”

A15

## Meaning in Motion

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Pyne  
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Seminar Leader **Ilan Safit**, Pace University (NYC)

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

*"Eppur 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"*

**Sunday March 26**

**Andy Vogel**, Ohio State University

"Modern Motion: The Rise of Automobility in America"

**Jentery Sayers**, University of Washington

"Restless Machines and Turbulent Text: Moving Toward the Center of *Blast*"

**John Golden**, Harvard University

"'Getting ... Being out of Motion': A. R.

Ammons and the Motions of Poetry"

**Ilan Safft**, Pace University, NYC

"The Meaning of 'Motion'"

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.

**Friday March 24**

*Traumatic Time*

**Mark Frederick**, University of California, Riverside

"Traumatic Time Travel: Chris Marker's *La Jetée*"

**Rachel Smith**, Rutgers University

"Disaster: Time on TV"

**Andrew Skomra**, SUNY Buffalo

"Great Moments in the History of Indifference"

**Sabine Doran**, University of California, Riverside

"Sculpting Human Time: The Corporeality of the Dead in Tarkovsky and Greenaway"

**Saturday March 25**

*Visual Time*

**Nevenka Stankovic**, University of British Columbia

"Memory to come: Sokurov's Film, *The Russian Ark* as Archive Fever"

**Tevis Thompson**, University of Iowa

"Just in Time": Mediating Real-Time Narrative - Erotics, Intimacy, Contingency

**Liyan Shen**, Indiana University

"Making Use of Time: Seasons in the Ming Gardens"

**Scott Sherer**, Kent State University

A16 **Human Time: Mediality and Culture**

East Seminar Leaders **Sabine Doran**, University of  
Pyne California, Riverside and **Stephanie A. Glaser**,  
161 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

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

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 Bulle 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

A17 **Creativity and the Human**

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

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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

“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”

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*”

## A18 **Ghosts, Gender, History I**

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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.

**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  
Multipersona”



A19 **The Asian Diaspora**

East  
Pyne  
339  
Seminar Leaders **Reiko Tachibana**, Pennsylvania  
State University

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

Sijie, Gao Xingjian, and Liu Suola”

**Feng Lan**, Florida State University

“Revolution and Counterrevolution: Dai Sijie’s

Diasporic Representation of Mao’s China”

### Sunday March 26

**Chih-ming Wang**, University of California, Santa Cruz

“‘Leaving Asia for America’: Translation and  
Diaspora in Yung Wing’s Autobiography”

**Kanchanakesi Warnapala**, Michigan State  
University

Unraced Bodies and Paranthetical Desire”

Michael Ondaatje’s Running in the Family

**Kathryn Johnston**, Indiana University

“Sleeping with the Enemy: Exogamous Marriage  
in the Shahnameh of Ferdowsi”

A20

## Representing Medicine: Literary, Interdisciplinary, and Cross-Cultural Connections

East  
Pyne  
205

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”

**Baige 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



problem of human conduct': The Work of Arthur Schnitzler"

**Chris Leary**, University of Sheffield

"When the doctor opened her up...': The Representation of the "Big C" in Contemporary Literature"

**Carl Fisher**, California State University, Long Beach

"The Pen is Mightier than the Scalpel: Satire and Medical Representation"

**Sunday March 26**

**Angela Laflen**, Purdue University

"The Womb with a View: Fetal Ultrasound Imaging in 'Birthmates' and 'The Ultrasound'"

**Adrienne Bliss**, Ball State University

"Trauma and the Psychological Grotesque: A Framework for Analysis of Trauma Literature and Failed Healing"

**Vivian Halloran**, Indiana University

"Illin': Exoticism and the Medical Narratives of Oliver Sacks"

**Linda Hunter**, College of Saint Elizabeth, and William Hunter, County College of Morris

"The Influence of Power in Preventing Healing: A Message in Film"

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 Bâ'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**

**Friday March 24**

**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 Hypertexts to Cybernetic Poetry Or How Technology Changes our Paradigms of Reading and Comparing Literatures."



A21 **From E-pistles to E-mail: The Role of the Post in Relaying the Human**

Scheide Caldwell 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

**Daniel V. Hutchins**, University of Rochester  
“Reimagining the Contact Zone: Columbus and Vespucci’s Epistolary Narratives of First Contact.”

**Nirvana Tanoukhi**, Stanford University  
“Travelers and Epistles: *Weltliteratur* Reconsidered.”



A22      **“Poetry is what is lost in translation”:  
Translating the Poetry of Other**

McCosh   Seminar Leader **Seanna Sumalee Oakley**,  
Hall        University of Nebraska-Lincoln  
26

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 MagShamrain**, 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 Readey**, 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

“Veiling Translation”

**Saud Al-Zaid**, University of Chicago

“Marvelous Bridges: The Exegetical Rhetoric of Sayyid Qutb and Ibn Arabi”

**Friday March 24**

**Lianying Shan**, Princeton University

“Revolution as the Exotic Other— Yokomitsu Riichi’s Shanhai”

**Yoshihiro Yasuhara**, Florida State University

“Permanent Revolution as an Alternative to Japanese Modernity: Ishikawa Jun’s Idea of Kakumei”

**Lanjun Xu**, Princeton University

“Revolution and Narrative Politics in the 1940s: Huang Guliu’s Orphan Story on Hong Kong of the Forties”

**Enhua Zhang**, Columbia University

“The Will to Land, The Will to Revolution: Chinese Land Reform in Political and Literary Manifestations”

**Saturday March 25**

**Jing Tsu**, Rutgers University

“Evolving and Revolving: Human, Humanism, and Revolution in China, 1895-1928”

**Anne Xu**, Rutgers University

“The Individual vs. the Collective: Revolution's Impasse?”

**Xin Ning**, Rutgers, The State University of New Jersey

“Apocalypse or Catastrophe? : Case Studies of Political Radicalism and Its Other in Chinese Literature during Anti-Japanese War Era”

**Liang Luo**, Harvard University

“The Opera Question in Modern Chinese Revolution”

**Sunday March 26**

**Jie Chen**, Rutgers, The State University of New

A23 **Revolution and Its Others in East Asia**

McCosh  
Hall  
30 Seminar Leader **Anne Xu**, Rutgers University and  
**Xin Ning**, Rutgers University

In the turbulent 20<sup>th</sup> 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?

Jersey

“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”



A24 **Stories of Radical Alterity: Literatures, Films, and Derrida’s Cloture of Western Metaphysics**

McCosh  
Hall  
34

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 Boredal**, 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 ca 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, Shabbath, Date: Reading Alterity in Borges’s ‘The Secret Miracle’”

**Saturday March 25**

**Lauren Serotoff**, Hofstra University

“The Articulate God: Language and Deities”

**Andrew Opitz**, University of Minnesota  
“Passionate Sarcasm and the Content of Human Aspirations: Interpreting Antonio Gramsci’s Reflections on the Politics of Irony”

**Nels Olson**, Independent Scholar  
“What Kind of Man Are You?: Ed Crane as Post-Modern Man in *The Man Who Wasn’t There*”

**Randall Gann**, University of New Mexico  
“Deconstruction and the Tramp: Marxism, Capitalism, and the Trace”

### Sunday March 26

**Martine Tharp**, University of New Mexico  
“Hearing Stories: The Myth of the Inner Voice”

**Stephane Symons**, New School University  
“Ruins and Ghosts, Rendering Representation into its Spectral Form”

**Robin Runia**, University of New Mexico  
“Samuel Richardson’s Familiar Letters: Iterating the Call to Responsibility”

**Hector A. Torres**, University of New Mexico  
“On Linguistics as a Postmodern Science: A Post-Structuralist Question”

A25 **The Point of the Human: Gestures, Intentionality, and the Possibility of Literary Criticism**

McCosh Hall 24  
Seminar Leaders **Anthony Adler**, Loyola University, Chicago and **Paul North**, Northwestern University

According to one etymology, the English word “man” shares a root with the Latin word for hand (manus.)

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 zōon 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?)”

**John Reuland**, University of Illinois, Urbana-Champaign

“You Shall Have the Body: Tropes, Gesture, and Ontological Parabasis in the Writings of Aristotle and Paul de Man”

### Sunday March 26

**Melissa Geppert**, University of Minnesota

“Cinematic Gesture in Teching Hsieh's "One Year Performance"”

**Verena Kuzmany**, University of Washington

“The mimetic gesture of puppetry”

**Anthony Abiragi**, New York University

“Prehistoric and Modernist Art in Nancy and Bataille”

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.

### Friday March 24

**Michael Broek**, University of Essex and

Brookdale Community College

“The Global Eye: Perspectives on a New Humanism”

**Rachel Cole**, Lewis and Clark College

“Derrida’s Human Other: How strange is the stranger?”

**Steven Benko**, Meredith College

“Humanism and Justice for the Other”

**Sirene Harb**, American University of Beirut

“Dialogism and Humanism in Suheir Hammad’s Writing”

### Saturday March 25

**Rocco Rubini**, Yale University

“Predicating Humanism: the Autonomy and Antecedence of the Humanist”

**Mary Holland**, Trinity University

“Harboring the Human: Humanist Resistance in Postmodern American Literature”

**Paul Kintzele**, University of Houston-Downtown

“Humanism in Ruins: Modernism and the Mourning of Culture”

### Sunday March 26

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## A26 Will Any Humanism Be Possible?

Chancellor Green 103 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



**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

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"

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## A27 **Hypertext Literacy**

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well  
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,

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A28     **Realism's Others**

Joseph Henry 015     Seminar Leader **Geoffrey Baker**, Rutgers, The State University of New Jersey

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

“German Realism’s Proximal Others: Franz Grillparzer’s *The Poor Musician* and Theodor Storm’s *Aquis submersus*”  
**John Lyon**, University of Pittsburgh  
“German Realism’s Other: The Space of Modernity”

**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”

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A29

**Anthropology and Cultural Theory**

Joseph Henry 016

Seminar Leaders **Robert Doran**, Middlebury College and **Eric Gans**, University of California, Los Angeles

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”

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

B01

**The Mysterious Unknown: The Gothic and Its Human Others**

Dickin-

Seminar 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  
“A Very Old Program: 9/11 and the Vampires of *The Matrix: Reloaded*”

#### **The Saturday seminar meets in McCosh Hall,**

**B12.**

#### **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-

banashi””

**Maria Purves**, Independent Scholar

“Disabled Women in Daphne du Maurier’s Short Stories”

B02

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

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 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-Skłodowska University

“Sexual Othering in Eastern Europe: The Cultural Representation of Women and Gays as Subjects 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 Hudcova**, 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 rzuć*”

**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”

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 <math>\phi > S</math>, 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

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

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“Emily Dickinson, Literary Perversion, and the White Symbolic”

**Saturday March 25**

**Ganina Lagodsky**, Temple University

“The Perverse Narrator in James Joyce’s *Ulysses*”

**Shane Herron**, SUNY Buffalo

“Towards an Informatics of Shitflows: Pynchon, Postmodernism, and the Tragicomic Digital Subject”

**David Sigler**, University of Virginia

“To be or not to be?: Why Hamlet takes center stage in Lacanian mechanics of perversion”

**J. Jennifer Jones**, University of Rhode Island

“The Nature of Perversity in Romanticism; or, Perverse Wordsworth”

**Sunday March 26**

**Alison Syme**, University of Toronto

“Anatomy of the Electric Feel”

**Robin Chamberlain**, McMaster University

“The Orality of Melancholy: Melancholic Desire as Regressive Narrative in Mary Shelley’s *Matilda* and John Keats’ ‘Ode on Melancholy’”

**Mathias Nilges**, University of Illinois at Chicago

“God’s Repressive Death: Perverse Pleasure in Palahniuk, Ellis, DeLillo and Tyree”

**Frederic Conrod**, University of Colorado, Boulder

“‘The Sexual Exercises’: Sade and the Parodying of Christianity in *Libertinage*”

Scheide  
Cald-  
well  
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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

"Legal Interpretation and Symptomatic Reading"

**Matthew Jordan**, Liverpool John Moores University

"Self-esteem: An Ideologeme?"

**John Plotz**, Brandeis University

"Tone and Joints: The Asymptomatic Henry James"

**Saturday March 25**

**Elaine Freedgood**, New York University

"Reading Things"

**Isabel Hofmeyr**, University of Witwatersrand

"Reading in Heaven"

**Margaret Cohen**, Stanford University

"The Cunning Reader: Robinson Crusoe"

**Seth Lerer**, Stanford University

"Symptoms of Historicism and the Early Literary Text"

**Sunday March 26**

**Leah Price**, Harvard University

"From Page to Paper"

**Sharon Marcus**, Columbia University

"Just Reading: Female Friendship and the Marriage Plot"

**Oren Izenberg**, The University of Chicago

"Yeats, for Example"

**April Alliston**, Princeton University: Response

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



B05 **Choreography and Poetics**

Joseph Henry 015 Seminar Leader **Virginia Jackson**, New York University



Appraisal of ‘The Dying Swan’ Costume”  
**Robin Calland**, Southern Utah University  
“muscular docility,/ also mentality”

**Sunday March 26**

**Jonathan Robinson-Appels**, Company Appels  
“Poetic Notation and Choreographic Structures”

**Catherine Kodat**, Hamilton College  
“Of Flesh and its Others: Mark Morris's "Dido and Aeneas"

**Virginia Jackson**, New York University  
“Dancing Genre; or, The Origins of the Ballad”

“The Discursive Formation of Theatricality as a Critical Concept”

**Katrin Pahl**, Johns Hopkins University  
“Hegel’s Tears”

**Michael Taylor**, Princeton University  
“Theatricality, Absorption, and the Cogito”

**Milan Pribisic**, Loyola University  
“‘If Drama, Then Conflict’: Theatricality vs. Dramatism”

**Saturday March 25**

**Charitini Douvaldzi**, Stanford University  
“Mimetic Logos: Schopenhauer, Freud, and the Psychology of Zeugma”

**Stathis Gourgouris**, University of California, Los Angeles  
“Nothing Sacred”

**Elizabeth Drumm**, Reed College  
“*Guernica* on Stage: Theatricality and Modernist Art”

**Martin Harries**, New York University  
“Beckett, Buster Keaton, Theatricality”

**Sunday March 26**

**Mary Ann Witt**, North Carolina State University  
“Metatheatricality and Modernity”

**Rachel Price**, Duke University  
“Animal, Magnetism, Theatricality”

**Ivone Margulies**, Hunter College  
“Theatricality and Archive in Eric Rohmer's *Triple Agent* (2004)”

**Kriss Ravetto-Biagioli**, Harvard University  
“In A Snap... Shot”

Respondent: **Andrew Parker**, Amherst College

B06 **Theatricality, History, Theory**

Scheide Seminar Leaders **Martin Harries**, New York University, and **Andrew Parker**, Amherst College

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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.

**Friday March 24**

**Glen McGillivray**, University of Western Sydney

B07

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

East  
Pyne  
023

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 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: **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

Being in Nietzsche and Cabrera Infante”

**Angela Fernandes**, University of Lisbon

“Human portraits in dehumanized novels: Gómez

de la Serna and Ortega y Gasset in dialogue”

**Harsha Ram**, University of California at Berkeley

“Aestheticism under the Mensheviks: Art for art’s

sake and National Liberation in Georgia”

**Robert Hughes**, Ohio State University

“Badiou, Ranciere, and the Return to the

Aesthetic”

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”

B08

## Civilization and the Uses of the Primitive

East  
Pyne  
027

Seminar Leader **Nicoletta Pireddu**, Georgetown University

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

### 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*”

B09

### 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”

**Jan 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”

**Christopher Leslie**, CUNY Graduate Center  
“Science Fiction and Global English”

**Ketevan Kupatadze**, Emory University  
“Reflections on Future of the Language or  
Language of the Future”

**Brian Lennon**, Pennsylvania State University,  
University Park  
“Unicode and Totality”

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 Filipovic**, 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”

B10 **Language Ideology and the Human**

East Seminar Leaders **Dušan Radunović**, University of  
Pyne Sheffield and **Sanja Bahun**, Rutgers University  
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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

**David Fieni, UCLA**

“Language as a Symptom of Social Vitality in al-Shidyaq and Céline Name”

“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*”

B11

## **Vampires, Predation and the Proto-/Post-Human**

East

Pyne

215

Seminar Leader **Elizabeth Richmond-Garza, University of Texas, Austin**

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**

B12 **The Human Drama of the Family as  
Portrayed in the Visual Arts**

East  
Pyne  
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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”

**Iruñe 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

Family”

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”

B13 **The Animal Other in Literature, the Arts, and Culture**

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

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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 Chesnut’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

**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)”

B14

**The Human in Posthuman Technology**

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Pyne  
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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

**Christina Lake**, Wheaton College  
 “I Don’t Want to Play Anymore”: Galatea 2.2 and our Posthuman Fictions”

**Regina Yung**, University of Alberta  
 “R/evolution: mechanization of the agent of change”

**Dennis Weiss**, York College of Pennsylvania  
 “(De)Naturalizing the Cyborg: Science Meets (Feminist) Sci Fi”

**Caleb Smith**, Yale University  
 “Modernity Shocks: Gender, Technology, and the Limits of the Human, circa 1900”

#### Sunday March 26

**Michael Graziano**, Northwestern University  
 “On Call With Distraction: Telephony, Mobility and the Technological Uncanny”

**Robin Zebrowski**, University of Oregon  
 “The Body’s Revision – The Revelation of Humanity Through Technology”

**Brett Martz**, University of Virginia  
 “A Cybernetic Self? - Reproduction and the Soul in E.T.A. Hoffmann's "The Automata”

**Brian Thill**, University of California, Irvine  
 “The Imperatives of Futurity: Marge Piercy, Artificial Intelligence, and Posthuman Politics”

B15

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### 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"



B16

#### **Imagining Our Others: A Literary Ethics**

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Seminar Leaders **Anne Caswell Klein**, Princeton University, **Ann Jurecic**, Rutgers University, **Amanda Irwin Wilkins**, Princeton University

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 Jurecic**, 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

**Books and the Human**

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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  
Lahiri”

### 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”

B18

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### 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 *Schwindel. 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**

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Seminar Leaders **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

"A 'Ghostly Cortege' of 'Imaginary Guests':  
Ghosts of Old New York in 'After Holbein'"

**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:  
'Löwensköldska ringen'"

**Michaela Keck**, Independent Scholar

"Ghostly Justice – L. M. Alcott's Ghost Figures"

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

"Spectral Futures? Responsibility and the Weight  
of the Past: Necessary Failures of Representation in  
Zoë Wicomb's 'David's Story'"

**Tracie Swanson**, Texas Woman's University

"The Wicked is always Black and Feminine:  
Seduction and Assimilation in *The Chronicles of  
Riddick*"

#### **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*"

B20

#### **Intimacy and Exteriority**

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Pyne  
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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 Vlatescu**, 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."



B21

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

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Pyne  
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Seminar 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*”

B22

**Protean Humanity in Premodern Literary Cultures**



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 Nohrberg**, 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

B23

**Monstrous Rhetoric, Part I**

McCosh  
Hall  
26

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 focus on the way rhetoric is theorized as “monstrous” or is figured as somehow threatening. Furthermore, 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”

B24 **Writing at the Limits of Sanity**

McCosh  
Hall  
30 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

*Milagros de Nuestra Señora*”

**Gareth Jenkins**, University of Wollongong

“Anthony Mannix: Riding the Beast Side-Saddle”

**Faye Ran**, Metropolitan College of New York

“The Literary Process: Definition, Diagnosis and

‘Cure’”

**Ulrike Kistner**, University of South Africa

“Allegories, Daemons, and Things – The (In)Human Between Messiah and Sovereign”

**Matthew Hadley**, University of Minnesota

“The Living and the Dead: Time and Agamben’s

‘Anthropological Machine’ in Late Capitalism”

**Nathan Brown**, University of California at Los Angeles

“[actual] entities, [inorganic] openings”

### Saturday March 25

**Karin Hoepker**, Friedrich-Alexander University Erlangen-Nuremberg

“‘Intimate Caesurae’: Constructions and Transience of ‘Humanity’ in Recent Fiction”

**Reingard Nethersole**, University of the Witwatersrand and University of Richmond

“Figuring Agamben’s Concept of the Threshold as Rupture of the Anthropological Machine”

**Andrea Righi**, Cornell University

“The Open and the Opening. A Dialogue on Biopolitics Between Giorgio Agamben and Roberto Esposito”

**Scott DeShong**, Quinebaug Valley Community College

“Metaphysics of Ability: The Performative Threshold of Articulation”

### Sunday March 26

**Hermann Herlinghaus**, University of Pittsburgh

“The Concept of the Sacred at the Threshold”

**Joshua Schuster**, University of Pennsylvania

“Agamben, ‘Body Worlds’, and Intimate Uncanny Biology”

B25 **The Open: Art and Thought at the Threshold of Being**

McCosh Hall 34 Seminar Leaders **Reingard Nethersole**, University of the Witwatersrand and University of Richmond, and **Paolo Bartoloni**, The University of Sydney

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.

### Friday March 24

**Paolo Bartoloni**, The University of Sydney

“Renunciation: Heidegger, Agamben, Blanchot”

**Matthew Stoddard**, University of Minnesota  
“Cellulose Humanitas: Nature, Vision, and Corporeality”  
**Djegal Kadir**, Pennsylvania State University  
“Responding”

B26 **Translation as Metamorphosis and an Ethics of Difference**

McCosh Hall  
24  
Seminar Leader **Rosemary Arrojo**, SUNY Binghamton

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 Metaphors 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

“A Difference of Ethics”

**Sunday March 26**

**Rachel Williams**, The Pennsylvania State University

“François Villon en anglais: English Translations of the 19<sup>th</sup> and 20<sup>th</sup> Centuries”

**Christopher Larkosh**, University of Connecticut  
“Levinas, Dussel and the Futures of Translational Ethics”

**Rosemary Arrojo**, SUNY Binghamton  
“Translation and Impropriety – A Reading of Claude Bleton’s *Les nègres du traducteur*”

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.

**Friday March 24**

**David M. Buyze**, Iowa State University  
“Just Tolerating the Other?”

**Jutta Gsoels-Lorensen**, Penn State University, Altoona College  
“Hybrid Time: Jacob Lawrence’s The Migration Series”

**Asimina Karavanta**, National & Kapodistrian University of Athens  
“Humanism and the Quest of Community”

**Saturday March 25**

**Donald Pease**, Dartmouth College  
“Humanism and the Global Hybrid”

**Bruce Robbins**, Columbia University  
“Efforts of Conscience: Cosmopolitanism in Said and Derrida”

**Robert P. Marzec**, SUNY at Fredonia  
“Edward Said: Enclosures, Citizenship, and the Lost Ontology of Inhabitation”

**Aristides Baltas**, National Technical University of Athens  
“Performing Criticism: Forms, Strategies, Effects”

**Sunday March 26**

**William V. Spanos**, SUNY at Binghamton  
“Edward Said’s Humanism: Disciplinary or



**B27 Humanism and the Global Hybrid**

McCosh Seminar Leaders **Nina Morgan**, Kennesaw State Hall University and **Mina Karavanta**, National & B13 Kapodistrian University of Athens

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

Collaborative?"

**R.Radhakrisnan**, University of California, Irvine  
"So, What is the Verdict on Humanism?"

**Tabea A.Linhard**, Washington University in Saint Louis

"Narratives of Shipwreck and Displacement:  
Immigration in Contemporary Spanish Culture"

**Nina Morgan**, Kennesaw State University  
"The Aporia of Hybrid Humanism"

## B28 **Cyborgs Old and New**

Chan-  
cellor  
Green  
103

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  
"The Cut of Judgment: Evolution and the  
Technology of Aesthetic Self-Transfiguration"

**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 Engelstein**, 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”

“Fratricide and National Identity: Some Russian and Balkan Case Studies”

**Natascha Kruger**, Pennsylvania State University

“Women Bonding in Bondage: Barbed Wire and/or Shackles”

**Gloria Fisk**, Princeton University

“Tragedy and Cosmopolitanism in J.M.Coetzee's *Disgrace*”

**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”

B29 **Sacrifice and the Human Relationship to Violence**

McCosh Seminar Leader **David Pan**, Pennsylvania State University  
Hall  
40

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?

**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

B30

**Writing the Divine: Literary Meetings of**



Joseph  
Henry  
016

## 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 Qu'ran, 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

"Thomas Shepard, Experiential Theology, and the Inscrutability of God's Plot"

### Saturday March 25

**Kathaleen Amende**, Alabama State University

" Resolving the Sexual and the Sacred in Works by Lee Smith, Rosemary Daniell and Sheri Reynolds "

**Lesleigh Cushing Stahlberg**, 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 "

**Olivia Gabor**, Western Michigan University

"Literary Expressions of a Christian Paradox: Friedrich Dürrenmatt. Faith through Doubt"

### 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 "



B31

## The Aesthetics and Politics of Gender Representation

East  
Pyne  
023

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 Hoffmannstahl’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”

**Marie-Rose Logan**, Soka University of America

“Postmodernism and the Classical World: Pascal Quignard’s Prose Poem “Sarx”

Human, Animal, and/or Environmental Subjectivity in relation to each other. Papers from any theoretical approach will be welcomed, especially from: Ecological Criticism, Gender, Postcolonial, Ethnic, Subaltern Studies, Philosophical, or Psychoanalytical perspectives. Different definitions of Subjectivity are also welcomed. Though the object of study can be any text/s, fiction or not, belonging to any period or tradition, the paper should focus on the way the text constitutes the subject (Human, Animal, or Environmental). It should seek to answer these or similar questions: 1) How is the Subject constituted within the text on a formal, structural or aesthetic level? 2) Is there any Subjectivity achieved outside the text? 3) Is this a speaking subject? Who is s/he speaking to? What are the consequences of this speech? Is any kind of agency attained through this speech? 4) What is the relationship between the Subjective (the world of the Subject) and the Objective (the world of the object) world? 5) What is Subjectivity? What is its relation to the environment? Does Subjectivity necessarily imply consciousness and agency? 6) What are some moral consequences of subjectivity?

### **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”

B32 **Natural Subjectivity: The Textual Making of the Human or Natural Subject**

McCosh Hall B11 Seminar Leaders **Patricia Ferrer-Medina**, Rutgers University/Trinity College and **Jackie Loeb**, Rutgers, The State University of New Jersey

This panel seeks to explore the textual construction of

### 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 Saturd

C01 **The European Union: Its Supranational  
Symbols and Its Others in Its Literatures,  
Films and Media**

Dickin-  
son  
Hall  
G02

Seminar Leader **Cris Reysn-Chikuma**, Lafayette  
College

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”, Hobsbawm'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 Reysn-Chikuma**, Lafayette College

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

C02

Marx

101

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

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**



**Friday March 24**

**Tarek El-Ariss**, New York University

“Other Subjects: Greeks and Orientals in

Chateaubriand’s ‘Itinéraire de Paris à Jerusalem’”

**Mykola Polyuha**, University of Western Ontario

“‘Baked and Eaten Tovarisch’: Ezra Pound and the Eastern European Other”

**Rebecca Gould**, CUNY Graduate Center

"Georgia’s Others"

**Arianna Varga**, Indiana University, Bloomington

“Dezso Kosztolanyi and the Bulgarian Train

Conductor: The Strange Case of Othering the Self in a Linguistic Game”

**Saturday March 25**

**Alexei Lalo**, University of Texas, Austin

“Decolonizing History and Linguistic Consciousness as a Discourse of Countering the Big Russian

(Br)Other: The Case of Belarus”

**Al Baum**, California State University, Long Beach

"In One Ear and Out the Other: The Representation of Roma Culture in Eastern European Film"

**Tom Garza**, University of Texas, Austin

“Dark Others: Russia's New Vampires in Visual Media”

**Cheryl Toman**, Case Western Reserve University

“Feminism, Nationalism, and Othering in the Works of Dubravka Ugresic and Evelyne Accad”



C03 **Twisted Minds, Deviant Writings**

Scheide Seminar Leader **Francisco Villena-Garrido**, Cald-

well  
103

Princeton University

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*”

**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”

**Saturday March 25**

**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*”

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”

C05

#### **Theatricality and the (In)human**

Scheide  
Cald-  
well

Seminar Leader **Gillian Pierce**, Boston University

What are the limits of theater? Is alienation a necessary part

C04

#### **Revolution of the Senses**

Scheide  
Cald-  
well  
203

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:

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 comedien’ and Baudelire’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

East  
Pyne  
023

### 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’”

C07

## Where is the Human?: Borders, Frontiers, and Limits of Humanness

East  
Pyne  
023

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’”

C08

## Avant-Garde Androids

East  
Pyne  
027

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 19<sup>th</sup> & the 21<sup>st</sup> 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”

C09

East  
Pyne  
039

## 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 the (post)human? 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  
“Desert Imaginary: Violence, Nature, and the Human in Leslie Marmon Silko and Cormac McCarthy”

### 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”

## C10 The Idea of the Holocaust and the Human

East  
Pyne  
043

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”

**Seth Myers**, University of Alaska, Fairbanks  
“The Impossibility of Understanding: Metalepsis in Imre Kertsz’s ‘Fateless’”

C11

**Indigenous language rights movements and the growth of written indigenous language literature in Central and South America**

East  
Pyne  
215

Seminar Leader **Hana Muzika Kahn**, Rutgers University

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”

**Serafín Coronel-Molina**, Princeton University

“Empowering Quechua in Peru: Status and Corpus Planning Endeavors”

**Nicholas Balaisis**, York University, Canada

“Affect and Apparatus Theory”

**Marija Cetinic**, University of Southern California

“Memorial Sensation: Bodily Indeterminacy in the Archive”

**Ann Gardiner**, Philadelphia University

“Germaine de Stael and the Business of Translation”

**Guilan Siassi**, UCLA

“Dreaming the Body into Words: Translating Affect between Cultures in Khatibi’s *Amour Bilingue*”

**Saturday March 25**

**Carolyn Betensky**, University of Rhode Island

“Affective Conversion in Sturges’ *Sullivan’s Travels*”

**Valerie Karno**, University of Rhode Island

“Shame on the Human”

**Homay King**, Bryn Mawr College

“Empire of Signs: Enigma and Translation in Sophie Calle’s *Exquisite Pain*”

**Gabriele Schwab**, University of California, Irvine

“Deadly Intimacy: The Psychology of Torture”

C12

**Transferring Bodies: Affect and the Translation of the Human**

East  
Pyne  
233

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 “translatio” 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**

C13

**Animal Whites: Whiteness, Animals, and the Human**

East  
Pyne  
235

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

East  
Pyne  
239

#### 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 technics 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

“Old Tool, New Technology: Contemporary Perspectives on the Romantic 'Werkzeug'”

**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**

East  
Pyne  
111

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

Modernism”

**Saturday March 25**

**Tom McCall**, University of Houston, Clear Lake

Leaving us in Stitches: the "Individual" in the Switchboards”

**Ori Rotlevy**, Tel Aviv University

“Benjamin’s Baudelaire: A True Individual in a Modern Capitalist City”

**William Junker**, University of Chicago

“A Poor Sovereignty: Lukács's Two Visions of the Individual in "The Theory of the Novel"”

**Jonathon Penny**, University of Ottawa/ U Lethbridge

“Eschatology and the Apocalypse of Self in the “Other” Modern Novel”

C16

**Imagining Our Others: A Cultural Ethics**

East  
Pyne  
127

Seminar Leader **Colene Bentley**, Rice University

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”

**Saturday March 25**

**I-Chun Wang**, National Sun Yat-sen University

“Terra Incognita and Border Transgression: Milton’s Comus and ‘The White Ape’ of the Chinese Tang Dynasty”

**David Shaun Morgan**, University of Tennessee, Knoxville

“Critical Distance: V.S. Naipaul and the Ethics of Saidian Exile”

**Suzanne Gauch**, Temple University

“‘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*”

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C17 **The Faust Legend and the Human Part I**

East Seminar Leader **Andrew Stott**, SUNY Buffalo

Pyne  
161

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,  
Ashtville

“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”

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C18 **Figures and Figurations of the (Un-)Dead, II**

East  
Pyne  
245

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

“Rilke’s *The Book of Hours*: Love Poems to God:  
Instructions for ‘God-Making’”

**Mira Sakrajda**, SUNY-Westchester Community  
College

“Re-Positioning the Divine: Donald Barthelme’s Short  
Fictions”

**Lewis MacLeod**, University of Alberta  
“God’s Presence in a Pint Glass: Pub Rituals and  
Sacramental Rites in Graham Swift’s *Last Orders*”

**Kyle Anderson**, The Pennsylvania State University  
“Wang Wei and Dante: Writing the Poet as Divine”

**Saturday March 25**

**Amy Gates**, Des Moines Area Community College-  
West Campus

“Syncretization and Self-Determination in *Dona Flor  
and her Two Husbands*”

**Brendan Mahoney**, SUNY Binghamton  
“Rilke’s Encounter with the Silent God”

**Andrew Taggart**, University of Wisconsin-Madison  
“Against Modern Theodicy: Courage and Hope in  
Beckett’s *How it is*”

**W. David Hall**, Centre College  
“A Poetics of the Divine: God as Otherwise than  
Being”

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

C21 **Producing the Human in the Politics of Life and Death II**

East  
Pyne  
205

Seminar Leader **Yaoci Pardo**, University of Western Ontario

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**

**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"

C22

**Human Difference/La Différence Humaine: Session A**

Chan-  
cellor

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

"Anesthetic Modernism"  
**Steven Yao**, Hamilton College  
"Nerveless Heathens"  
**Jeannie Im**, Columbia University  
"A Chance for Resistance"



**C23 Form, Formalizing, The Formulaic**

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 cliché, 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-Thall**, 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”

in this connection include: the privileging of a poetics of space and time, or vice versa, in different literary-philosophical discourses; the differential spatialities and temporalities of raced and gendered subjects within the normative space and time of Western ‘man’; property as colonization of space; the impact of recent transformations in regimes of space and economies of time on contemporary configurations of the human; the body as site and moment of subjection/subversion.

**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”



C24 **Topographies and Temporalities of the Human**

McCosh Seminar Leader **Dale Shin**, York University

Hall  
30

Space and time have been central, organizing categories in many philosophical, scientific, and aesthetic constructions of the human. What it means to be a human subject (or conversely, a subhuman one) have classically been defined along these two axes, in terms drawn from a well-known family of spatio-temporal metaphors and motifs – at one extreme, the human as constituted by limitless horizons and latitude of movement, at another, a providential, purposeful unfolding of history. This seminar invites papers that address and interrogate the centrality of either of these two tropes in representations of the human, in various kinds of texts and media, and across different historical periods and geographical contexts. Some questions that might be posed

**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

C25 **The Other Medievalisms**

McCosh  
Hall  
34

Seminar Leaders **Kathleen Davis**, Princeton  
University and **Nadia Altschul**, The Johns Hopkins  
University

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

**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 Dièrx (Reunion  
Island, France)”

C26 **Literature and the Sovereign Individual of  
Modernity III: Individualized Early  
Modernity**

McCosh  
Hall  
24

Seminar Leader **Vivasvan Soni**, University of  
Michigan, Ann Arbor

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 World, 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"

C27

McCosh  
Hall  
40

**Renaissance Humanism and Critical Theory**

Seminar Leaders **Christopher Dean Johnson**,

Harvard University and **Regina Schwartz**,  
Northwestern University

In "Printers' Correctors and the Publication of Classical  
Texts," Anthony Grafton remarks: "The corrector seems a  
preeminently modern figure. . . . For the modern literary  
system, as Michel Foucault and others have taught us, is  
collaborative." That Grafton, whose eloquent vision of  
Renaissance humanism is grounded largely in the traditional  
methods of the Geisteswissenschaften should nonetheless  
assume a familiarity with Foucault, is emblematic of the  
ways critical theory has influenced scholarship on  
Renaissance humanism. This seminar, accordingly, invites  
papers exploring how the Renaissance ideal of the *Studia  
humanitatis* might be rethought and redescribed in the wake  
of the great waves of critical and literary theory. And while  
Foucault's reading of "that strange figure of knowledge  
called man" may well be a central topic of the seminar,  
papers could also address, for instance, how Certeau's  
"mystic fable" has affected the study of Renaissance  
mysticism or how Derridean *différance* has influenced views  
of Renaissance philology. We also invite papers

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 Quixote, 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 Bricolage 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"



## Identity

McCosh  
Hall  
B13

Seminar Leaders **Paulo Lemos Horta**, Simon Fraser University and **Chelva Kanaganayakam**, University of Toronto

This panel investigates the crucial role played by faith in the articulation of identity, not only in religious terms but also in geographical and ethnic terms. From the early modern period the incorporation of faith in discourses of imperialism caused religion and race to function as vectors of alterity in dramatically new forms. Already in this period it is possible to observe the ways in which alterity came to be predicated on the basis of a biological or racial nature rather than that of a spiritual orientation, while faith – by definition Christian faith – came to be the exclusive property of the Western subject. This panel examines the ways in which religious, geographic and ethnic categories of alterity and identity have been deployed and reclaimed in imperial and postcolonial contexts. Panelists draw from a variety of disciplinary methodologies, including anthropology, history and comparative literature. Case studies encompass the role of supernaturalism and formation of identity in nineteenth-century America, South Asia and the Middle East and contemporary Britain, Iran, and South Asia.

### 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



**Saturday March 25**

**Matthew A. Cook**, Columbia University  
"Hindu" Merchant Identity and the British  
Colonization of Sindh"

**Paul Sedra**, Dalhousie University  
"Negotiating a Modern Coptic Subjectivity in  
Nineteenth-Century Egypt"

**Chelva Kanaganayakam**, University of Toronto  
"Subversion and the Supernatural in Sri Lankan  
Literature"

**Shahla Talebi**, Columbia University  
"The Many Faces of Self-Sacrifice: The Ethics and  
Politics of Religious and Secular Martyrdom in post-  
Revolutionary Iran"

language. A concept of universal humanity seems aporetic. This panel focuses on how language enfigures 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**

**Bishopal Limbu**, Northwestern University  
"The Language of Human Rights"

**Anna Botta**, Smith College  
"Euroland v. Fortress Europe: Human Rights and  
European  
Citizenship"

**J. Paul Narkunas**, Pratt Institute  
"Policing the Human: 'Rights-speak,' Life, and the



C29

**Human Rights: "Lost" in Translation?**  
Seminar Leader **J. Paul Narkunas**, Pratt Institute

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cellor  
Green  
103

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-judicial 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

Camp”



C30 **Ecocriticism and its Postcolonial Futures**

McCosh Hall B11 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**, Rhose 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  
“The Wrath of Grapes: Achieving Balanced Nature-Human Interaction in Defoe’s *Robinson Crusoe*”

**Megan Kuster**, University of Nevada, Reno  
“Touring Place: Caribbean Literature, Neocolonialism, and Ecocriticism”

C31 **Knowledge and "the Grey Zone": Limit Situations and the Human Condition**

McCosh Hall B12

Seminar Leader **Colman Hogan**, University of Toronto and **Marta Marín-Dòmine**, Wilfrid Laurier University

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 *propere* of “Man”  
**Rebecca Karni**, UCLA  
“Textual Testimonies: Possibilities for Poetics and

Critique after Auschwitz’  
**Marta Marín-Dòmine**, Wilfrid Laurier University  
“Human Condition and the Grey Zone”  
**Soren Triff**, Bristol Community College, University of Miami  
“Knowledge, representation, and power in early modern Europe: The Jewish of Spain”

**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”



C32 **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

“Jokes and their Relation to the University: Hysteric  
Interface and the Future of the Academic Source  
Code”

#### 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”

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Seminar Leader **Gerhard F. Strasser**, The  
Pennsylvania State University

This session's papers cover a wide range of topics, all of which deal with aspects of poetry that at first sight may appear to be "in the margins" of this genre: There is what seems to be conventional 'courtly poetry', in the case of Shota Rustaveli's *The Man in the Panther Skin*" an epic written around 1200 A.D. in Georgia. Suddenly, the convention is undercut by an encounter between a lion and a leopard which begins as a courtship but ends in mortal combat--predicting that love will eventually disappear into mortal hate. Covering a somewhat later period yet retaining the animal image, the second paper presents a comparison of European Renaissance emblem books and Taoist Chinese poetry. Both genres explore ways in which animals were used as symbolic tools to focus the readers' minds on the ineffable and to bring them into contact with divinity. The third paper focuses on poetry from the modern period: Baudelaire's and Gertrude Stein's prose poems can be seen as their authors' attempts at addressing the increasing isolation of the two poets in their world. They critique thoughtless consumption and link questions of artistic production to self-production and material culture. By choosing the genre of prose poem and refusing a generic identity, both authors can traverse realms, high art and newspaper culture, aesthetic and social phenomena, and negotiate these realms critically.

#### Friday March 24

**Bert Beynan**, The Katharine Gibbs School

“The Lion-Leopard Fight in Shota Rustaveli's "The  
Man in the Panther Skin.”

**Thomas Kealy**, Colby-Sawyer College

“Speaking Through Animals: Encounters with  
Emblems of Divinity”

**Carrie Matthews**, University of North Carolina,  
Chapel Hill

“An Economics of Critique / Critique of Economics:

Prose Poems by Charles Baudelaire and Gertrude Stein”

Guattari’s *A Thousand Plateaus* and Butler’s *Xenogenesis Trilogy*”

**Ria Cheyne**, Royal Holloway, University of London  
“Absence and the Alien: Conceptualizing the Alien Other in Science Fiction”

**Betsy Huang**, Clark University  
“Contacts and Contracts: Octavia E. Butler’s and Orson Scott Card’s (Post)Humanist Visions”

### 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’”

## 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

Dickinson Hall G02  
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

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

D03

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## The Animal in a Post-Human World

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

Kierkegaardian Intertext into Agamben's Reading of Heidegger"

**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

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**

**Friday March 24**

**Menahem Goldenberg**, Tel Aviv University

"The Sense of Human Sense"

**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)"

**Saturday March 25**

**Stefanie Harris**, Northwestern University

"Phonograph Curves and Primal Sounds: Rainer Maria Rilke's Sensory Poetics"

**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"

D05

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

Scheide Caldwell 209

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

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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”



D06

**The Humanizing Mission: Dalit Literature in Context**

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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



following questions: 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.

**Friday March 24**

**Sarah Lauro and Karen Embry**, University of California, Davis

“A Zombie Manifesto: The Non-Human Condition”  
**Monica Duchnowski**, The Graduate Center (CUNY)  
“How Elastic is the Idea of the Human?”

**John Murray**, University of Rhode Island  
“Tracing the Absence of Critique within the Technological Sphere”

**Carlos Amador**, University of Texas at Austin  
“Re-Affirming the Subject, Innovating the Human: Badiou and the Posthuman”

**Saturday March 25**

**Gregory Lattanzio**, Wayne State University  
“Transhuman Biosystems of Desire, Turbulence, and Flux: Kathy Acker, Angela Carter, and Harold Jaffe”

**Bhanu Kapil**, Naropa University  
“Cyborg Births, Monstrous Offspring”

**Maria Carcelen Estrada**, University of Massachusetts, Amherst  
“A Post-Human/Human Semiotic and Philosophical Analysis: Narrating Huysmans and Black Elk”

**Katherine Arens**, University of Texas at Austin  
“The Call of Cthulu: The Premodern PostCyber Subject”

The goal of this seminar is to reflect upon the dehumanizing and uprooting capacity of language through the concept of “exappropriation”, a term coined by Derrida in his later works. The term exappropriation, 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 exappropriation 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 “exappropriation” 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



D08 **Exappropriating the Human: Tele-technologies, Postcolonialism, and their convergence in Contemporary Globalization**

East  
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039 Seminar Leaders **Bram Ieven**, Leiden University (The Netherlands) and **Kristian Van Haesendonck**,

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”

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-Casayas**, 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

D09

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

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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.

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“Bracha Ettinger's Feminist Ethics of Difference: Metamorphosising Translation”

**Language, Mysticism, and Iconography:  
Exploring the Cultural Interface Between  
East and South Asia**

Seminar Leaders **Helen Asquine Fazio**, Rutgers University and **VG Julie Rajan**, Rutgers University

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 15<sup>th</sup> 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”



D11

**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 Aveiro, 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**

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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 Agoramoorthy**, Tajen University

“Use of monkeys and apes in entertainment in Southeast Asia”

**Deepthi 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  
Pyne  
239

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.

**Friday March 24**

**Glen Carman**, DePaul University

“Deadly Misreadings of the Aztecs: Sepúlveda y Las Casas”

**Anke Birkenmaier**, Columbia University

“Felipe Guaman Poma de Ayala as Author”

**Lois Parkinson Zamora**, University of Houston

“Folk Baroque in Puebla, Mexico: Fantastic Figures”

**Matthew Ancell**, University of California, Irvine

“This...Cyclops: Góngora’s ‘Polyphemus and Galatea and the Poetics of Disfiguration”

**Saturday March 25**

**Antonio Barrenechea**, University of Mary Washington

“*Moby Dick* as Travel Literature”

**Margo Echenberg**, Instituto Tecnológico de Monterrey, Mexico City

“Of Betrayals: Deceiving Self and ‘Other’ in Two Short Stories by Elena Garro and Albert Camus”

**Steven Gonzagowski**, University of New England

“Lost in a Masquerade: Unveiling the Fiction of Historical Representation in Abel Posse’s *The Dogs of Paradise*”

**Mercy Romero**, University of California, Berkeley

“Landscapes of Violation in *Eva’s Man* and *La Condesa Sangrienta*”

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

D14 **Literature and the Sovereign Individual of Modernity V: Individualized (Post)coloniality**

East Pyne Seminar Leader **Lucy McNeece**, The University of

Lolita in Tehran "

**Samar Attar**, Harvard University

"Arab Roots of the European Sovereign Individual of Modernity"

**Lucy McNeece**, The University of Connecticut

"Re-Orienting the Human: The Esoteric Self"

**Deberniere Torrey**, Penn State University

"Modern Confucianism in the Poetry of Tasan Chong Yak-Yong"

philosophers such as Nussbaum, 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 Rutenburg**, 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"

D15 **Imagining Our Others: A Philosophical Ethics**

East Pyne 127 Seminar Leader **Val Vinokur**, The New School

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





D16

## **The Faust Legend and the Human Part II**

Seminar Leader **Iclal Vanwesenbeeck**, SUNY  
Fredonia

East  
Pyne  
161

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 Keck**, 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”



D17

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

East  
Pyne  
245

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”

## Saturday March 25

**Ranji Khana**, Duke University

“Indignity”

**Samir Haddad**, Northwestern University

“Derrida’s Natures”

**Jennifer Rhee**, Duke University

“Desire and Photographic Visuality”

**Shari Goldberg**, SUNY Albany

“The Quietest Testimony”

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 Olehlová**, 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”



## D18 Beyond a Binary: Refiguring the Human

East  
Pyne  
321 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

**Z. Esra Mirze**, University of Tampa

“Layers of Othering in Fatih Akin’s *Head-On*”

**Megan K. Ahern**, University of Connecticut, Storrs

“Unity With(out) the Other: Contrasting Approaches to Difference and Humanity by Thomas Mann and Girish Karnad”

D19 **Trans-Pacific Configuration of Gender and Nation**

East  
Pyne  
339  
Seminar Leaders **Yuko Shibata**, Cornell University, **Hisayo Ogushi**, Keio University, and **Hyon Joo Yoo Murphree**, Syracuse University

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’”

Seminar Leader **Henry Morello**, Pennsylvania State University

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”



D21

**Human Difference/La Différence Humaine:  
Session B**

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cellor  
Green  
105

Seminar 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  
"Where 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

seminar??"

D22

## 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"

**Saturday March 25**

**Ben Conisbee Baer**, Princeton University

“The Story of an Unbodied Terror”

**Andrew McCann**, Dartmouth College

“Henry Kendall’s ‘Aboriginal Man’: Autochthony and Extinction in the Settler-Colony”

**Elizabeth A. Povinelli**, Columbia University

“Bones Were Everywhere: Moving Indigenous Narrative across the Exclusions of Reason”



**Friday March 24**

**Marta Napiorkowska**, University of Chicago

“The Post-Modern Grotesque in Dorota Maslowska’s The Russo-Polish War Beneath a Red-White Flag”

**Tiffanie Townsend**, Georgia Southern University

“Dreadful Pleasure: The Renaissance Reformulation of Monsters.”

**Sarah Adams**, Ohio State University

“Beasts, Men and Fallen Angels”

**Petra Dierkes-Thrun**, Santa Clara University

“Gods and Monsters: The Metaphysical Struggle with Language in Mallarmé and Symons”

**Saturday March 25**

**Marsha Collins**, University of North Carolina-Chapel Hill

“Mainstreaming the Gongorine Monster”

**Leonard Tennenhouse**, Brown University

“Shakespeare’s Tragic Monstrosities”

**Michael Baltasi**, University of Chicago

“The Monstrous Technicalities of Bildung: Nietzsche’s Early Lectures”

**Paul Fox**, Yayed University, United Arab Emirates

“The Criminal Art of Arthur Machen’s The Great God Pan”



D23

**Technically, Monstrous**

Seminar Leaders **Paul Fox**, Yayed University, United Arab Emirates and **Tiffanie Townsend**, Georgia Southern University

McCosh  
Hall  
30

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*.

D24

**Individuals, Groups, Multiplicities: Humans and Others**

McCosh  
Hall  
34

Seminar Leader **Catherine Liu**, University of California, Irvine

This seminar will explore the following issues: 1) the

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 Ego"

**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"

D25

McCosh  
Hall  
24

### Literature and the Sovereign Individual of Modernity IV: Individualized Late Modernity

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.

#### 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

“Human Memory, Inhuman Memories”

**Audrey Wasser**, Cornell University

“Beckett’s Automaton”

**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”

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”

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## D26      **Essaying the Human/Nonhuman**

McCosh  
Hall  
B12      Seminar Leader **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

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D27

## **Mestizaje, Mestiçagem, and Miscegenation: Mixing with the Other in the Americas**



McCosh Seminar Leaders **Emron Esplin**, Michigan State  
Hall University and **Rex Nielson**, Brown University  
B13

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 *Macunaíma*”  
**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 Chesnut 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

Chan-  
cellor  
Green  
103

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*”

D29

#### Homo economicus

McCosh  
Hall  
B11  
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—and 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 Montai  
**Alisa Hartz**, Haverford College  
“Reflecting on Value: *Middlemarch*, Adam Smith, and I  
Economics”  
**Fritz Breithaupt**, Indiana University  
“Aesthetics of Self-Interest in Nineteenth-Century Gern  
**Naomi Reed**, University of Illinois at Urbana-Champaign  
“The Economics of Self-Possession: Mark Twain’s *Pud*

#### 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”

#### Monstrous Rhetoric, Part II

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 Ideational 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 Christinidis**, 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...*”

D30

Frist  
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D31 **The Human, the Not Human, and Cultural Contact**

East Pyne 129 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

"The Cow and the Hippopotamus: Exoticism and Post-Exoticism of the Animal."

D32 **Exile and Otherness**

McCosh Hall 40 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

“Mimesis, Root Books, and Foundational Myths: A Glissantian Re-evaluation of Exilic Consciousness”

**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”

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