

Call for Papers
48th ASECS Annual Meeting
Minneapolis, MN
March 30-April 2, 2017

Session Descriptions

Proposals for papers should be sent directly to the session chairs no later than **15 September 2016**. Please include your telephone and fax numbers and e-mail address. The session chair should be informed of any audio-visual needs and special scheduling requests. Presentations by younger and untenured scholars are warmly encouraged.

Session chairs are reminded that all papers received up to the deadline **MUST** be considered. Please do not announce that the panel is closed prior to the 15 September deadline. Chairs have until 30 September to send the names of participants, their e-mail addresses and the titles of their papers to the ASECS Business Office (asecs@wfu.edu) (Fax: 336-727-4697).

The Society's rules permit members to present only one paper at the meeting. Members may, in addition to presenting a paper, serve as a session chair, or a respondent, or a panel discussant, but they may not present a paper in those sessions they also chair. No member may appear more than twice in the program.

Please be reminded that if you submit a paper proposal to more than one session, you must notify all the chairs to whom you have made a submission. If you fail to notify the session chairs, they will have the right to decide between themselves in which session the paper will be presented or if the paper will be excluded entirely.

All participants must be members in good standing of ASECS or a constituent society of ISECS. Membership must be current by November 1 for a participant to be included in the printed program and to receive pre-registration materials. Those members of constituent societies of ISECS **MUST** furnish a snail mail address (to asecs@wfu.edu) to receive pre-registration materials.

1. "Eighteenth-Century Minds: Historical and Cognitive Construction"

Lisa Zunshine, University of Kentucky; E-mail: lisa.zunshine@gmail.com

This panel seeks to theorize an interplay of historical and cognitive factors that shaped performance and perception of interiority in the long eighteenth century. Of particular interest are papers exploring the relationship between insights from cognitive psychology and neuroscience and historically-specific constructions of minds (in fiction, drama, poetry, visual arts, and music), as well as between cognition and ideology. Please send a 300-word abstract and a brief CV. Visual and auditory aids are strongly encouraged.

2. "Strawberry Hill and Other Queer Spaces"

George Haggerty, University of California, Riverside; E-mail: George.haggerty@ucr.edu

This session, in honor of Horace Walpole's 300th anniversary, will consider *Strawberry Hill* as the quintessential queer space of the eighteenth-century and will look at other queer spaces too.

3. "Event Structure and Revisionary Interpretation"

Paula R. Bakscheider, Auburn University, E-mail: pkrb@auburn.edu

"Event Structure" has become a major interpretative tool, and, although it cannot be said as Marvin Carlson did in 1989 that studies of texts and performances have "given almost no attention to those elements of the event structure aside from text and performance," many revisionary and even startling results can come from applying the concept to literary and theatrical moments. The concept may help explain such things as the reaccentuation of a text or unpredicted responses by readers and audiences or even offer a counter-interpretation. This panel will explore an event structure that reveals new things about a text or performance. Event structures may include paratexts, publicity and reviews, playbills, audience familiarity with earlier performances or presentations of stories or myths, specific immediate external events or larger social contexts, and other elements that influenced interpretation and impact. Experimentation and originality are encouraged. This session follows one on the same topic that attracted lively discussion and many creative ideas at the 2016 conference.

4. **“Health and Disease in the Eighteenth Century”**

Chris Mounsey, University of Winchester; E-mail: chris.mounsey@winchester.ac.uk

Building on the discussions of ASECS 2015 and 2016, the panel in 2017 will explore regimes of treatment and the effect they had on public notions of health care. While we often hear the stories from the doctors' point of view, it is to the patients that we turn for the focus of this panel. However effective or not the treatment, the regimes of care which were developed in the rapidly expanding provision of health care changed the way in which eighteenth-century people understood their life expectancy. Just how did it alter the ways patients thought before or after embarking on a course of treatment? Areas of interest might include battlefield injuries, childbirth and obstetrics, eye care, surgery and infectious diseases. Sources might be literary, from diaries or from newspaper reports.

5. **“Financial Capitalism and the Global Eighteenth Century” (Roundtable)**

Catherine Labio, University of Colorado, Boulder; E-mail: catherine.labio@colorado.edu

The focus of this roundtable session is the feedback loop that obtained in the long eighteenth century between financial capitalism and joint-stock companies such as the South Sea, Mississippi, and East India Companies on the one hand and the worldwide movements of people, things, ideas, and discursive and visual practices on the other.

The roundtable format is intended to allow for a wide-ranging discussion involving different disciplinary and geographical perspectives. Proposals (350-500 words) for brief statements on the relationship between financial capitalism and the global eighteenth century are invited. Final statements (1000 – 2500 words) will be pre-circulated ahead of the meeting to allow for ample time for discussion.

Sub-topics may include: 1) the role played by joint-stock companies in turning the eighteenth century into a global era marked by multi-directional encounters; 2) the impact of trading companies on taste, aesthetics, and other cultural and discursive practices; 3) proto-environmental concerns in depictions of the natural world, domesticated landscapes, and various forms of labor; 4) globalization and the rhetoric of disaster; 5) eighteenth-century objects and global thing theory; 6) the gendering of credit and finance; 7) globalism in relation to universalism, or, global commerce and universal rights.

6. **“Crossing the Blurred Line: Seduction and Sexual Violence in the Eighteenth Century”**

Mary McAlpin, University of Tennessee; E-mail: mmcalpin@utk.edu

The goal of this panel is to consider representations of seduction and sexual violence in the eighteenth century—and in particular, to explore the thin line that separates the two. Questions considered might include, but are certainly not limited to, the following: At what point is the line between seduction and sexual violence crossed, for eighteenth-century readers? To what extent should our contemporary readings of these scenes be guided by eighteenth-century cultural assumptions? How do theories of natural human sexuality figure into such representations? How does the novelistic discourse on seduction in this period reflect legal definitions of rape? Is any seduction a de facto rape; or to the contrary, is any rape a de facto seduction; in eighteenth-century novels and paintings?

7. **“Reading/Reciting Eighteenth-Century Verse” (Roundtable)**

John Richetti, University of Pennsylvania; E-mail: jrichett@english.upenn.edu

Most Eighteenth-Century English verse demands oral performance, and this roundtable will invite its participants to recite a poem from memory or to read it aloud and then discuss how oral performance adds to our understanding of verse and how it enriches student appreciation of Eighteenth-Century poetry

8. **“Unlawful Carnal Knowledge and Other Sins of the Flesh” (Roundtable)**

Yvonne Fuentes, University of West Georgia; E-mail: yvonnefuentes@charter.net or yfuentes@westga.edu

We invite papers that explore representations of “unlawful” carnal knowledge and other sins of the flesh, whether literally or metaphorically, in written texts, songs, caricatures and paintings of the eighteenth century.

In the scale of punishable sexual acts, fornication, adultery, incest and other instances of carnal knowledge between heterosexual willing partners were considered less transgressive than, for example, sodomy,

bestiality, masturbation, or unnatural penetration. Though the former were indeed considered sinful and/or criminal, they carried less stigma and punishment than the latter for these were practices “against nature” and thus could never result in procreation. Not surprisingly, “waste” was another factor considered when levelling charges and applying punishment against those accused of female and/or male self-pleasuring. Finally, the degree of kinship also determined the punishment; however, it did not always depend on the degree of consanguinity.

We are particularly interested in examples of incest and cross-dressing; women and the spread of pollution; male national speech versus foreign effeminate contamination; bonding between siblings versus paternal authority; and other “unusual” sexual systems as examples of social and cultural tensions rather than moral weaknesses.

9. “Teaching the Eighteenth-Century through Children’s Literature” (Roundtable)

Mary Cisar, St. Olaf College; E-mail: cisar@stolaf.edu

Can we engage our students with the eighteenth century through examples of literature originally written for children, or is that literature so foreign to our students’ twenty-first century sensibilities as to be unreadable today? In this session, participants will share examples from children’s literature, in any language, that they have used or would like to use in class. Presentations will include a brief description of a text; the ways it uniquely illustrates and illuminates important eighteenth-century practices, conventions, or ideas; the particular challenges of reading the text as part of a course; and ways in which reflection on those very challenges might offer even greater insight on the period to students. Audience participation will be encouraged.

10. “Reading Eighteenth-Century Letters in a Digital Age” (Roundtable)

Ourida Mostefai, Brown University, AND Deidre Dawson, Independent Scholar;

E-mail: ourida_mostefai@brown.edu AND deidredawson@aol.com

Recent years have seen an increase in the digitalization of eighteenth-century texts and manuscripts, including correspondences. While creating digital copies of texts has indisputable advantages, such as making texts more widely accessible, the exclusive use of algorithms, search engines and other digital tools to study eighteenth-century correspondences can be problematic if not properly contextualized.

This round table invites scholars who have worked on both published and manuscript correspondences to share their insights into the “best practices” for the study of letters. We seek to foster a discussion of the interplay between archival work, electronic databases, and traditional (i.e., pre-digital) scholarship in the study of correspondences. All methodologies and approaches are welcome.

11. “The Eighteenth Century on Film”

John H. O’Neill, Hamilton College; E-mail: joneill@hamilton.edu

This session welcomes and encourages proposals for papers on any aspect of its topic, including – but not limited to -- film and television adaptations of eighteenth century narratives (e.g., “The Castaway,” “Tom Jones”), films set in the period (e.g., “Stage Beauty,” “Amazing Grace”), and film explorations of eighteenth century history or biography (e.g., Peter Watkins’s “Culloden,” Sofia Coppola’s “Marie Antoinette”). Proposals for discussions of adaptation theory as it applies to eighteenth century works are also welcome.

12. “Writing the Poetry of Current Events”

Sarabeth Grant, Brandeis University; E-mail: sbgrant@brandeis.edu

Traditionally, as the trustee or caretaker of memory, the poet’s voice best commemorates historical figures and events for the community. Yet the mass expansion of print culture and changes to the reading audience during the eighteenth century altered the poet’s position as the exemplar of historical knowledge. This panel will consider the various strategies that poets across the long eighteenth century used to respond to the period’s myriad current events. What modes of poetic writing emerged as suited to the task of disseminating historical developments, especially as other methods (such as the newspaper, the novel, the coffee house) posed alternative avenues for debate and communication? Who was blamed or celebrated by poets as responsible for contemporary inventions, decisions, or actions? What happens to memory when history writing becomes the product of the printing press rather than drawn from poetic inspiration? Indeed, what did poets consider a “current event,” and did they necessarily see poetry in opposition to innovation and progress? Additionally,

papers may also deliberate images of retreat, geographical locales, or conceptions of time as related to poetic imaginings of current events.

13. “Science and Politics in the Long Eighteenth Century”

Carla J. Mulford, Penn State University; E-mail: cjm5@psu.edu

David Hume once conceived a science of politics possible, according to his 1741 essay “That Politics may be Reduced to a Science.” Hume never formally developed his idea, but he nonetheless considered, like James Harrington a century earlier, that political life might be subjected to scientific inquiry. Hume was not the sole philosopher among his contemporaries to recognize the powerful interplay of the new science and political life.

This session seeks papers examining scientific and political inquiry in the long eighteenth century. Papers might consider: the new scientific inquiry as it had impact on political life; or politics as a subject of study in the eighteenth century; or the intersections of science and political processes. Papers might take up a single figure, or they might study a theoretical position taken by a number of writers. Papers might examine how the different locations of enlightenment, whether in salon, library, or other place of public demonstration, forced changes in contemporary understandings of political possibilities.

14. “Theatrical Activity Outside of London in Britain, Ireland and Wales”

Nora Nachumi, Yeshiva University; E-mail: nachumi@yu.edu

This session invites speakers to focus on theatrical activity outside of London during the long eighteenth century. What can we learn about players, plays and the mechanics of performance when we take the road and the circuit into account? What kinds of networks existed among and within different companies? What sorts of hierarchies impacted performers? How might a provincial company serve as a training ground or a trap? Papers that theorize the relationship between the practical aspects of theatre in the provinces and celebrity culture are especially welcome.

15. “The Sexuality of History” (Roundtable)

Caroline Gonda, University of Cambridge; E-mail: cjg29@cam.ac.uk

This roundtable will use Susan Lanser's landmark book, *The Sexuality of History: Modernity and the Sapphic, 1565-1830*, as a starting place for reimagining the sexual past. All approaches are welcome. Five-minute talks will make room for wide-ranging discussion.

16. “Amateurism in the Eighteenth Century”

Lindsay Dunn, Texas Christian University, AND Franny Brock, University of North Carolina at Chapel Hill; E-mail: l.m.dunn@tcu.edu AND mfbrock@live.unc.edu

Non-professional activity flourished in artistic, literary, and scientific circles of the eighteenth century due, in part, to economic prosperity of the upper classes, new forms of sociability, dissemination of previously privileged information, and an Enlightenment interest in the organization of knowledge. In turn, the amateur significantly impacted this period not only by expanding the contexts in which cultural products were made, circulated, and consumed, but also by challenging the very definitions and boundaries of these contexts. Until recently, amateur practice was considered inferior because amateurs often copied or imitated the work of others and usually did not earn money for their work, freeing them from the constraints of the market economy. This panel seeks papers that modify these views by exploring the contributions and working conditions of amateurs. We invite proposals from a range of fields, including art history, history, literary and music history, and others, to reconsider the position of non-professionals during this period. Possible topics may include the status of the amateur, training the amateur, the amateur's direct influence as a purveyor of taste, the circulation of ideas through the work of amateurs, and how amateur practice influenced and shaped relationships between professional and non-professional groups.

17. “Women’s Periodicals and Print Culture in the Long Eighteenth Century” (Roundtable)

Tanya Marie Caldwell, Georgia State University; E-mail: tmcaldwell@gsu.edu

While our period witnessed the birth of modern periodical culture and its ability to shape aspects of society from the popular to the political, most studies have traditionally obscured the very active role women's voices and women readers played in shaping the periodicals that in turn shaped Britain. This panel, which we convene in celebration of Edinburgh UP's groundbreaking new project on women and popular media, will

demonstrate the importance of periodicals to women (commonly accepted, though not well understood), the importance of women to periodicals (still a wrongly disputed truth), and, crucially, correct the destructive misconception that the more canonized periodicals and popular magazines were enemy or discontinuous forms. It aims also to show how both periodicals and women drove debates on politics, education, theatre, celebrity, social practice, popular reading, and everyday life itself.

18. “The Works of Mr. Alexander Pope, 1717-2017”

John Sitter, University of Notre Dame; E-mail: jsitter@nd.edu

The publication of Pope’s first collection in 1717 is a milestone in the history of English poetry. Presenting together his *Pastorals*, *Windsor-Forest*, *An Essay on Criticism*, *The Temple of Fame*, *The Rape of the Lock*, a score of shorter works, and the just completed *Eloisa to Abelard*, the imposing *Works of Mr. Alexander Pope* seals the arrival of the most gifted poet of the age. Professing to be uncertain as to whether collecting his poems amounts to “building a monument” or “burying the dead,” Pope in his late 20s displays greater range and vocational intensity than any of his contemporaries. Four 15-minute papers will explore the multiplicity and identity of this body of work after three centuries of criticism and transmission.

19. “Art Markets: Agents, Dealers, Auctions, Collectors”

Wendy Wassyng Roworth, University of Rhode Island; E-mail: wroworth@uri.edu

During the eighteenth and early nineteenth centuries numerous artworks were removed and sold from churches, monasteries, palaces, and private collections. Paintings, sculptures, drawings, and antiquities were purchased by Grand Tourists in Italy, and many were sold, confiscated, or lost as a result of political and social upheavals throughout Europe, especially in the aftermath of the French Revolution and Napoleonic wars. Travel and trade in Asia and America brought new types and styles of art and artifacts to markets in London, Paris, Amsterdam and elsewhere and stimulated taste for the exotic. This session seeks papers on the roles played by art dealers, auction houses, private sales, collectors, the movement of artworks from private to public or public to private collections as well as other aspects of the art market and effects on contemporary artists.

20. “Restoration Drama and Ecocriticism”

Denys Van Renen, University of Nebraska at Kearney; E-mail: vanrenendw@unk.edu

The stylized characters that shock and enthrall audiences—that seem to demand attention exactly because they defy nature—can cause us to lose sight of the Restoration’s abiding interest in the physical environment both at home and abroad. Behn’s *The City Heiress* is perhaps the best example of this blindspot: Tom Wilding cannot see through the eponymous heroine’s disguise as a countrywoman recently arrived to the city even though it enhances rather than conceals what she represents. From John Dryden’s *The Indian Queen* (1664) and *The Indian Emperor* (1665) to Aphra Behn’s *The Widow Ranter* (1689), playwrights consider their surroundings not only as materials that influence the stage and the English imaginary but also as entities that demand new systems of signification to preserve their otherness. This panel will explore a gap in ecocriticism, which jumps from early modern literature to the early eighteenth century (as “proto-Romanticism”). This leaves examinations of ecology, topography, animals, and biota in Restoration drama still largely unexplored. Papers on any aspect of ecocriticism and Restoration drama (1660-1689) will be considered.

21. “Samuel Johnson and America”

Philip Smallwood, University of Bristol; E-mail: philip.smallwood60@googlemail.com

Samuel Johnson’s notorious hostility to the American Revolution appears in no way to have diminished the importance that his writings have come to have in American cultural life. His role as a cornerstone of eighteenth-century studies in the United States seems remarkably secure, and it is through the efforts largely of twentieth-century American scholarship that the critical value of Johnson’s writing has been re-asserted, and sustained attention has been given to editions of his texts. But the cultural liaison between Johnson and America continues to pose many interesting questions: how far was Johnson part of that same Enlightenment that informed the Founding Fathers; what consequences have there been for American readers and writers exposed to the publication of early American editions of his works; what aspects of history have made Johnson conceivably more accessible for American readers than has been possible for readers in the UK or Europe? The differently constituted role of cultural, religious, moral, and critical traditions in the national lives of America and Johnson’s native land might be expected to have played their part. “Johnson and America” invites papers on these and related aspects of Johnsonian transatlantic transmission.

22. “Playbills and Publicity: Theatrical Documents and the Mediated Performance Event” (Roundtable)

Mattie Burkert, Utah State University, AND Jane Wessel, Austin Peay State University;
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Playbills, newspaper advertisements, reviews, puffs, and printed paratexts were key points of contact between eighteenth-century theatres and their potential audiences. These documents performed functions from shaping audience response to constructing theatrical publics. Yet, as scholars from Jacky Bratton to Marvin Carlson have noted, such documents have too often been mined for information about historical performances, without being studied as complex cultural phenomena in their own right. Furthermore, these objects -- scattered among archives, often uncatalogued, and largely absent from the facsimile databases that underpin much current research -- are often difficult for scholars to access. This panel aims to push our current understandings of these materials forward, fostering a dialogue between scholars of theater and performance, print culture, and media studies. Panelists might address such questions as: How can we use these documents more imaginatively? What can they tell us about audience response? How did they not only record, but also shape repertory and performance choices? How do we organize these materials into legible archives? We welcome submissions reflecting work across a variety of national cultures, including theater and performance in urban, provincial, and colonial settings.

23. “Illustrating the Ilustración/Illuminismo: Visual Culture and Transnational Enlightenment in Iberia and Ibero-America”

Nicholas Wolters, Wake Forest University; E-mail: naw5fq@virginia.edu

Around 1765, Bohemian artist Anton Raphael Mengs painted a now iconic portrait of King Charles III of Spain. During his tenure as Charles III’s court painter, Mengs was also the author of celebrated frescoes in the Royal Palace in Madrid that eventually would become emblematic of Spanish monarchical splendor in the second half of the eighteenth century, influencing artists from Alcázar y Paret to Goya. Though the so-called Age of Enlightenment is often associated with the consolidation of national borders under the hand of absolute monarchs, transnational art and visual cultures more broadly flourished during this period and reflect evolving patterns of consumption and aesthetic taste that both transcended and shaped national identity.

How was the Enlightenment visualized in Iberia and Ibero-America, and what did visual mediums—painting, sculpture, fashion, illustrations—contribute to global and local contours of reason and sensibility? To work towards answering this and related questions, this panel invites papers that engage visual cultures in eighteenth-century Iberia and Ibero-America with a focus on issues related to transnational aesthetics, consumer culture, modernity, modes of production, and dissemination. Papers exploring the intersections of the visual with nationalism, new technologies, advertising and the marketplace, and identity politics are particularly welcome.

24. “Wacky, Wild and Weirdly Appealing: Didactic Literature for Children” (Roundtable)

Katharine Kittredge, Ithaca College; E-mail: kkittredge@ithaca.edu

“. . . [T]he cursed Barbauld Crew, those Blights & Blasts of all that is Human in man & child.” Charles Lamb to Samuel Taylor Coleridge (1802)

For centuries Lamb’s famous (and highly quotable) denunciation of the pioneers of didactic writing for children has discouraged scholars from looking into a genre that is diverse in form, content and tone. Newly available on-line sources have revealed that didactic literature extends far beyond banal nursery lectures to include elements of horror, adventure, fantasy, and whimsy. Modern scholars are now studying these texts for what they reveal about contemporary attitudes towards race, class, gender, and a host of social attitudes and institutions. This roundtable is looking for scholars from an array of disciplines working with “educational” children’s texts in any language. The goal is to foster a conversation about the ways that these texts contribute to our understanding of the long eighteenth century, and to discuss how they can be used in modern college classrooms.

25. “Questions of Identity in the Digital Humanities: Whose Works Get Digitized and Why?” (Roundtable)

Jennifer Golightly, Colorado College; E-mail: jennifer.golightly@coloradocollege.edu

In a recent article in the *Los Angeles Review of Books*, David Allington, Sarah Brouillette, and David Columbia suggest that the digital humanities have been pushed as a non-interpretive and acritical alternative to

traditional, interpretive, and thus political scholarship in the humanities and argue that the digital humanities have been viewed by practitioners as a space in which questions of identity are sidelined. How accurate are these claims? How do we grapple with questions of race, gender, and nationality in the digital humanities? How do we decide whose works get digitized, and how do we address gaps in the digital record that reflect the problematics of race, gender, class, and nationality?

26. “Victims of Wit”

Marcie Frank, Concordia University; E-mail: marcie.frank@concordia.ca

Joseph Addison proposed to distinguish true from false wit on the basis of the kinds of connections each drew between words and ideas, but wit also drew connections between people that were considerably more volatile and violent. The gambit proposed by this panel is that wit's failures may be able to tell us more about its social, affective, poetic, and philosophical operations than its successes. Though his stage performances pleased, Colley Cibber's writing offended (at least Pope and Fielding); though Samuel Johnson admired Oliver Goldsmith's writing, his talk drove him crazy. How can these failures of wit and other like them be moved beyond the anecdotal to disclose aspects of the configurations of writing and performance in the period or their social costs? Considering the descriptive powers they unleashed, how are such failures of wit best analyzed? Proposals are invited for papers about any genre in the long eighteenth-century that reflect on wit's failures as an interpretive problem.

27. “Aesthetics of the Urban”

Alison O'Byrne, University of York; E-mail: alison.obyrne@york.ac.uk

This panel seeks to explore how cities were described and represented in the eighteenth century. What kinds of aesthetic categories were invoked – or reworked – to describe particular cities, or particular occurrences in cities? Did / how did aesthetic categories associated with landscape and natural phenomena (such as the sublime and the picturesque) translate to the urban built environment? Are there new categories and new terminologies to describe the city in the eighteenth century? Topics might include natural disaster in the city, accounts of crowds, descriptions of improvement and decline, and any other topics addressing these questions.

28. “Trigger Warnings and Safe Spaces: Teaching the Eighteenth Century” (Roundtable)

Linda Zionkowski, Ohio University; E-mail: zionkows@ohio.edu

Over the past several years, university faculty in the humanities have been faced with requests to identify course content that might evoke discomfort or mental distress in students. These requests have included placing "trigger warnings" on syllabi and allowing students to substitute alternative texts in place of readings they might consider offensive. Critics of these practices have attacked them as a form of censorship or even "coddling": the AAUP Committee on Academic Freedom and Tenure declared trigger warnings "infantilizing and anti-intellectual," and articles in *The Chronicle of Higher Education* and *The Atlantic* condemned the call for "safe spaces" as both antithetical to the idea of a liberal education and harmful to the well-being of the students whom these practices are intended to protect. By contrast, some academics argue that cautioning students about assigned material gives them the opportunity to manage their anxiety and engage in productive discussion of that material. Our roundtable will investigate the uneasy relationship between the freedom of inquiry foundational to university instruction and the increasing demands for a nonthreatening learning environment on campus. Accounts of panelists' experiences and strategies for negotiating this conflict are especially welcome.

29. “Booksellers and Literary History in the Long Eighteenth Century”

JoEllen DeLucia, Central Michigan University; E-mail: deluc1jm@cmich.edu

Booksellers have long lurked in the footnotes or margins of most literary histories of the eighteenth century. The new vantage points on print culture and literature introduced by Franco Moretti's "distant reading," Stephen Best and Sharon Marcus's "surface reading," and Susan Lanser's "large reading" invite us to reconsider the role booksellers played in facilitating the movement of ideas and texts across genres, media, and nations. This panel invites papers that incorporate booksellers and the book trade into our reading and interpretation of eighteenth-century literature. How does attention to the bookseller challenge literary histories that organize themselves around authorship, genre, and nation? How might the movement of ideas and texts set in motion by the bookseller alter our understanding of eighteenth-century aesthetic and representational

practices? What might booksellers help us understand about literature's relationship to a larger print culture? Submissions are welcome from scholars in any relevant discipline.

30. "Eighteenth-century Habits: Nuns in Fact and Fiction, in the Cloister and Beyond"

Karen Stolley, Emory University, AND Tonya Moutray, Russell Sage College; Email: kstolle@emory.edu
moutrt@sage.edu

As Mita Choudhury and other scholars have shown us, the role of nuns and convents gained urgency in eighteenth-century political culture, not only in France but elsewhere in Europe and the Americas. In fact and in fiction, nuns played important roles in eighteenth-century debates about religious toleration, the relationship between faith and reason, controversies involving Church and State, and the role of women in society and in the Church.

This session proposes a cross-cultural, interdisciplinary exploration of the historical and textual spaces where eighteenth-century nuns appear – to tell their stories; to argue or to pray; to found convents or flee them; to participate in or critique the political, economic and cultural developments of the moment. Papers might address nuns' writing, writing about nuns, representations of nuns in art and music and literature, nuns in history and politics, or conflicts between nuns and their families, the government, and church hierarchy. We welcome submissions that reflect different linguistic, historical, and cultural traditions, and analyses that are historically situated in some way so that real nuns and their lives come to the fore.

31. "Empire and the Antique in Art and Design"

Jocelyn Anderson, Courtauld Institute of Art, AND Holly Shaffer, Dartmouth College;
E-mail: jocelynkristen@hotmail.com AND hollyshaffer@gmail.com

In the second half of the eighteenth century, the influence of classical antiquity on European art and design was tremendous, shaping everything from monumental architecture to linear engravings to the collection of decorative objects for the home. Frequently associated with aristocratic connoisseurship and the Grand Tour, this enthusiasm also had an important global dimension: as European powers built their own empires, classical antiquity was a critical reference point, a model, a historical lesson, and a pantheistic comparison.

In this panel, we seek to examine the connections between European interest in Ancient Rome and Greece, and the material culture of imperial projects of the long eighteenth century. Possible topics might include the use of the Neoclassical style for colonial building projects, the outline style used in publications, classical antiquity as a frame of reference for the interpretation of indigenous cultures, imperial leaders' taste for the antique for self-fashioning in the metropole, explicit classical references in images of colonial territories, imperialist approaches to classical sites, or the adoption of the antique-inspired style by artists based in colonial territories.

32. "1680-1715: A Crisis of the European Mind?"

Aaron Wile, Harvard University; E-mail: awile@fas.harvard.edu

In his seminal work, *La crise de la conscience européenne, 1680-1715* (1935), Paul Hazard identified at the end of the seventeenth and beginning of the eighteenth centuries a profound crisis of the European mind. In short order, the foundations of the classical order were destabilized and the modern outlook of the Enlightenment emerged. Revisited by generations of scholars, the "Hazard thesis" has proven remarkably resilient, yet the exact nature of the crisis remains in debate. This panel seeks to reevaluate the sources, effects, and extent of the crisis. Proposal from all disciplines are welcome and interdisciplinary perspectives, especially those that challenge or go beyond the idealism of Hazard's history of ideas, are particularly encouraged. Topics that engage with Hazard's thesis but are outside the strict confines of his chronology are also welcome.

33. "Women of Power and the Power of Women: Rethinking Female Agency in Honor of Maria Theresa"

Rita Krueger, Temple University; Email: rita.krueger@temple.edu

This panel invites papers that explore aspects of female power and rulership in households, cities, and courts from a variety of disciplines, as a way to commemorate the 300th year anniversary of Austrian Empress Maria Theresa's birth in 1717. Maria Theresa was self-consciously and uncomfortably aware of the at times contradictory nature of her place in history. She had one foot in the baroque and the other in reformed governance. She gestured to the intimacy of the bourgeois family and to the splendor of dynastic pretensions.

She lauded the submission of wives even as she dominated her family and her state. She was king and empress, mother and powerbroker. This panel honors that complicated legacy by bringing together new research on female power and agency from different disciplinary approaches and within varied social and spatial contexts. Papers that explore women's negotiation of new social and political terrains; women performing unexpected social or economic roles; women who transcended their apparent inherited places; women who, Janus-like embraced multiple, at times contradictory agendas; women who said one thing and did another would be welcome. Papers are not limited to Central Europe — nor was Maria Theresa.

34. “Visualizing Weimar”

Amelia Rauser, Franklin & Marshall College; E-mail: arauser@fandm.edu

Weimar's role as a cultural center and incubator of innovative Classicism has been richly explored by scholars of literature and philosophy who have mined the outstanding contributions of Goethe, Herder, and Schiller, among others. But the visual culture of Weimar has received relatively little scholarly attention, despite the importance these thinkers attached to visual art and the devotion of many famed Classicists to drawing, painting, and collecting. This panel invites papers that investigate the visual culture of eighteenth-century Weimar. Topics might include the patronage of Anna Amalia or Carl August, the collections of Goethe, the aesthetic theories of Herder, the painting of Tischbein or Georg Melchior Kraus, the founding of institutions like the Free Academy of Drawing in 1776, the design of architectural programs or decorations, or the path-breaking *Journal des Luxus und der Moden*. Much of Weimar's visual culture was fueled by strong connections to other centers through travel, study, publication, and collecting, so other topics might include the relationship between Weimar and Naples or Rome, or counter-examples of the visual cultures of other princely European centers.

35. “Disciplined Mobility and Carceral Spaces in the Eighteenth-Century Atlantic World”

Jonathan Nash, College of Saint Benedict & Saint John's University; E-mail: jnash@csbsju.edu

In *The Reaper's Garden: Death and Power in the World of Atlantic Slavery*, historian Vincent Brown argues, “If people looked to the past to find the roots of contemporary forms of inequality, domination, and terror, rather than the origins of freedom, rights, and universal prosperity, they might see early colonial Jamaica as home to the people who made the New World what it became.” Taking Brown's argument as a starting point, this panel welcomes proposals that explore violence, death, power, “inequality, domination, and terror,” through analyses of disciplined mobility and carceral spaces throughout the eighteenth-century Atlantic World. Potential topics of disciplined mobility may include the transportation of missionaries, Native Americans, indentured servants, convicts, military personnel, or enslaved Africans. Potential carceral spaces may include military and trading forts, West African slave factories, slave ships, missions, “praying towns,” plantations, encomiendas, or institutions of confinement. The panel aspires to spark comparative, interdisciplinary conversations, and welcomes proposals from scholars from all disciplines, backgrounds, and career stages.

36. “Science Fiction”

Theodore Braun, University of Delaware; E-mail: braun@udel.edu

Science fiction was alive and healthy in the long eighteenth century, in particular in France and the British Isles. Authors like Voltaire and Swift come to mind, but other writers, such as Cyrano de Bergerac, imagined worlds, even Earth, in future ages or with alternate events in their contemporary period. The latest developments in science and technology are often a feature of these tales. This despite a respected senior scholar's critique of an earlier panel on the subject to the effect that science fiction supposes the existence of science, which did not exist in the eighteenth century. Needless to say, the panelists were shocked by this blatant denial of the obvious, that is, Newton and Descartes as well as countless other scientists in Britain and the continent, as well a people like Franklin and other colonists.

Topics to consider might include, but are not limited to, the following: (1) Lesser-known authors, as well as well-known authors, of science fiction and their writings; (2) Did science exist in the eighteenth century? And what was the state of technology at the time? (3) How are the aliens and their civilization and culture from different parts of Earth presented? (4) How are extra-terrestrials and their civilization and culture presented? (5) The use of irony and satire as the machinery for the stories; (6) The place of God and organized and revealed religions in the science fiction of the time; (7) The influence of past authors of science fiction on those of the eighteenth century; (8) The influence of eighteenth-century authors of the genre on those of later eras; (9) The reception of science fiction in the eighteenth century.

37. “Disease, Disability, and Medicine in the Ibero-American World”

Madeline Sutherland-Meier, The University of Texas at Austin; E-mail: madelinesm@austin.utexas.edu

This seminar welcomes papers on any aspect of disease, disability, and/or medicine in the Ibero-American world in the long eighteenth century. Topics might include (but are not limited to) representations of disease, disability, medicine, healing in written and visual texts; illness, healing, disability, or contagion as metaphors; medical treatises from the period; ideas of what constituted good health and wellness and their opposites; epidemics; definitions and theories of disease and contagion; disease and race, gender or social class.

38. “The State, the Household, and Discourses of ‘Economic Development’ in the Long Eighteenth Century” (Roundtable)

M.J. Maynes AND Ann Waltner, University of Minnesota; E-mail: mayne001@umn.edu AND waltn001@umn.edu

In many world regions new texts of various sorts that engaged with what now would now be called ‘economic development strategies’ multiplied between the late 17th and the early 19th centuries. Some of these were written by and for state officials; but others were particularly addressed to heads of households or local officials. In the European case these would include household, for example, governance manuals (that might specify how household head could most profitably deploy the labor of family members and servants) as well as treatises on political economy or encyclopedias. In China, they also could take the form of prescriptive manuals about household governance as well as sections within local gazetteers or elaborately illustrated descriptions of agricultural and textile production techniques. Through these genres, emerging ideas about the economy and the place in it of both local households and central states were reaching new and expanded audiences. We welcome proposals for papers addressing these issues in any part of the world during the long eighteenth century.

39. “Material Culture, Then and Now”

Beth Fowkes Tobin, University of Georgia, AND Chloe Wigston Smith, University of York; E-mail: btobin@uga.edu AND chloe.wigstonsmith@york.ac.uk

We invite papers that expand current approaches to material culture and develop new methods to address the materiality of objects. We are interested in how period treatments of objects and scholarly methods have shaped our understanding of eighteenth-century objects and their meanings. How do we read material culture ‘now’? Are there methodologies that build on object-oriented ontology and new materialisms, but refocus our attention on the materiality of things? Are objects always entangled with the human? How do they function separately from subjectivity? We are interested as well in the historical conditions of collecting and the physical conditions of extant objects. How have the historical treatments of objects (‘then’) affected current methodologies? What roles have museum collections, and the histories of acquisition, played in our methodologies (in relation to class and other concerns)? We welcome papers in particular that offer feminist, queer and/or postcolonial interpretations of material culture, as well as interdisciplinary approaches and submissions from colleagues in literary studies, archeology, art history, dress history and history. Please send abstracts of no more than 500 words and a very brief biography to both organizers.

40. “Rape Culture and the Rise of the Novel” (Roundtable)

Abigail Zitin, Rutgers University–New Brunswick; E-mail: aszitin@gmail.com

In “Rape and the Rise of the Novel” (*Representations*, 1987), Frances Ferguson argued that the psychological novel was conceived in rape—specifically, in Samuel Richardson's rape plots. This roundtable seeks to recognize the influence of her analysis and build on it by posing two kinds of questions, with the aim of eliciting discussion about the relations among research, pedagogy, politics, and the history of genre.

First, how has feminist discourse on rape changed in the past thirty years, and how might those changes—particularly the forms taken by recent attention to sexual violence—remap the interface between rape and the history of the novel? For instance, what's at stake in the shift from the language of mental states (intention; consent) to the conceptualization of “rape culture”? This is, of course, also a pedagogical issue: How might our approaches to teaching *Pamela* (let alone *Clarissa*) change in the age of the trigger warning?

Second, what can eighteenth-century studies add to the conversation? As we continue to complicate “the rise of the novel,” what new insights and frameworks arise for thinking, for example, beyond Richardson? What does the eighteenth century know about rape—or rape culture—that we have yet to learn?

41. **“Beyond Blank Space: Reconsidering Africa in European Thought”**

Rebekah Mitsein, Boston College; E-mail: rebekah.mitsein@gmail.com

It is an often-accepted critical truism that Europeans treated Africa as blank space in the eighteenth century, onto which they projected fantasies of racial superiority and colonial domination. Yet, as scholars such as John Thornton, George Brooks, and Wendy Belcher have articulated, Africa was much more than a point of departure for the transatlantic slave trade and a target of early colonization in the eighteenth-century world. Its potentates were politically savvy, its overland trade robust, and its arts and discourses powerful. This panel invites papers from any discipline that explore the influence of Africa’s complexity on European texts and minds. As European travelers, scholars, and merchants strove to make sense of the continent’s diverse peoples and geographies, how might African ideas or acts of self-representation have infused their work? How did African knowledge and technologies contribute to eighteenth-century scientific discourse? How did African narratives, art, or artifacts that circulated in Europe influence thinkers, artists, and writers there? What are the critical and political stakes of theorizing Africa beyond blank space in the eighteenth-century Atlantic world? Please send 300-word abstracts.

42. **“Home Subjects: Art and/in the Private House in the Eighteenth Century”**

Melinda McCurdy, The Huntington Library, AND Anne Nellis Richter, American University; E-mail: mmccurdy@huntington.org AND anne.nellis@gmail.com

Eighteenth-century houses and interiors have become the focus of tremendous academic energy during the past five years. This topic has a particular resonance in the British context, as the eighteenth century saw the notion of the house as an iconic symbol of political and moral authority developing into a remarkably persistent cultural ideal; at the same time, this formulation may be unsettled by similar trends in other countries or colonial contexts. This session will explore the development of these ideas by considering the relationships between domesticity, the display of art and other objects in the private interior, and national or personal identity. We welcome proposals that explore such topics as the commissioning, and/or reception of artworks intended for private display, literary or theoretical thinking about the role of art and design in the private interior, the relationship between “decorative” painting and easel painting, the uses and reception of decoration and painting in rooms and interiors, and the relationship between private and public modes of display and decoration. This panel will be convened by Home Subjects, an ongoing research working group focused on the display of art in the private sphere; please visit www.homesubjects.org for details.

43. **“Forms of Waywardness”**

Kristin Girten, University of Nebraska at Omaha AND Eugenia Zuroski-Jenkins, McMaster University; E-mail: kgirten@unomaha.edu AND zugenia@gmail.com

Something about Enlightenment thought makes us want to tell linear stories: stories of origination, emergence, development, evolution, progress. In recent years, however, as we have begun to interrogate the dominance of novels as well as subjects, we have opened up new possibilities for narrating waywardness—forms of expression, knowledge, being, and embodiment that resist conformity to orderly arrangements of texts and selves (human and non-human) in and across time and space.

The eighteenth century presents numerous examples of people, creatures, and/or things straying from expected, mandated, or normative patterns of being and acting. But how, in these instances, do we know waywardness when we encounter it? What are the effects of various kinds of deviance? How does our perception of “the wayward” serve to reinforce or renegotiate the boundaries of possible movement? How might an acknowledgement of wayward forms open up new Enlightenment histories and historiographies?

Proposals exploring any form of literary, artistic, ontological, epistemological, social, or political waywardness are welcome.

44. **“None Ever Wished It Longer: Abridgment and Eighteenth-Century Literature”**

David Harper, United States Military Academy, West Point; E-mail: dave.harper@usma.edu

In *Gyles v. Wilcox, Barrow, and Nutt* (1740), Lord Chancellor Hardwicke ruled that “abridgments may with great propriety be called a new book, because not only the paper and print, but the invention, learning, and judgment of the author is shewn in them, and in many cases are extremely useful...” In copyright disputes that followed, often the question arose of whether an abridgment was “fair” or not. If the abridging author showed “judgment,” the abridgment was “fair” and deemed a “new” book that evaded copyright restrictions. A

quick glance at the record shows an astonishing number of abridgments published in the eighteenth century. While we often gravitate toward editions that we hope reflect the author's original vision, thereby avoiding abridgments, it is likely that many -- if not most -- readers in the period encountered these works in abridgment.

This panel invites papers exploring the production, circulation, reception, and meaning of abridgments in eighteenth-century print culture.

45. "The Vicious Eighteenth-Century"

Katherine E. Blake, Indiana University-Bloomington; E-mail: katblake@indiana.edu

The darker side of the eighteenth-century has always been up for discussion, especially after *The Spectator's* infamous declaration that this "most polite age is in danger of being the most vicious." Studies of injurious eighteenth-centuries have been staples of the field: rape and the novel, histories of domestic violence, poetry and the making of wartime, the emergence of the subject through encounters with harm. These studies recover the quotidian traumas of daily life and the centrality of violence to the formation of both the modern subject and the modern state. More recently, however, the Enlightenment's "civilizing" project has been marked in popular press as the turning point in the overall decline of violence [pace Stephen Pinker's *The Better Angels of Our Nature* (2011)]. Pinker's (numerical) assessment of a polite Enlightenment raises some crucial questions about the legibility, quantifiability, and qualifiability of brutality throughout the eighteenth-century. This panel seeks papers that revisit and address the collisions, collusions, and conflicts of civility and violence in the period. It encourages papers on topics that range from, but are not limited to, forms of violence, injury, pain, and trauma that saturate projects of benevolence, education, liberation, and progress.

46. "Jane Austen at 200: New Approaches and Emerging Methodologies"

Devoney Looser, Arizona State University, AND Kit Kincade, Indiana State University;
E-mail: Devoney.Looser@asu.edu AND Kit.Kincade@indstate.edu

Little could Jane Austen (1775-1817) have conceived of the impact that her work would have on the modern world. In this panel marking the bicentenary of her death, we propose to solicit papers that highlight the emerging methodologies being used to analyze her works, including big data/new bibliography, masculinity studies, trauma theory, ecocriticism, animal studies, medical humanities, age studies, cultural and material cultural studies, and cognitive science, as well as new approaches examined under more established theoretical and critical approaches. We will ask panelists not only to present shorter arguments (10 min.) demonstrating their new work under one or more of these rubrics but to reflect on what they believe is most needed now and next in Austen studies.

47. "The Enlightenment since Besterman: Sixty Years of Studies on the Eighteenth-Century" (Roundtable)

Gregory S. Brown, UNLV/ Voltaire Foundation; E-mail: ose@unlv.edu

To commemorate the completion of the 60th year of publication of *Oxford University Studies in the Enlightenment* (first established by Theodore Besterman in the 1956-57 academic year, and long published as *Studies on Voltaire and the Eighteenth Century*), this special roundtable will commemorate the series' anniversary and celebrate the anticipated digital publication of the backlist titles of the series in 2017. Each communication will be from a contemporary scholar (at any stage in their career and in any discipline) who has been involved in that history -- as an author, editor or reader -- and will identify an essay or book from the SVEC backlist which has been important to their own intellectual and scholarly evolution. Each participant will summarize that particular work and explain why it has been important. Through these presentations, the roundtable will attempt to generate a discussion of the evolution of Enlightenment scholarship over the past 60 years.

48. "Journeys to the West: Silk Roads and Settlers in the Eighteenth Century"

Emily N. Kugler, Howard University, AND Samara Cahill, Nanyang Technological University;
E-mail: emnkugler@gmail.com AND sacahill@ntu.edu.sg

What do we mean and whom do we envision when we discuss "settlers" or "settler colonialism"? How do we address the impact of European imperialism while not defaulting to a historical perspective that unquestioningly places Europe and Europeans as an origin point for global migration? Similarly, what if, instead of viewing regions such as the "Far East" and "Orient" as the exotic, we take Daniel Goffman's idea of Europe as the "Far West"? This panel welcomes papers questioning the idea of what a "settler" is and the

kinds of cultural hybridity that are recognized by history and those that aren't. Topics may deal with forced as well as voluntary relocations.

49. "Is Improvement a Useful Concept?"

Rachael Scarborough King, UC Santa Barbara; E-mail: rking@english.ucsb.edu

"Improvement" was an Enlightenment buzzword, consolidating in the second half of the eighteenth century as a means to describe key cultural concerns from landscape gardening and the conversion of wasteland to new modes of education and the rise of the novel (in the debate over what constituted "improving" literature). But does improvement maintain its intellectual purchase to assist us in understanding the changes in the organization of knowledge, relationship to the environment, and understandings of the self that took place in the eighteenth century? Or is it too vague, triumphalist, and/or progressivist to offer a useful framework? And are "material" improvement, in the natural or built environment, and "intellectual" improvement, in literature or the individual, aspects of the same concept? This panel invites papers that take improvement as both/either a grand organizing narrative and/or a specific set of material and intellectual practices, and that ask whether this term should remain—or return to being—a central rubric in the study of eighteenth-century literature and culture.

50. "Generic Mixes: Eighteenth-Century Hybrids" (Roundtable)

Zoe Beenstock, University of Haifa; E-mail: zbeenstoc@univ.haifa.ac.il

What forms of mixing and fluidity characterize the eighteenth century? This roundtable considers the eighteenth-century fascination with generic mixes, hybridity, splicing and xenografting, a practice which unites natural philosophy, political theory and literary method. The long eighteenth century has been dubbed a period of "exquisite mixture" – Wolfram Schmidgen's term for a fluidity which undermines traditional stereotypes about modernity – or of "rough mixing," to draw on David Duff's analysis of self-conscious points of discontinuity between genres. By both accounts, mixture offers an alternative to a hermeneutics of suspicion which discredits eighteenth-century forms of knowledge. This roundtable invites participants (five or six) to submit proposals of about 300 words. The goal is to bring together diverse disciplinary perspectives on the mixes of the eighteenth century, to ask what happens when contemporary perspectives mix with eighteenth century texts, and to consider the eighteenth-century's irreverence of genre boundaries. Prepared papers might include such issues as:

- Hybrid poetic genres (mock heroics, lyrical ballads)
- Intersections between genres (e.g. literary elements in scientific/ philosophical texts)
- The theorization of hybridity in eighteenth-century texts
- Eighteenth century's disciplinary fluidity as a model for current literary theory

51. "Laboring-Class Poets in Print and Digital Culture" (Roundtable)

Dan Froid, Purdue University; E-mail: dfroid@purdue.edu

The digital project, *Laboring-Class Poets Online, 1700-1900*, aims to compile critical/biographical summaries on British laboring-class poets with accompanying bibliographies. How have digital methods helped challenge assumptions about the tradition of laboring-class print culture and how thinking digitally contributes to new knowledge in the field? What kinds of information scholars should record, such as bookseller/publisher details, in order to optimize the LCPO website for research? The technical aspects and potential for furthering our understanding of laboring-class poets; editorial control of laboring-class poets' works and its impact on digital encoding; how laboring-class women poets' strategies for self-marketing differed from those of their middle- and upper-class peers; rural and urban print networks in Union-period Ireland; the important but contentious role of subscription printing, a phenomenon particularly fitted to the projecting spirit of the long eighteenth century, in laboring-class writers' careers.

52. "Close and Distant Reading of Raynal's *Histoire philosophique et politique des deux Indes*"

J.B. Shank AND Daniel Brewer, University of Minnesota; E-mail: jbshank@umn.edu

Histoire philosophique et politique des établissements et du commerce des Européens dans les deux Indes, the nineteen-volume "forbidden bestseller" published in three editions in 1770, 1777, and 1780 by the abbé Thomas-Guillaume Raynal and his cohort of anonymous co-authors (including Denis Diderot), remains, despite its undisputed eighteenth-century influence, a remarkably understudied text. Recently, a research group at the University of Minnesota, funded by the Andrew W. Mellon Foundation Consortium for the Study of the Premodern World (CSPW) <http://premodern.umn.edu>, has joined with groups at Stanford, the University of

Chicago, and the Australian National University to support the importation of all three printed editions of Raynal's work into the Frantext database accessed through the Philologic software developed by the American Research Treasury of the French Language Project (ARTFL). These groups hope to combine close reading of the text with the distant reading and intertextual analysis that digital study provides to pursue new research regarding the history and influence of this unjustifiably neglected text. Our ASECS session has three goals: (1) advertising the research possibilities made available to scholars by the inclusion of Raynal's *Histoire des deux Indes* in ARTFL; (2) showcasing the latest research on Raynal and his work, and the important future trends developing; and (3) inviting participation from other scholars and institutions in the fledgling multi-institutional Raynal research project that we are developing.

53. "Tobias Smollett: Critic, Translator, Historian"

Richard Squibbs, DePaul University; E-mail: rsquibbs@depaul.edu

Current efforts to revise and retell the story of the novel's origins have sent increasing numbers of readers back to Smollett's fiction. As a body of work, his six novels amount to a sustained experiment with a variety of narrative techniques, the extent and richness of which is unrivalled by any novelist before Sterne. Beyond these novels, however, Smollett wrote incessantly as editor of the *Critical Review*, translator of Le Sage and Cervantes, and author of the *Compleat History of England* (1757-58), a rival enterprise to Hume's that proved nearly as controversial. The recent publication of *The Miscellaneous Writings of Tobias Smollett* (Routledge, 2015) should help expose these aspects of Smollett's work to a broader audience, and it thereby seems an opportune moment to convene a panel dedicated to revisiting the entire literary career of this fascinating and boundlessly prolific writer. Paper proposals that focus on Smollett's work as critic, translator and historian will be given special consideration, while those that explore his novels in light of these other endeavors will likewise be welcome. Please send proposals of 300-500 words via email, along with a one-page c.v.

54. "New Methods for Eighteenth-Century Science" (Western Society for Eighteenth-Century Studies)

Rachael Scarborough King, UC Santa Barbara; E-mail: rking@english.ucsb.edu

Approaches to the study of literature that combine new scientific methods with traditional topics of humanistic inquiry—such as cognitive literary studies and the digital humanities—have become areas of interest and debate inside and outside the academy. How does this intersection specifically impact the field of eighteenth-century studies, particularly the study of eighteenth-century science? What can contemporary changes in humanistic methodology and the divisions of the university tell us about analogous reconfigurations in the eighteenth century? And conversely, what can the inter-/predisciplinary nature of eighteenth-century science tell us about the disciplinary shifts occurring today? This panel seeks papers that employ contemporary scientific approaches to eighteenth-century science(s), and/or those that explore the topic of interdisciplinarity in the eighteenth century and today.

55. "Clothing as Visual Language in the Long Eighteenth Century"

Kristin O'Rourke, Dartmouth College; E-mail: kristin.o'rourke@dartmouth.edu

European clothing styles changed dramatically over the course of the eighteenth century, as did their depiction in the arts of the time. While the nervous draperies of late seventeenth-early eighteenth century portraits lend a dynamism and power to the elite subject, the mid-century emphasis on up-to-the-minute fashion and the meticulous representation of fabric and cuts bring a sense of realism to both the glittering upper-class world and lower domestic sphere. By contrast, the later eighteenth century classical revival meant, on the whole, a more abstracted perception of clothing in art as covering or draping the idealized, timeless body, rather than rendering it contemporary and tactile. Can we read clothing in the arts as an expressive language that offers clues as to the power of dress in conveying messages related to social and economic status, craft, fashion, trade, and so forth? Building upon recent work by social, cultural, and art historians on the construction, utility, appropriation, and circulation of clothing as material object and as artisanal product, I seek interdisciplinary papers that explore the multiple meanings of clothing in the visual arts and the connection to "real" clothing. I welcome papers on all aspects of clothing and in all artistic media.

56. "Devotion in the Enlightenment: A Keyword Panel"

Sabine Volk-Birke, Martin Luther University, Halle, Germany AND Laura M. Stevens, The University of Tulsa; E-mail: volk-birke@anglistik.uni-halle.de AND laura-stevens@utulsa.edu

Participants are sought for a "keyword" panel on devotion, as this term cuts across lines of nation, discipline, and practice, with activities pertaining to arenas such as politics, religion, romance, sex, fandom, or collecting.

We will consider the following questions: What does it mean in the eighteenth century to be devoted to a person, object, divinity, or cause? Does a unified field theory of devotion emerge in this time, or does the conceptualization of devotion fundamentally alter given its object? What rules of propriety govern the expression of devotion, and what controversies erupt over its objects, forms, or communication? How does devotion emerge from discourses of feeling, including sensibility, passion, enthusiasm? Where and how does devotion produce alterations in ritual, affect, performance, consumption, violence, or conceptualizations of self? How do notions of rationality intersect with devotional practices? All papers for this session must be delivered as pdfs to the organizer one month before the meeting and will be made available to any ASECS member who requests them. During the session presenters will read their opening statements, which will provide the bedrock for what will hopefully be a vibrant and productive discussion.

57. “The Geological Eighteenth Century”

Melina Moe, Yale University; E-mail: melina.moe@yale.edu

Eighteenth-century literary studies has long been energized by focusing on individuals, couples, and families. From examining the picaresque adventures of memorable characters to analyzing networks of conversation, to scrutinizing the processes of seduction and courtship, criticism has most often addressed narratives that fall within the scope and scale of a human life. But in the growing field of the Environmental humanities, especially in the context of recent claims that our current geological era, the Anthropocene, originated in the eighteenth century, scholars are asking: how can we investigate and talk about changes that happen over vast temporal and geographical scales? How can literary and cultural studies weigh in on debates about climate change and environmental crisis? This panel invites considerations of important geological thinkers from the long eighteenth century, such as James Hutton, speculations about what texts or narrative techniques might define the “Geologic Eighteenth Century,” or responses to recent critical and theoretical work on the Anthropocene by scholars such as Bonneuil and Fressoz, Chakrabarty, Colbrook, Malm, Markley, Mitchell, or Werk, among others.

58. “Religious Affections”

Alex Eric Hernandez, University of Toronto; E-mail: alex.hernandez@utoronto.ca

Over the past ten years or so, two of the liveliest fields of inquiry in the humanities have been the study of religion and affect theory. This panel wants to put these two together, and solicits papers that think interdisciplinarily about religion and emotion (or affect, more broadly) in the Restoration and eighteenth century. What sorts of insights emerge when we’re sensitive to the complexities of how religion felt in the period. And what do we learn when we attend to theological notions that lie behind a new science of the human in which the affections were so central?

Panel participants might consider how eighteenth-century models of the passions complicate those of secularization; or think about the literatures of piety and impiety, religion and irreligion, with an eye towards the affects they work through; or examine the persistence of the religious in public feelings we take as central to Enlightenment (like “optimism” and “wonder”); or explore the way ritual and aesthetic practices in the period enacted, shaped, or otherwise canalized certain emotions. But this is just a very partial list, and related topics will gladly be considered for inclusion.

59. “Reading the (Anti-)Aesthetic Eighteenth-Century Text” (Roundtable)

Dave Alff, University of Buffalo, AND Danielle Spratt, California State University, Northridge;
E-mail: dalff@buffalo.edu AND danielle.spratt@csun.edu

Invoking Francis Bacon’s call for the plain style of scientific writing, Thomas Spratt’s *History of the Royal Society* famously proclaimed that Society fellows sought to “reject all the amplifications, digressions, and swellings of style, to return back to the primitive purity and shortness, when men delivered so many things almost in an equal number of words. They have exacted from all their members a close, naked, natural way of speaking; positive expressions, clear senses, a native easiness bringing all things as near the mathematical plainness as they can; and preferring the language of artisans, countrymen, and merchants before that of wits or scholars.” As historians of science and as scholars trained in rhetorical analysis, how do we interpret highly technical non-literary documents (from the *Philosophical Transactions* to questionnaires, treatises, manuals, tables, etc.) that often exhibit a self-consciously antiaesthetic agenda? How do we acquire the subject matter knowledge to decode the obscure? What does “reading” come mean as a result of these encounters? We seek presentations that address either the scholarly or the pedagogical issues surrounding the treatment of these documents. Please send abstracts of approximately 200 words.

60. “Beautiful Books-Ugly Books” (North West Society for Eighteenth-Century Studies)

Marvin Lansverk, Montana State University; E-mail: marvin.lansverk@msu.montana.edu

Beautiful and not-so-beautiful books are produced in every age, with the boundaries between them not always fixed. This panel explores the changing standards of textual beauty as discussed and manifested during the long eighteenth century and into our own. Proposals are invited from a wide range of perspectives on eighteenth-century book culture, including eighteenth-century aesthetics, specific examples of beautiful and/or ugly texts, discussions of the changing function of the book as an aesthetic object, retrospective re-categorizations and more. Both ugly papers and beautiful papers welcomed.

61. “‘Home is Where the Start is’: Interrogating Eighteenth-Century Domesticity”

Karen Lipsedge, Kingston University; E-mail: K.Lipsedge@Kingston.ac.uk

For many scholars, the eighteenth century was the time when modern domesticity was invented. Developments in domestic architecture, material culture and concepts of self, contributed to the evolution of a concept of the home that was spatially and ideologically distinct from other architectural spaces. Scholars from Leonore Davidoff and Catherine Hall to Amanda Vickery and Cynthia Wall have explored eighteenth-century domesticity from the perspectives of social class, material culture, the rhetoric of description, and gender. More recently, the role of men and the domestic servant, as well as the concept of domestic patriarchy, have also been placed under scrutiny. As the lens through which we view eighteenth-century domesticity becomes broader, now seems to be an appropriate time to take stock: to interrogate what we do and what we do not mean by eighteenth-century domesticity. I invite papers exploring eighteenth-century domesticity from a range of perspectives, including domestic architecture, parenthood, religion, family life and anthropology, as well as social and political history, popular culture, and landscape and garden design.

62. “New Approaches to Margaret Cavendish”

Anne M. Thell, National University of Singapore; E-mail: elltam@nus.edu.sg

There seems no better time for a panel devoted to the current state of Cavendish studies: 2016 marks Cavendish’s inclusion in the Routledge “Arguments of the Philosophers” series (with David Cunning’s *Cavendish*), while it also saw the publication of Sara Mendelson’s new edition of *Blazing World* (Broadview 2016) and, in the broader commercial sphere, Danielle Dutton’s *Margaret the First* (Catapult 2016). Indeed, interest in Cavendish has steadily increased since Sylvia Bowerbank and Mendelson’s groundbreaking *Paper Bodies* (Broadview 2000), with historians of science and philosophy joining ranks with literary scholars in the serious study of Cavendish’s oeuvre.

This panel invites papers that shed new light on Cavendish’s literary and philosophical productions; I am especially interested in those papers that examine the interrelations between Cavendish’s poetics and her natural philosophy, but papers on any Cavendish topic will be given full consideration. Please email a 300-word abstract and 2-page c.v.

63. “Engaging Students in Digital Scholarly Collaboration” (Roundtable)

Kyle Roberts, Loyola University Chicago, AND Catherine Parisian, University of North Carolina, Pembroke; E-mail: kroberts2@luc.edu AND catherine.parisian@uncp.edu

The Digital Age has made possible new types of projects that allow faculty-scholars to revisit old literary and historical questions while imparting a range of digital and research skills to their students. This roundtable seeks to bring together faculty and students undertaking a range of innovative digital projects that stand at the intersection of research and teaching to talk about best practices and lessons learned. It explores how collaborative work has become the new norm. Digital projects can harness the expertise and enthusiasm of a variety of participants (including students, faculty, librarians, educational technologists, and the broader public), work across different disciplines, and even bring together multiple institutions. They also allow for engaged learning opportunities – seminars, internships, directed studies, even theses and dissertations – that expand the ways in which students can learn in and out of the classroom. Participants will share their successes (and failures) in engaging students in digital scholarly work and offer advice on how to create new projects.

64. “Enlightening Historical Poetics” (Workshop)

Lisa L. Moore, The University of Texas at Austin; E-mail: lmoore@austin.utexas.edu

Are recent debates in poetics such as the new lyric studies and historical poetics relevant to eighteenth-century studies? While these new subfields have made claims for the study of poetry in general, in practice their examples and orientation have often been toward Romantic and post-Romantic verse. But to what extent do we already do "historical poetics" in eighteenth-century studies? Does "lyric studies" have something new to tell us about the age of the mock epic?

Our discussion will take the form of a workshop. After a series of short presentations on the challenges and possibilities of key poetic theory texts, terms, or positions for our period, we will break into small working groups led by the presenters. The session will close with a general discussion reflecting on the findings of the working groups.

We seek proposals for 10-minute position papers on a key text, term, or position in current poetic theory and include, for purposes of discussion, a polemical claim about its significance (or otherwise) for our period. Such texts might include but are not limited to: essays in the recent issue of *MLQ* entitled "Historical Poetics"; Jarvis, "What is Historical Poetics?"; Culler, *Theory of the Lyric*; Prins, *Victorian Sappho*; Jackson, *Dickinson's Misery*; Kliger and Maslov, *Persistent Forms*; Burt, "What Is This Thing Called Lyric?"

65. “The Eighteenth-Century British Novel in North America”

Albert J Rivero, Marquette University; E-mail: albert.rivero@marquette.edu

An edition of Samuel Richardson's *Pamela: or, Virtue Rewarded* was published by Benjamin Franklin in Philadelphia in 1742-4, thus making Richardson's hugely popular work the first English novel printed in North America. Abridgements of *Pamela*, sometimes illustrated with cuts, also appeared in Boston, New York, and Philadelphia, as well as in such smaller towns as Worcester (Massachusetts), Norristown (Pennsylvania), and Fairhaven (Vermont). Other novels were also transmitted or translated to the colonies in various forms and formats. This panel aims to examine this transatlantic commerce.

66. “Fashioning a Free People in the Late Atlantic Enlightenment”

Daniel Ritchie, Bethel University; E-mail: d-ritchie@bethel.edu

British, French, and American cultures of the late Atlantic Enlightenment (roughly 1765 to 1815) reflect numerous debates over the formation and nurture of a “free people.” At every level, from education and economic life to religious exercise and political revolution, contested notions of freedom filled the cultural arenas of the three nations. This panel encourages papers that relate the concepts of “freedom” and “people” (as individuals or as a social entity) to the process of “fashioning.” Topics may include (but are not limited to):

- free individuals—citizen, subject, gentleman, lady, messieur, l'honnête homme, citoyen(ne)
- “the people” as a political concept
- the virtues needed for exercising freedom (e.g., in political, economic, religious realms)

Approaches are welcome from the many scholarly fields practiced by ASECS members.

67. “The Public ‘Humanities’ in the Eighteenth Century” (Roundtable)

Miriam L. Wallace, New College of Florida, AND Shawn Lisa Maurer, College of the Holy Cross;
E-mail: mwallace@ncf.edu AND smaurer@holycross.edu

Defending and explaining the “humanities” and “liberal arts” has become a regular challenge to many of us at institutions public or private. How can turning to the eighteenth century help us to clarify the stakes and to develop more nuanced rather than reactive responses? What were eighteenth-century understandings of the value of the literary, the artistic, the amateur scientific experiment? In this era of multiple public spheres and global publics, how was multilingualism or the cultural encounter valued? How might the eighteenth century help us to articulate why and how we should invest in humanistic approaches? What do we risk losing if we set aside historical ways of viewing the world in favor of an empiricism that prefers contemporaneity, or if we lose a sense of language(s) as not simply transparent windowpanes for conveying meaning but as epistemological tools? With all its faults, how might attention to eighteenth-century dynamics of debate and sociable conversation offer models for our public practice? How might eighteenth-century modes of knowledge (as models to build upon or to avoid replicating) help us to revive the value of the linguistic, historicist, interpretive, and interpersonal? How do we claim humanistic technologies— the book, the bibliography, the encyclopedia?

68. “Universal Enlightenment: Teaching the Eighteenth Century in the Core and General Education Classroom” (Roundtable)

Maria Park Bobroff, Guilford College, AND Martha F. Bowden, Kennesaw State University;
E-mail: mbobroff@guilford.edu AND mbowden@kennesaw.edu

To our chagrin, many undergraduates, particularly those focused exclusively on their major and/or future career, question the value of eighteenth-century studies to their personal and professional lives. It is therefore imperative that we redirect their thinking. One way to reach those students is through core and general education courses. When successful, such courses can awaken students to the Enlightenment ideas playing out in our modern world. And yet, embedding eighteenth-century works in required courses is fraught with difficulties: these are the very courses students love to hate. How then do we best design our core and general education courses, making them “deceptively delicious” to unsuspecting undergraduates?

This roundtable invites panelists from all disciplines, including literary studies (all languages), history, art history, cultural studies, music, philosophy, etc., to share insights, challenges, and successes of incorporating eighteenth-century studies in the general classroom. Our aim is to continue the discussion from the Teacher/Scholar roundtable (Los Angeles 2015) and the Specialists/Generalists roundtable (Pittsburgh 2016), and to offer practical strategies for keeping the eighteenth century alive in our curricula. We look forward to a lively discussion on how we can make our teaching more relevant and productive.

69. “The Ulster Scots in Ireland and North America”

David Clare, National University of Ireland, Galway; E-mail: DClare1@eircom.net

The Ulster Scots are an ethnic group descended from the Scottish people who settled in the North of Ireland during the reign of King James I. Today, they play an important role in Northern Irish political life and possess a vibrant, unique culture which is currently experiencing a revival. In the eighteenth century, the Ulster Scots emigrated in great numbers to North America, and, in the United States (where they became known as the “Scotch-Irish”), they contributed greatly to the development of American music, handicrafts, and political values.

Despite their considerable impact on Irish and North American life, the Ulster Scots remain an under-regarded Irish subculture. For example, the excellent, eighteenth-century Rhyming Weaver poets are routinely omitted from “definitive” anthologies of Irish literature. Likewise, the Ulster Scots role in the 1798 Rebellion and their post-Rebellion transition to diehard British loyalty warrants further study. And there are still gaps in our understanding of the deep imprint that the Ulster Scots made on American politics and culture in the decades following their arrival. As such, this panel solicits papers which explore the impact of the Ulster Scots on Irish and North American political and cultural life in the long eighteenth-century.

70. “Eighteenth-Century Environmental Histories”

Eric Gidal, University of Iowa; E-mail: eric-gidal@uiowa.edu

This session invites case studies or theoretical reflections on environmental histories – material, cultural, intellectual, political – either as produced during the eighteenth century or as contributions to our understanding of the period. How did eighteenth-century writers and artists understand the relationship between environment and history? What does it mean today to write eighteenth-century environmental histories? How can methods and insights from the spatial humanities, ecocriticism, historical geography, and earth sciences contribute to our understandings of eighteenth-century literature and culture? How do eighteenth-century practices of natural history, natural theology, antiquarianism, conjectural history, and other evidentiary frameworks add to our understanding of present-day imperatives and methods of environmental history? Contributions from all disciplines welcome.

71. “Small Courts”

Jennifer Germann, Ithaca College; E-mail: jgermann@ithaca.edu

Small courts offer an opportunity to consider art, literature, music, as well as the political structures that developed and flourished in circumstances distinct from the better known examples of the Bourbons and Habsburgs. This panel invites papers that consider small courts and their cultural production in a variety of forms. Questions that papers might consider: What kinds of novel or conventional representations did small courts produce of themselves for consumption both within and outside of these courts? Did small courts offer novel or

distinct gendered configurations? How did artists, musicians, and writers assimilate bourgeoisie culture into court culture? Papers welcome from all disciplines and cultural contexts.

72. “Cities and Disasters in the Eighteenth Century”

Cindy Ermus, University of Lethbridge; E-mail: cindy.ermus@uleth.ca

Today, more than half the global population lives in cities, and as urban centers continue to expand, the dangers posed by disasters and the effects of climate change in highly populated areas will become increasingly acute. It is important then to study the ways in which past societies have managed the prevention and effects of disasters, as well as the short and long-term ramifications of these responses.

This panel will explore the ways in which eighteenth-century cities experienced, managed, and were shaped by “natural” or man-made disasters, including earthquakes, famine, fire, disease, hurricanes/typhoons, etc. For example: How did eighteenth-century cities respond to disaster, and how did these responses help shape the urban, political, or cultural landscape of affected areas? How linked or divorced were local responses from the centralizing state? How did a specific catastrophe help shape understandings of disaster causation, and/or of vulnerability and resilience? What can we learn from studying responses to disasters in the past? Papers may address these and/or other questions. My own work looks at responses to the 1720 Plague of Provence in some of Europe’s most active port cities, including Cádiz, Lisbon, and London, but I welcome papers on all geographic regions.

73. “Polite Accumulation: Capital, Empire and Civility”

Cassidy Picken AND Samuel Rowe, University of Chicago; E-mail: cass.picken@gmail.com

The eighteenth century witnessed almost constant global war, a horrific slave trade, and the East India Company’s conquest of the Indian subcontinent. Oddly, it also gave rise to the notion that commercial nations are polite nations. Under the heading “polite accumulation” our panelists will explore the overlap of politeness and barbarism in the spaces and discourses of eighteenth-century capital accumulation. If, on the one hand, such stock figures as the East Indian nabob or Jamaican planter were notorious for their bad manners, on the other hand defenses of commerce and luxury mobilized new theories of taste, etiquette, and sentimental reciprocity. And while the explosive growth of the print industry was driven by an emergent body of polite middle-class readers, the ongoing accretion of literary material also seemed to threaten civic and sexual virtue. Examining the ways British literature situated its own decorous protocols within networks of colonialism, enclosure, and industrialization, we seek to readdress Karl Marx’s infamous mistranslation of Adam Smith’s phrase “previous accumulation” as “primitive accumulation” (“Ursprüngliche Akkumulation”) to designate the savage basis of modernity’s polite culture and economies. In mistranslating Marx in turn, we pursue new accounts of literature and empire that shift attention to the manners of accumulation.

74. “Enlightenment’s Others”

Adam Schoene, Cornell University; E-mail: ajs593@cornell.edu

While the Enlightenment has often been criticized as promoting a totalizing worldview, this panel seeks to consider its appreciation for human diversity of cultures, gender, and sexuality through an exploration of its voice-offering instances for those cast in the roles of “others.” One point of departure might be Sankar Muthu’s Enlightenment against Empire exploration of anti-imperialist political philosophies, in which he underscores a flexible moral universalism such as that of Diderot, which enables him to “both trumpet the freedom and dignity of all humans and to consider a wide array of non-European cultural practices and institutions.” Montesquieu’s openness to the laws, customs, and diverse manners of the many peoples on earth likewise proposes a multiplicity of interpretive possibilities, as do other philosophes’ employment of the Islamic Orient, China, Africa, and the Pacific Islands to critique their own civilizations. In the context of gender and sexuality, Lori Marso’s *(Un)manly Citizens* offers a useful pathway in suggesting that writers such as Rousseau and Staël give voice to women, thus speaking to the Enlightenment’s ability to shine light upon a more comprehensive understanding of the views of those cast as sexual “others.” Panel emphasis will be upon French and Francophone perspectives.

75. “Political Theology, Political Anthropology” (Roundtable)

Tony C. Brown, University of Minnesota; E-mail: tcbrown@umn.edu

Hegel claimed the state’s full advent to present God’s coming into the world (“es ist der Gang Gottes in der Welt, dass der Staat ist”). Hegel is not unique: the state has long been a divinity of sorts, a transcendent

reason actualised in the sovereign- and nation-state forms, even by those like Kant who were more favourable to a cosmopolitan or contractual ethic than Hegel. Carl Schmitt would suggest whatever theological import we attribute to theories of the state like Kant's or Hegel's, that import would be a secularised one: in his well-known formulation, "all concise concepts of the modern theory of the state are secularized theological concepts." As recent scholarship (David Bates's *States of War*, Paul Kahn's *Political Theology*, the work of Giorgio Agamben) has shown, understanding the insistence on theological concepts, secularised or otherwise, in Enlightenment political theory remains crucial. This roundtable aims to push on Schmitt's formulation, asking to what extent political theology transcends, underwrites or conflicts with Enlightenment political anthropology, commonly seen as central to thinking state-based existence contractually--the thinking dismissed by Hegel as by Schmitt. Most simply, does political anthropology retain or break with the systematic structure of concise theological concepts?

76. "Evenings at Home; Or, Collaboration and the Aikin Family Circle"

Margaret Koehler, Otterbein University, AND Erin M. Goss, Clemson University; E-mail: mkoehler@otterbein.edu AND egoss@clemson.edu

Anna Letitia Barbauld lived long enough to have several distinct careers, from "fair pedagogue" and writer of reading primers, to poet and literary critic, to prophetic voice of righteous indignation at British response to the Napoleonic Wars. Before she was Anna Letitia Barbauld, of course, she was Anna Letitia Aikin, coming of age in the radical circles of Dissent at Warrington Academy and collaborating with her younger brother John Aikin, whose own pursuits ranged widely: medicine, poetry, geography, criticism, natural history. Both deeply integrative thinkers, Anna and John shared a commitment to educating young readers, a sensitivity to the natural world, and an intellectual engagement best characterized by John's daughter and biographer Lucy Aikin as "the blending of various branches of natural knowledge with the elegancies of literature."

This panel seeks papers considering any aspect of the Aikin family circle, from the siblings' early collaborations, to the influence of family life on Anna Letitia's later career(s), to the forms of education made possible by the Nonconformist circles within which the family operated. We especially welcome papers that examine the collaborative work of Anna and John.

77. "Writing About Craft"

Sean Silver, University of Michigan, Ann Arbor; E-mail: rsilver@umich.edu

Writing in 1665, William Petty encountered a problem that continues to plague studies of craft today. Speaking of a particular twist given in the manufacture of wool cloth, Petty laments that "the sight itself cannot scarce apprehend [how it is done], much less can words describe it; for it is only the touch of the workman's hand, that can understand it." This session explores literature and scholarship about eighteenth-century craft—focusing especially on this theoretical and practical difficulty. As a category of knowing acquired through practice, craft names disciplines of hand, eye, or mind. How, then, is one to write about craft in the abstract, much less study it as a historical phenomenon? What resources do we have for encountering historical craft practices, or, how may we report on them as scholars?

Papers might consider the problem of writing about craft today, or, discuss strategies developed in the past. They might explore the crossings of craft knowledge with representative realism, the emergence of the novel, the georgic, cognitive embodiment, the sciences, the development of objectivity, or aspects of material culture. Welcome, in short, are papers that meaningfully reflect on practical or theoretical problems facing scholars interested in craft knowledge.

78. "How and What in Locke"

Amit Yahav, University of Minnesota Twin Cities; E-mail: ayahav@umn.edu

This panel aims to explore intersections of ideas and practices in John Locke's writing, as these are both theorized and dramatized. Papers might consider any combination of the following: ideas of selfhood, of community, of mediation and intellection; practices of education, of judgment, of gathering and organizing knowledge, or of communicating and persuading. Especially welcome are proposals attending to the way Locke's prose works – tensions between abstractions, on the one hand, and figuration, examples, narrative trajectories, on the other, or investigations of allusions, and how such occasions influence the ways Locke's arguments have been received, extended, or disputed in philosophy and in literature. Please send a 300-word abstract.

79. “Jonathan Swift and His Circle XIV”

Donald Mell, University of Delaware; E-mail: dmell@udel.edu

This special session will explore literary, political, religious, historical, economic, philosophical, and other cultural issues that concerned Swift and his Irish and English friends and enemies during the late seventeenth and eighteenth centuries. Persons, topics, and critical issues may be familiar to readers of Swift or they may involve lesser known figures, areas of interest, or critical inquiries reflected in Swift scholarship and criticism over the years.

80. “Playing with Rules: Sport, Genre, Form” (Roundtable)

Daniel O’Quinn, University of Guelph, AND Alexis Tadié, Université Paris-Sorbonne; E-mail: doquinn@uoguelph.ca AND alexis.tadie@stcatz.ox.ac.uk

What do theories of genre and form offer for the consideration of the embodied social practice we now recognize as sport? The eighteenth century was a crucial period for the classification and regulation of a wide array of leisure practices. Some of these we now retroactively consider sport, some games, and others seem to resist generic classification. Can the formalization of formerly unruly activities provide a new perspective on the will to categorize that is both nascent in the literature of the period and our approach to it? This roundtable seeks to specifically engage with the form of sport, the problem of historical change and the formal/generic problems by the representation of sport. Topics for consideration may include the actual generic codification of rules of play, shifting forms of sporting practice and their relation to history, the formal strategies used to represent sport and/or play in the period, gaming’s impact on the formal structure of play, and the emergence or disappearance of specific forms of play. Proposals for brief 10 minute presentations should be sent both chairs.

81. “Is Publishing Perishing? Negotiating between Open Access and For-Profit Publishers” (Roundtable)

Peter Degabriele, Mississippi State University; E-mail: pqd23@msstate.edu

An important legacy of Minneapolis native Prince was an innovative fight for control of his artistic property against for-profit companies, and against the unpaid circulation of his music on the internet. Academic publishing today faces a similar dilemma. Journal publishing is dominated by for-profit publishers who can limit our access to our own work by charging ever increasing subscription fees, while also monopolizing the profits of our labour. Conversely, the demand for open access publications often comes without institutional support to cover the labour involved in producing journals. This roundtable asks what a Prince-like approach to dealing with these difficulties might look like. What do we get from for-profit publishers? What are the options for getting outside this system? Hacking? Open access publishing? Charging for time spent reviewing articles? Changing our names to unpronounceable symbols? To complement the perspective of several journal editors who have already agreed to participate on the roundtable, contributions might consider such topics as what is going on outside or at the limits of the law and technologies, such as illegal sharing and hacking; how libraries are dealing with rising costs of subscriptions; and how these problems influence the research of people with unstable institutional affiliations.

82. “Religion and Early Gothic Literature”

Germey Carnes, Lindenwood University; E-mail: GCarnes@lindenwood.edu

The Gothic’s concern with religious ideology, identity, and practice has never gone unnoticed; to the contrary, for much of the twentieth century the Gothic’s anti-Catholicism had seemed so obvious that, a handful of insightful scholars excepted, it went mostly unremarked upon. Happily, recent work by Diane Long Hoeveler, Maria Purves, and other scholars has begun to demonstrate that Gothic writers’ engagement with religion was intentional, complex, and varied, as it could hardly fail to be during such a transformation in Britain’s religious settlement as occurred in the last decades of the eighteenth century and first decades of the nineteenth, a period which included the campaign for Catholic emancipation, waves of French and Irish immigration, and the rise of Unitarianism and new forms of Protestant political radicalism. Furthermore, new perspectives on the relationship of secularism and religion advanced by Charles Taylor, Talal Asad, and Graham Ward (among others) have provided us with new ways of thinking about the transformation Britain underwent in these years. This panel seeks historically and theoretically informed papers that perform new explorations of the religious context and content of early Gothic literature.

83. “Janus Barker and her Peers”

Bridget Donnelly, University of North Carolina at Chapel Hill, AND Margaret Tucker, Washington University in St. Louis; E-mail: bdonnell@live.unc.edu AND mltucker@wustl.edu

This panel seeks to locate a place for Jane Barker in our reckoning of early eighteenth-century English writers. Kathryn King once described her as “Janus Barker,” and for good reason. Though Barker experimented with fiction alongside Haywood, Manley, and Defoe, and her work was informed by that of Behn and Phillips, she evades those categories which have guided scholarship and recovery work on her peers and predecessors. Barker’s generic experimentation with both poetry and narrative bridges the gap between romance and novel and between the amatory and the psychological, making her hard to pin down. As a result, much criticism tends to focus instead on the autobiographical nature of her writing. This panel invites submissions interested in expanding the scholarship on Barker, particularly in relation to her contemporaries. Possible topics might include Barker’s experimentation with genre, her authorial self-fashioning (in the creation of her alter-ego Galesia), the focus on exile in Barker’s *Exilius* and Kathryn King’s biography, Barker and politics/religion; etc. We also welcome submissions on Barker’s contemporaries that might illuminate aspects of her own work by clarifying or interrogating the categories that have failed to describe her.

84. “Enlightened Historiography: The Theory and Practice of History in the Eighteenth Century”

Anton Matytsin, Kenyon College; E-mail: matytsina@kenyon.edu

History was one of the most popular genres among the rapidly growing reading public of the eighteenth century. Readers eagerly devoured accounts about both the ancient and the more recent past, and they became increasingly interested in the histories of non-European cultures. While many saw historical texts primarily as sources of entertainment, Enlightenment scholars often used the study of the past as a means of confirming or undermining the religious and political foundations of their contemporary societies. Debates about the reliability of ancient histories, about the possibility of reconciling sacred history—as related in the Old Testament—with Chinese, Indian, Egyptian, and Assyrian chronologies, and about the certainty of all historical knowledge consumed the learned world of the Enlightenment. This was a period in which historians became keenly self-aware of the epistemological problems that they faced in attempting to study both the ancient and the more recent past. This panel invites papers that examine how the study and writing history was transformed during the late seventeenth and eighteenth centuries. Contributions that explore issues related to the study of chronology, periodization, and universal history are particularly welcome.

85. “‘Police’ Before the Police” (Roundtable)

Sarah Nicolazzo, UCSD; E-mail: snicolazzo@ucsd.edu

With the growth of movements for prison abolition and the emergence of Black Lives Matter, we are in the midst of a crucial political conversation about the police and their place in our cultural and legal landscape. The modern-day municipal police force is a largely nineteenth-century invention, but the broader theorization of “police” as a mode of social, moral, and legal order-maintenance proliferates crucially in the eighteenth century, from Adam Smith’s early elaboration of his economic thought in his *Lectures in Justice, Police, Revenue, and Arms* to the influential Enlightenment legal commentary of Beccaria, Blackstone, Bentham, and others. At the same time, historians have located precursors of the police in various eighteenth-century legal and extralegal practices, from the emergence of slave patrols to the bridewells and workhouses that embedded criminalization into the fabric of poor relief and labor regulation.

This roundtable seeks to convene a conversation about the eighteenth-century prehistories of the police. How might the cultural, material, social, legal, or political histories of the eighteenth century help us better understand the origins of the modern-day police force? How might this history help us contribute, as writers and teachers, to a better understanding of our current political moment?

86. “Strolling in the Garden: Performance and Material Culture in Semi-Natural Spaces”

Shawn Watkins, Duquesne University, AND Sarah Hancock, Carnegie Mellon University; E-mail: watkinss@duq.edu AND sarahh1@andrew.cmu.edu

This panel seeks presentations that explore the intersection between material culture, performance, and semi-natural spaces, such as parks and gardens. Possible questions for exploration include, but are not limited to: how do semi-natural spaces inform eighteenth-century notions of sociability and performance in terms of race, class, and gender? What plants, architectural features, clothing, and/or accessories characterize semi-natural spaces? How are these objects used, re-used, or misused in these spaces in order to perform, complicate,

and/or reinforce notions of national, ethnic, or gendered identity? How is the physical layout of semi-natural spaces influenced, shaped, and implicit in movement and performance within these spaces? What relationships exist between these semi-natural spaces and other spaces, such as the theater or the country estate? We invite papers that consider all genres of eighteenth-century texts—literary or otherwise—and scholarship that addresses eighteenth-century material culture and performance from all disciplines.

87. “New Jews: Debating Modernity in the Long Eighteenth Century”

Hazel Gold, Emory University; E-mail: hgold@emory.edu

The political situation for Jews during the eighteenth century was highly contingent: following earlier expulsions, resettlement in some nations was well under way; in others the Jewish presence continued to be proscribed. Thus, while England passed the Jewish Naturalization Act (1753) and the beginnings of Jewish emancipation in France can be traced to the period following the 1789 Revolution, the ban in Spain against residence by Jews remained uncontested and the Inquisition exerted its authority, though with diminished fervor, until its dissolution in 1834. Complicating this panorama, at the same time that Europe and the Americas were experiencing the spread of Enlightenment ideas, European Jews were undergoing their own version of the Enlightenment (Haskalah), gravitating toward a new cosmopolitanism that embraced rationalism, science, and secular culture despite the challenges presented by those who still bowed to rabbinical and Talmudic authority in support of religious traditionalism. This session welcomes papers from a broad range of disciplinary and interdisciplinary perspectives that examine the repercussions arising when these two different modernities converge or collide. Topics may include modes of Jewish (self)representation; otherness, belonging, and citizenship; Jews and the ‘Jew’ in/through eighteenth-century historical thought; social, intellectual, and religious responses to Jewish enlightened modernity.

88. “Fictionality and Place”

Emily Hodgson Anderson, University of Southern California; E-mail: ehanders@usc.edu

From the location of Robinson Crusoe’s island to Charlotte Temple’s tombstone, eighteenth-century novels frequently invoked geographical places so particularized that readers believed them to be real. At the same time, readers responded to such novels as transporting them to other worlds, and eighteenth-century philosophers and scientists meditated on the possibility of an infinitely large cosmos, in which our world was neither singular nor definitively “real.” This panel invites participants to consider the relationship between fictionality and place: what does the eighteenth-century novel’s emphasis on place reveal about the status of fiction and its relationship to the real world? Ways into the topic could include, but are not limited to

- real, geographical locations invoked within the context of fictional works
- fictional geographic locations that come to be embraced by readers as real
- the tourism inspired by fictional works
- travelogues, especially those that blur the line between fact and fiction
- literary works that reflect philosophic considerations of alternate worlds
- reader responses to eighteenth-century fiction as a means of transport to an alternate world

89. “Color in Eighteenth-Century Architecture”

Basile Baudez, Université Paris-Sorbonne, Paris IV; E-mail: basile.baudez@gmail.com

Although associated with baroque exuberance born after the Counter Reformation movement or the nineteenth-century rediscovery of polychromy in Greek architecture, color was far from absent from eighteenth-century architecture – even if critics like Quatremère de Quincy, or draftsmen like Boullée, favored monochromy on built structures and their representation. At a moment when color was invading every aspect of daily life, when artists and printers were developing new ways to diffuse color reproductions, when authors from Roger de Piles to Goethe were revalorizing the evocative and sensualist effectiveness of color, how did architects respond to this pressure, both in their drawings and buildings?

The geographic breath of this session is left deliberately open, but proposals should be unified by their close attention to the complex and paradoxical relationship between theory and practical use of color in architecture in the eighteenth-century. Key issues will include comparisons of attitudes towards color in different national traditions, the decision to hide or reveal colored materials, the place of color in architectural definitions of beauty or connotations of color within typologies, spaces or specific periods.

90. “Gendering as Rhetoric in the Long Eighteenth Century”

Elizabeth Tasker Davis, Stephen F. Austin State University; E-mail: taskerea@sfasu.edu

The malleability of gender identity during the long eighteenth century was a concern of writers, philosophers, and educators. This panel will examine acts of gendering—in other words, rhetorical moves that argued to perpetuate or change the material definitions or symbolism of masculinity and femininity—within British culture. As historian of rhetoric Jessica Enoch explains “the rhetorical process of gendering” can reveal “dynamic relationships among rhetoric, gender, and history.” Papers for this panel can focus on rhetorical readings of historical events, imaginative literature, and/or philosophical writings that inform or resist eighteenth-century concepts of gender. Topics focused on gendering in any era of the British long eighteenth century are welcome.

91. “Children of the Enlightenment” (Roundtable)

Isaac Cowell, Rutgers University, AND Jason Gulya, Rutgers University; E-mail: isaac.cowell@gmail.com AND jasongulya@gmail.com

Our roundtable puts the literatures of the eighteenth century and the Romantic period into dialogue, asking how the child figures as both subject and trope in these literatures and how Romantic writers understood their relationships to Enlightenment ideas. The word “children” is meant both literally and figuratively, referring both to a community based on age and intellectual capacity that was becoming increasingly central to British cultural consciousness and to a genealogical notion of influence and descent. How do writers such as Bunyan, Defoe, Wordsworth, and Blake understand children not only as a category of persons, but as readers and writers? How can we understand certain writers as children of Enlightenment thought?

The long eighteenth century saw a shift from the idea that people of all ages were equally marked by original sin to the Victorian “cult of the child” that privileged children as a distinct category. Our roundtable considers the ambiguous interim between these two extremes. We invite proposals for papers investigating the meaning and role of childhood in the long eighteenth century. Possible topics include: philosophical discussions of childhood and innocence; texts that are targeted specifically at children; children as writers, readers, or literary characters; and discussions of genealogical descent and intellectual affinity.

Submit proposals of no longer than 300 words as PDFs.

92. “Textual and Visual Representations of Nature and Landscape Architecture” (Roundtable)

Chunjie Zhang AND Alessa Johns, University of California, Davis; E-mail: chjzhang@ucdavis.edu AND amjohns@ucdavis.edu

This session seeks presentations that deal with the dynamics between textual and visual representations of nature or landscape architecture (gardens and parks) in and outside of Europe in the long eighteenth century. The written description of nature became an important scientific method for the project of Natural History and was practiced diligently by naturalists on European world expeditions. At the same time, visual images imported from non-European cultures (China, Oceania, or India) informed and inspired European and early American writers and artists to textually imagine and visually design different landscapes in novels, treatises, paintings, and actual garden and architectural designs. Nature also became the site where liberal and conservative political visions competed in the garden revolution in England and Germany.

The roundtable seeks presentations on, but not limited to, the differences or similarities between textual and visual representations and their mutual influences in British, German, French, Italian, or American contexts.

93. “Illustrating Nature from the Margins”

Craig Ashley Hanson, Calvin College; E-mail: CraigAshleyHanson@gmail.com

This panel aims to explore marginalized or understudied aspects of scientific illustration—prints and drawings that were important for the study of nature in the eighteenth century but haven’t received their due in the often heroically ‘Whiggish’ accounts of the history of science. Papers might consider practitioners—‘nonprofessionals’, women, provincial or indigenous individuals—whose contributions were given little credit by contemporaries or historians. Talks might also focus on previously overlooked geographic regions or fields of knowledge. Particularly welcome are presentations that advance close readings of scientific illustrations in regard to subject matter and the social circumstances of their production. Examination of concerns related to historiography, methodology, the history of scientific collections, and reception histories are also encouraged.

94. **“Re-defining Romanticism in the Eighteenth Century” (Roundtable)**

Jeff Strabone, Connecticut College; E-mail: jeff@strabone.com

The dates, definitions, and genres of Romanticism have been under intense pressure in recent years. Where once Romanticism was widely held to begin in 1789, after the French Revolution or in reaction to Enlightenment, it is now common to see its emergence dated decades earlier. The eighteenth-century ballad revival, Macpherson's works of Ossian, and Percy's *Reliques* are mid-century events now widely regarded as Romantic. The genres and concepts of Romanticism commanding scholarly attention are likewise changing. Challenging traditional emphases on lyric poetry and the imagination, recent studies have focused new scrutiny on ballads, sonnets, dialect poetry, medievalism, gender, sexuality, disability, Anglo-Indian poetry, and national questions.

The roundtable, now in its fifth annual incarnation, will consider the stakes of this ongoing transformation in the definition, periodization, and theorization of Romanticism. It will ask such questions as, Why has the starting point of Romanticism become such a forward-moving target? What does this shift mean for the study of the eighteenth century and the study of Romanticism? Why have eighteenth-century scholars, more so than those of other periods, so readily adopted a four-nations approach? Why is the scope of Romanticism, in terms of authors and genres deemed Romantic, expanding? What new blind spots might we be creating? What other questions should we be asking? Why do we still care about 'Romanticism' at all?

The roundtable will proceed by a series of five or six informal presentations, followed by discussion between the panelists and audience in a true roundtable format. Please send a proposal of up to 250 words and a c.v.

95. **“Humor in Spain and its Colonies during the Enlightenment”**

Elena Deanda, Washington College; E-mail: edeanda2@washcoll.edu

Humor varies from one community to another, and Spain had a specific way to treat it during the eighteenth century. This panel explores different manifestation of humor in the Spanish literature and culture as it relates to social class, gender, racial or ethnic differences both in the peninsula and in the colonies. Spanning from satire, jokes, and plain slapstick, humor has a capacity to create or separate communities, to create social and intellectual alliances and to both identify and objectify targets of scorn. Papers in this panel will address different dimensionalities of jocularity as they were manifested in what was both a hilarious and a highbrow century.

96. **“Eliza Haywood and the Law”**

Kelly Fleming, University of Virginia, AND Katie Sagal, Independent Scholar; E-mail: kf5jz@virginia.edu AND aksagal@gmail.com

Maidens, wives, widows, orphans, and madwomen: Eliza Haywood's heroines inhabit nearly every legal position that women could occupy in the eighteenth century. Repeatedly in her fiction and her periodicals, women lose access to security, privacy, and stability through legal technicalities, situations that often end in disaster or death. Inspired by these tragic situations, Haywood is committed to pursuing scenarios of fictional revenge on behalf of her wronged heroines. But at the same time, other heroines learn to use the law to their advantage, finding ways to obtain property and remain independent. Haywood's stance on the relationship between women and the law is thus fruitfully ambiguous.

Since scholarship on Haywood has yet to adequately address the role of the law in her works, this panel seeks to explore the multiple facets of her fictional and personal relationship with British law, from coverture to copyright.

97. **“Bodies as Objects”**

Claude Willan, Princeton University; E-mail: cwillan@princeton.edu

Is the body, whether human or non-human, a subject or an object? This panel invites ten-minute papers that address the ways that bodies and body parts both appear to be loci of subjecthood and also resist that perverse objectification. How do (among others) locks of hair, feathers, penises, heads, faces, vaginas, eyes, eggs, and dead bodies become metonymic for selves and by that metonymy become abstracted figures oddly unmoored from their referents?

This panel hopes to adumbrate the ever-present friction and slippage between animate and inanimate and subject and object across multiple genres in the long eighteenth century, including but not limited to amatory fiction and poetry, elegy, blazon, the history of science, philosophy, or allegory.

Please email an abstract of not more than 150 words.

98. “Eighteenth-Century Personification and Theories of the Person”

Kate Thorpe, Princeton University; E-mail: kthorpe@princeton.edu

Samuel Johnson defined Personification as “Prosopopeia; the change of things to persons.” He thus affirms an ontological divide between persons and things paradoxically by reversing and undermining such distinctions. As Heather Keenleyside, Courtney Weiss Smith, and others have recently demonstrated, looking closely at the workings of personification provides new perspectives onto important questions in eighteenth-century studies, such as approaches to empiricist science, secularism, and shifting modes of representing the natural world; Enlightenment conceptions of agency and personhood; and scholarly reconsiderations of the depth and interiority of novelistic characters with the rise of the novel. This panel seeks papers on new approaches to eighteenth-century personification. Papers may explore associated tropes such as apostrophe or prosopopeia, or consider personification in relationship to other literary experiments with persons in the period, for instance, theatrical characters and criticism, personae of nonfiction essayists, or characters in eighteenth-century novels. Or they might help to reconsider distinctions between persons and nonpersons in terms applicable to ecocriticism and animal studies.

99. “The Not-So-Great Game: Failures of Intelligence in the Eighteenth Century”

Slaney Chadwick Ross, Fordham University; E-mail: sross27@fordham.edu

While James Bond, an embodiment of the interdependence between materiality, masculinity, and British Empire, is a radically successful spy, even in moments of failure, his eighteenth-century precursors have more complex, ambivalent relationships with misadventure. In spy narratives, moments of failure, doubt, and disillusionment often produce more effective forms of espionage. This panel proposes to expose such moments in surveillance chronicles, secret histories, and narratives of conspiracy. How is personal and political surveillance in the eighteenth century formed by mistakes, mis-readings, and breakdowns? How do social blunders, gaffes, and errors of chance morph into catastrophic failures of intelligence? How are these lapses ingrained in architecture and landscapes as keyholes, windows, garden gates, or hedges? How are the results of such failures gendered? Who is punished for exposure and who is allowed the luxury of rehabilitation? And what does intelligence failure look like for the individual spy figure—an existential crisis, a fracturing or refashioning of selfhood?—and for narratives—an explosive alternative history, a counter-narrative, a venomous pamphlet, a parody? I welcome abstracts for 15-minute papers relating to any aspect of espionage and failure, especially those with a transnational focus.

100. “The Dialectical Defoe”

Nathan Peterson, Rutgers University; E-mail: Natperson@gmail.com

Literary scholars have long adopted dialectical methodologies to come to terms with Daniel Defoe’s corpus. To what extent should Defoe himself be understood as a dialectician? Inspired by Robert James Merrett’s recent study, *Daniel Defoe Contrarian* (2013) and the responses it has provoked, this panel invites submissions on the topic of dialectical method in Defoe’s works. How can Defoe’s use of contradiction, polarity, and verbal conflict help us to better understand the author and the significance of his writings?

101. “Difficulties in Diplomacy : International Relations between European Nations and the ‘Orient’ in the Long Eighteenth-Century”

Nathan D. Brown, Furman University; E-mail: nbrown1984@gmail.com

Cultural cleavages between “Western” and “Eastern” diplomats often occasioned disagreements, misunderstandings, and imaginative tales in the eighteenth century. For instance, despite the relative success of Mehmet Riza Beg, the Persian envoy to France, he is better remembered for his lavish behavior than his talent for negotiations; he was the inspiration for the novel *Amanzolidé, story of the life, the amours and the secret adventures of Mehemed-Riza-Beg, Persian Ambassador to the court of Louis the Great in 1715*. As this example reveals, dramatic and dramatized incidents abound in international diplomacy, generating fertile territory for literary exploitation.

This session encourages proposals that (re-)evaluate how European nations conducted diplomacy with ostensibly “Oriental” civilizations. As such, papers on the relationship between literary or artistic works and diplomatic decision-making may be especially fruitful. Panelists may want to explore questions of gift exchange, choice of ambassadors, composition of letters and the flattery or offense of monarchs. The panel would especially welcome presentations on cross-cultural visions, historicity, myth-making, power dynamics, concerns about religion(s), race(s), slavery, trade, means of communication, and miscommunications within the context of diplomacy. The panel hopes to solicit a wide range of papers from different disciplines and perspectives.

102. “Working the Room: Rethinking the History of Acting in the Stuart and Georgian Theater”

Jean I. Marsden, University of Connecticut; E-mail: jean.marsden@uconn.edu

Histories of the Restoration and early eighteenth-century theater draw largely upon pictorial representations, passion psychology (i.e. John Bulwer’s *Chirologia*), and acting manuals to imagine a mode of performance that was largely static and mannerist. According to these accounts, actors used choreographed hand and facial gestures that corresponded to specific passions, while the creation of dramatic character was based on social types rather than individual psychology. As one recent commentator argues, “17th-18th century theatrical practice today would probably seem at best sterile and at worst preposterous.” This panel seeks to revisit those assumptions. Recent work in affect theory suggests that audiences, then as now, sought from performance a dynamism too often occluded in standard accounts. Moreover, scholarship on material culture reveals a society hungry for every mode of novelty, including the performative. What, then, might change in our attempt to reconstruct acting styles when we think about actors “working the room” of the intimate and sometimes fractious Restoration playhouse? What might we have yet to understand about the intersubjective nature of late seventeenth- and early eighteenth-century performance? Innovative and non-traditional presentations are especially welcome in this reconsideration of performance.

103. “The Birds and the Bees (and Other Beasts) : Thinking and Writings about the Human-Animal Connection”

Mary E. Allen, University of Virginia; E-mail: MEA4UE@virginia.edu

As an emerging field, Human-Animal studies opens new ways of conceptualizing and understanding the literary, historical and cultural landscape of the eighteenth-century. In texts like Mandeville’s *Fable of the Bees* (1714) or Voltaire’s “Bête” from *dictionnaire philosophique* (1764) we see how thinking about animals profoundly marked certain strands of Enlightenment thought and imagination. Likewise, Buffon’s scientific analysis of animals led to a sweeping theory of degeneration in the New World. Exportation of beavers and other pelts shaped colonial economic patterns and European fashions. Zoos emerge in eighteenth-century as signs of luxury and wonderment and of humankind’s mastery of nature. Material objects and artistic works also may point to the Human-Animal connection. Responding to recent interdisciplinary research, such as Jacques Berchtold and Jean-Luc Guichet’s edited volume *L’animal des Lumières* (2010) or Frank Palmeri’s *Humans And Other Animals in Eighteenth-Century British Culture: Representation, Hybridity, Ethics* (2008), this panel seeks new perspectives on the animal-human connection. Given the subject’s interdisciplinary nature, this panel hopes to gather papers from a variety of disciplines and intellectual modalities.

104. “On the Walls: Painting in Eighteenth-Century Europe”

William W. Clark, Queens College and The Graduate Center CUNY; E-mail: wwclark@comcast.net

In her book, *Hanging the Head*, Marcia Pointon states “that the ordering of imagery in particular spaces and settings produces meanings specific to those times and places,” and she adds, “it is ...the case that objects like paintings which symbolize the ownership of a particular class or institution, enshrine the sense of identity of that group...” Papers for this panel may treat paintings executed for (installed in) royal palaces, aristocratic residences, and other domestic sites as well as public institutions including religious, judicial, civic, and military establishments. They might focus on special iconographic programs for certain sites or on particular rooms such as salons, libraries, drawings rooms, portrait galleries, dining rooms where the display might provide additional levels of meaning. What social identity is described by these paintings? What virtues are valorized by these works? How does the combination of certain paintings add luster to a family or an institution? Interdisciplinary topics are equally welcome.

105. “Race: Now you see it, Now you Don’t”

Margaret Waller, Pomona College, AND Pamela Cheek, University of New Mexico; E-mail: MAW14747@pomona.edu AND pcheek@unm.edu

Texts and historical records from the long eighteenth century often play fast and loose with focus when it comes to people of color. For example, when the heroine of *Paul et Virginie* drowns in a dramatic shipwreck off the coast of Mauritius, the text makes no mention of the thirty slaves trapped on board who died in the actual event on which Bernardin de Saint-Pierre based his account. Yet elsewhere, the novel makes ample references to race, including discussion of a maroon society on the island. We invite papers that consider why, how, where, and when people of color figure or are notably absent in specific aesthetic, philosophical, and/or political contexts. We also welcome work that brings into dialogue recent broad critical arguments about race, that addresses race and Enlightenment versus race and the early nineteenth century, or that examines race along different metropolitan-colonial axes. Special attention will be given to papers that are attentive to francophone contexts. Please send abstracts to both panel chairs.

106. “The Art of Watercolor”

Julia Sienkewicz, Duquesne University; E-mail: julia.a.sienkewicz@gmail.com

In recent years, the medium of watercolor has garnered new critical attention, particularly for its rise and global dissemination toward the end of the eighteenth-century. Quick and portable, watercolor offered the means to capture the world, whether on picturesque tour of Britain, an expedition in Africa, or in a Philadelphia garden. The facile medium has brought new attention to amateur artistic practice and to scientific subject matter. Significant in multiple national contexts, the medium has also been tied to ideological content—especially in Britain where the rise of translucent watercolor has been closely tied to nationalism.

This session seeks to continue the scholarly discussion about the importance of this medium by bringing together new scholarship about watercolor in the eighteenth century. Papers are sought that consider work from all corners of the globe, by professional or “amateur” artists, and with any subject matter. Of special interest will be any work that expands our understanding of the ways in which artists (in the broadest possible understanding of this term) employed the medium in experimental and intellectually-critical ways.

107. “Enlightenment Scholia, Meet Google Books”

Jonathan Carlyon, Colorado State University; E-mail: jcarlyon@colostate.edu

This panel will consider how today’s online editorial practices –such as comment curation-- build upon Enlightenment systems for presenting scholia. The example of comment curation allows us to refer to any curatorial process aimed at establishing an intentional tone for digital media environments. By Enlightenment scholia, we refer directly to the work of editors and publishers in developing what Chartier and others have called the *mise-en-livre*. Our panel hopes to explore how curation today approximates and continues Enlightenment goals for cultivating scholarly communities in the Republic of Letters. We are especially interested in studies with a Transatlantic or Mediterranean world impact. To evaluate parallels, we invite submissions employing methods of computational criticism which might draw attention to methodologies for recovering the paratextual traces that can remain obscured when structured commentary, printed on the page in eighteenth-century Europe, becomes unstructured through digital iterations in the age of Google Books.

108. “Hypochondriacs and their Friends”

Renee Bryzik, University of California Davis; E-mail: rbryzik@ucdavis.edu

George Cheyne’s *The English Malady* (1733) was one of the most influential self-help texts of the eighteenth century. Cheyne’s work defined and associated mental disorders with the English social elite, but its wide distribution welcomed a cult following well beyond the privileged few. Boswell’s periodical *The Hypochondriack* (1777-1783) is one example of how Cheyne’s text influenced popular culture later in the century, as it provided opportunities for some to criticize their more influential friends. This panel invites participants interested in the sociable aspects of hypochondriac relationships forged within and between social divisions of class, gender, disability or nationality. What does the social circle of an eighteenth-century hypochondriac look like? In what ways does the melancholia of hypochondriacs interact with the feelings and affects of their friends? How do toadies, physicians, servants, children, spouses and other relations of hypochondriacs accommodate, valorize, and criticize the fashionably diseased?

109. “Feminist Recovery and Bibliography: New Directions and New Histories”

Cait Coker, Texas A&M University, AND Kate Ozment, Texas A&M University; E-mail: cait.coker@gmail.com
AND kateozment@tamu.edu

This panel will discuss the challenges of recovering women as writers and as laborers in the book trades using bibliographic methodologies. Possibilities for discussion include: critical making and empirical bibliography; building digital projects and resources; pedagogy; redefining “feminist print culture” to include proto-feminist authors and laborers; and combining feminist theory with bibliography to reconsider literary histories of specific authors or texts. We envision reconceiving book history narratives that put women in the center of Darnton’s classic communications circuit, considering them as the authors, readers, printers, and booksellers in question. How do our bibliographic narratives shift when gender shifts from the default of masculine to feminine? Can we avoid the narrative of “exceptional women” to normalize a tradition of women in the trades? Further, the history of scholarship on women in the book trades has been widely disparate; how can we, as scholars, consolidate and retrench on the work that has been done to build the field?

110. “Alternative Intimacies: Queer Families in Eighteenth-Century Literature” (Roundtable)

Jennifer Row, Boston University, AND Tracy Rutler, Penn State University; E-mail: jrow@bu.edu
AND tlr5393@psu.edu

Eighteenth-century fiction and drama, far from presenting only licentious or scandalous configurations of households (e.g. Sade or Cleland), also depict nontraditional intimacies and kinships that are nourishing (e.g. Defoe or Saint-Pierre). These “queer families,” whether in subtly polyamorous triangulations or in unique cohabitation arrangements attest to the belief that an alternative economy of care may be possible apart from the nuclear family structure. Are such imagined structures of kinship overly optimistic, or philosophically radical? This roundtable seeks brief presentations on literature that eschew the more blatant erotics of libertine literature to examine subtle, tender, and ephemeral pathways of intimacy in queer kinships. How might recent work on new materialism or animal studies (Braidotti, Chen, and Ahmed, among others) help us understand forms of kinship that undermine and/or exceed inter-human relationships? How do the rich and robust affects that thread through such queer kinships challenge or subvert recent work on loneliness and anti-futurity (Edelman, Kahan, Cobb, etc.)? We also invite presentations that consider how recent studies on queerness and disability (Alison Keefer, Robert McRuer, etc.) might help us to understand not only what it means to be human, but also what it means for humans to come together in intimate communities.

111. “What is ‘The Eighteenth Century’ Now? (Roundtable)

Rebecca L. Spang, Indiana University; E-mail: rlspang@indiana.edu

Fifty years ago, the first sentence of the first editorial in the first issue of *Eighteenth-Century Studies* (Autumn 1967) defined the new periodical as a “journal of literature and the arts.” The second sentence announced that “the eighteenth century” was understood by editors to “include the Restoration period in England.” What has become of this interdisciplinary ambition today and what does it mean for how “the eighteenth century” is defined?

Recent ASECS programs suggest that there are now multiple, largely distinct, “eighteenth centuries” as objects of study. One, which we might call the “Glorious Eighteenth Century,” spans the period c.1688-1730 and makes regular (if passing) reference to Dryden, Swift, Defoe, Pope, or the like. Another, the “Enlightened Eighteenth Century,” runs from the 1720s to 1800-ish, and is anchored largely in the lives and works of Voltaire, Diderot, Hume, Kant, etc. etc. The “Atlantic Eighteenth Century” overlaps with both chronologically but what, if anything, does it share bibliographically or conceptually? What is shared today by the literary, artistic, musical, and philosophical eighteenth centuries?

Roundtable participants may want to define further eighteenth centuries or argue for how best to synthesize (and/or adjudicate between) claims made with reference to various sub-centuries or disciplines.

112. “Anything Goes? From the Sister Arts to Media Studies”

Timothy Erwin, University of Nevada, Las Vegas; E-mail: timothy.erwin@unlv.edu

The last couple of decades have seen a paradigm shift in the way we talk about literature and the visual arts. The field once called literary pictorialism is now more often called media studies or visual culture. Studies of image and text today are often framed in language either borrowed from film criticism (‘movement image’ and ‘gaze’) and narratology (‘focalization’ and ‘diegesis’) or else cobbled together from scratch (‘imagetext’ and

‘iconotext’). What makes for a useful lexicon in a time when adaptation tends to collapse the distinction between still and moving images? How can we make old terms more serviceable, and how should we be using the new? How do we describe our interdisciplinary practices, and determine our interartistic values? Even though no hard and fast answers may be found for questions like these, I invite papers alert to the problematics of talking about texts and images.

113. “Mapping the Novel”

John Han, Indiana University Bloomington; E-mail: jshan@uemail.iu.edu

Amidst growing population and urban redevelopment, eighteenth-century cartographers turned to maps to structure the changing size and shape of cities. For example, topographical maps provided readers with details that visually enclosed and contained the increasing sprawl of a rebuilding London. Textual surveys, by such cartographers as William Stow, used narrative prose to expand the topographical view in order to show “where every Street, Lane, Court, Alley...or any other Place...is situated.” These maps and surveys flooded the market in the 1740s, the decade which also witnessed the intensifying growth of the novel. This panel investigates the ways that maps – visual and textual – informed the development of the novel by providing it with the spatial vocabulary and awareness that helped novelists re-create a textual metropolitan within which their protagonists lived, travelled, and died. Because many early novels took place in fully realized and textual urban sites, the extent to which authors consulted maps and surveys to situate their narratives tells us much about how they used representations of space to contain or expand their narratives. This seminar welcomes submissions that focus on London or other eighteenth-century cities and that examine how authors used maps and topographical information to structure their novels.

114. “Populations Out of Place”

Allison Turner AND David A.P. Womble, University of Chicago; E-mail: acturn@uchicago.edu AND daw23@uchicago.edu

This panel explores populations, and especially their mobility, as a matrix for thinking about identity, political life, and literary representation. Critical discussions of the body politic, on the one hand, and emergent notions of a surplus population, on the other, have linked eighteenth-century populations to the liberal state and its colonial extensions. In addition to their capacity to “populate” a given territory, however, populations in the eighteenth century also demonstrated an extraordinary capacity for movement within non-state and transnational systems and spaces. This panel invites papers that think of mass migration as a milieu potentially hostile to the forms of identity, property, and value that are underwritten by the nation-state. How do literary texts register the precarity of social categories under the pressures of mobility? What aesthetic strategies emerge to capture movement at a large scale? How do political and political-economic discourses acknowledge and manage the deterritorializing effects of population migration? What actor categories and configurations of human life coalesce within the spaces inhabited by populations on the move, and what relationship do they bear to empirical models of political and psychological subjectivity?

115. “The Periodical and Eighteenth-Century Literary History” (Roundtable)

Megan Peiser, University of Missouri; E-mail: megan.l.peiser@mail.missouri.edu

Miscellanies, newspapers, magazines, and reviews all played a part in the prolific print culture of the eighteenth century. How have these complicated texts, that defy literature genre distinctions, are authored pseudonymously, anonymously, or by a chorus of voices, tackling every subject from fashion and politics to literature and nationalism fit into the literary history of the period? How have they shaped our understanding of the century’s literary culture? And how have they been alternately left out of narratives of the period’s literary scope?

This round-table seeks to bring differing approaches to how scholars of the eighteenth century might consider periodicals as part of that period’s literary legacy. We therefore invite short (10-12 minute) papers that broadly consider the place of the periodical in eighteenth-century literary history. Possible topics include, but are not limited to: (1) newspapers, news, circulation of ideas; (2) breaking/broadening definitions of literature; (3) circulation, access, and readerships; (4) periodicals and the ‘author’; (5) serialized literatures; (6) celebrity; (7) the literary miscellany; (8) generic borders of the periodical; (9) digital Humanities and periodicals research; (10) manuscript periodicals; (11) publishing, engraving, and printing practices; (12) periodicals and gender.

116. “Indigenous Americans and the Academy: A Roundtable on the Challenges and Scope of Research and Teaching in an Elusive Field of Study” (Roundtable)

Mita Choudhury, Purdue Northwest; E-mail: choudhur@purdue.edu

Budget cuts are familiar to all stakeholders and constituencies of the American academy. With the bottom line comes streamlining, coverage of basics, and knee-jerk responses to the proverbial hornet’s nest. Inevitably, then, those fields which were always on the margins have in recent years come to face fresh prospects for obsolescence: Native American Studies or Indigenous American Studies offer prime examples of this loss—academic loss linked to systemic failures. The premise of this roundtable is that the history of the United States begins in the eighteenth century only if we cave in to “unthinking Eurocentrism” (Ella Shohat and Robert Stam). Minnesota in general and also the Native American population centered around East Franklin Avenue in Minneapolis, not too far from the ASECS 2017 site, provide for us the ideal time-space to discuss, among other issues, the following: recruitment and retention of Indigenous American students and faculty, curricular expansion and inclusivity; as well as the burdens and joys of generating fresh historiographies. This panel invites administrators, instructors, and students in all liberal arts fields to come to the table with ideas for action.

117. “Enthusiasm, Paranoia, Suspicion: Critical Affect in the Eighteenth Century and Now”

Amy Fairgrieve, University of Minnesota-Twin Cities; E-mail: fairg002@umn.edu

In recent years scholars have described the state of English as a discipline, and literary studies as a wider field, in affective terms. From Eve Kosofsky Sedgwick’s “paranoid reading” to Steven Goldsmith’s “critical enthusiasm,” there has been an increased interest in how criticism feels in addition to what it does. Curiously, critics using these affective descriptions often claim that they apply to large swaths of the literary criticism currently being produced, and these affective terms are often intimately connected with critics’ confidence or lack thereof in the political and social efficacy of critical work. Turning back to the eighteenth century, this paper session asks participants to investigate the affective valences of eighteenth-century criticism and theoretical writing about literature. In the latter half of the century literary criticism often concerned itself with sensibility, both in terms of literary representation and readers’ responses, but this session asks participants to think beyond sensibility to examine either affective modes of individual critics or broader affective trends in writing on literature. When do critics use particular affective valences? How does affect contribute to critics’ larger goals, or determine critical efficacy? What, if anything, can be learned about contemporary criticism by examining affect in eighteenth-century criticism?

118. “Adrienne Wadewitz Memorial Wikipedia Edit-A-Thon”

Tracey Hutchings-Goetz, Indiana University, AND Christopher Nagle, Western Michigan University;

E-mail: cnagle@wmich.edu AND trahutch@indiana.edu

The 2015 and 2016 edit-a-thons in honor of Dr. Wadewitz, held in both Los Angeles and Pittsburgh, were enthusiastically supported and very successful. Over the past two years, several dozen scholars from multiple countries have come together to add or improve more than two-dozen different entries (including brand-new contributions as well as substantial editing of existing entries) of eighteenth-century content online. We have also developed relationships with the larger Wikipedia community and collaborated with local colleges and universities to promote this work on behalf of ASECS. These events continue to enjoy financial and institutional support of the Center for Eighteenth Century Studies at Indiana University.

Given the considerable interest in and relevance of this important work, we hope to continue the project in Minneapolis. We anticipate a collegial mix of old and new participants—including those without prior experience—who will contribute to this virtual community of eighteenth-century scholar-editors. As a result, we also will be helping to make inadequately represented material (some of it effectively “lost”) broadly accessible to the widest possible audience, providing important eighteenth-century content — authored by legitimate scholars in the field —while memorializing one of our most gifted and influential young colleagues as well.

119. “The Delusional Self or the Artful Self”

Enid Valle, Kalamazoo College; E-mail: valle@kzoo.edu

Whether as a self in motion, a delusional self, or a pensive self, the construction and representation of the “self” is central to the eighteenth century as evidenced by numerous studies. The scrutiny of self-representation has been taken up through the lens of rhetoric, literary genres, gender, modernity, politics, and

history, to name but a few scholarly undertakings (C. Roulston, D. Wahrman, J. Park). This panel seeks to explore self-representation as spectacle, performance, testimonial, revelation, and/or deliverance, be they evident in the printed word or in the visual and fine arts. Contributions across disciplines and geographies examining representations of the self are welcome. The use of visual aids is encouraged.

120. “The Influence of French Writers and Travelers in Eighteenth-Century North America”

Kirsten Fischer, University of Minnesota; E-mail: kfischer@umn.edu

Scholars have increasingly focused on the trans-Atlantic flows of peoples (voluntary and enslaved), goods of all kinds, cultural customs (including religious beliefs and languages), and ideas (such as radical political thought). This panel concerns French travelers and writers and the impact they or their ideas had in North America before and after the American Revolution. In a prize-winning article, “American Enlightenments: Continuity and Renewal” (*Journal of American History*, 2013), Nathalie Caron and Naomi Wulf called for a reassessment of the impact of the ideas of French philosophes in America. Since then, François Furstenberg’s book, *When America Spoke French: Five Refugees Who Shaped a Nation* (2015), has revealed a vibrant French-speaking sub-culture in places like Philadelphia and New York. This panel continues the investigation of French travelers and publications that circulated in various American contexts, for example in scientific communities, among political philosophers, educators, or social reformers. The panel is open to papers from history, literature, and other fields. A presenter could, for example, trace exchanges that occurred as French individuals traveled in America. Or a paper might explore American responses to a particular French publication. How did Americans engage with French people and their ideas in the turbulent eighteenth century?

121. “Women of Color and the Law”

Regulus Allen, California Polytechnic State University, AND Keith Byerman, Indiana State University; E-mail: rlallen@calpoly.edu AND Keith.Byerman@indstate.edu

Work by scholars such as Felicity Nussbaum, Lyndon Dominique, and Sarah Salih has facilitated a greater focus on eighteenth-century women of color, and has indicated that their presence in the archives and literature is more prevalent and complex than scholarship has previously suggested. This panel invites papers that consider women of color and the law. Possible topics might include legal status; rights; citizenship; marriage; relationship to children; inheritance; octoroons, quadroons, or other differences based on “blood”; free persons of color; religious standing; racial “science” and natural law; as well as actual legal cases, such as those associated with Mary Prince’s narrative, Saartjie Bartmann’s exhibition as “The Hottentot Venus,” and the film *Belle*, inspired by the life of Dido Elizabeth Belle. Please send abstracts of 250-500 words.

122. “Laocoön’s Legacy. Testing Out the Limits of Aesthetic Representation”

Anne Pollok, University of South Carolina; E-mail: apollok@sc.edu

In 1766, Gotthold Ephraim Lessing published *Laocoön: On the Limits of Painting and Poetry*, which remained at the fulcrum of debate about the unity of the beautiful and the respective differences among the arts (literature, music, sculpture and painting). At different times, different aspects of Lessing’s work were highlighted for debate – all of which engage in fundamental ways with central issues of aesthetics and theories of art. One of these concerns the specific grammars in the different genres of art and how the composition of the artwork evokes admiration or empathetic participation. Another aspect foregrounds the relation between the objective structure of a work of art and the subjective work of the beholder’s imagination, a third engages the thesis of the media-specificity of art and associated formalist calls for aesthetic purity. In this session, I aim to reflect on these three areas as discussed by Lessing’s contemporaries, may those be his friends and adversaries, his inspiration or subject to his scorn. Major figures include (but are not limited to) Mendelssohn, Herder, Goethe, Harris, Diderot, or Dubos. Instead of trying to capture the full breadth of Lessing’s masterpiece, papers with a concentration on either of the aforementioned areas are preferred.

123. “Teaching the Eighteenth Century: A Poster Session”

Caroline Breashears, St. Lawrence U.; E-mail: cbreashears@stlawu.edu

All aspects of pedagogy are welcome for poster presentations that cover an entire course of focus on a particular element of a course. Brief presentations (5 minutes) will be followed by time for browsing and conversation. Participants in other, “traditional” panels are also welcome to participate in the poster session. Posters will remain on display throughout the conference.

124. “Celebrity and the Theatrical Anecdote”

Heather Ladd, University of Lethbridge; E-mail: heather.ladd@uleth.ca

“Anecdotes,” argues theatre historian Jacqueline S. Bratton, “are chiefly important as a control of social resources through the making of myth and legend.” In the emergent celebrity culture of the eighteenth century, vignettes about theatre people (particularly actors, playwrights, and managers) circulated offstage in private and public spaces, including the printed page. These brief stories of lives lived theatrically were compiled into stand-alone volumes, but also made up much of the content of autobiographies and biographies, as well as more ambitious histories of the English and Irish stage. Anecdotes about David Garrick, Peg Woffington, Samuel Foote, Sarah Siddons, and others reveal much about changing Georgian conceptions of the acting profession in London and beyond. Theatrical anecdotes, like other genres of prose non-fiction writing, are governed by literary conventions. Related to bon mots, and other comic forms, these brief stories provided the period’s readers with gossipy entertainment and confirmed established stereotypes about performers (i.e. Garrick’s vanity). Often at best unverifiable, they can be considered as their own theatrically-infected subgenre of life writing as it intersected with imaginative literature. This panel seeks papers on eighteenth-century theatrical anecdotes as they constructed individual celebrity and engaged with key aspects of Georgian culture (theatricality; comedy; gender/sexuality; spectacle; fame/infamy; print culture, etc.)

125. 18thConnect in the Classroom: Pedagogy Roundtable (Roundtable)

Lisa Maruca, Wayne State University; E-mail: lisa.maruca@wayne.edu

Since 18thConnect was developed in 2010, the online community and search portal has allowed for saved searches, annotation and discussion of texts, the creation of exhibits, and with the addition of the TypeWright tool, the ability to correct the OCR of EEBO and ECCO’s text images—even if your institution does not have a subscription. Editors who complete corrections then have access to the full text with basic xml markup to use as they wish.

This roundtable seeks 10-minute presentations that discuss graduate or undergraduate class assignments, projects, or syllabi that use 18thConnect. Examples might include the construction and publication of collaborative editions; the creation of themed exhibits; the use of 18thConnect in teaching book history or material culture; 18thConnect and the digital humanities; or using 18thConnect with other digital resources. This roundtable discussion will not just share ideas, but strategize ways around current limitations and frustrations, and brainstorm about future possibilities.

126. “Mythologizing the Restoration”

Laura Rosenthal, University of Maryland; E-mail: lrosent1@umd.edu

The roundtable seeks proposal for discussing any aspects of the way writers, artists, and propagandists mythologized the Restoration, for good or ill, either at the time (Lord Mayor’s shows, heroic drama, panegyrics, secret histories) or recently thereafter (Gilbert Burnet, Defoe), or much later (Kathleen Winsor’s 1944 *Forever Amber*, Stephen Jeffreys’ *The Libertine*). How do these depictions characterize the significance of this moment in history? What do they encompass and what do they omit?

127. “Mothers and Motherhood Across the Caribbean and Central America” (Roundtable)

Christine Clark-Evans, Pennsylvania State University; E-mail: cxc22@psu.edu

This roundtable aims to further examine women as mothers and the social dynamics and representation of motherhood in the nations, societies, and civilizations across the Caribbean and Central America during the early modern era with a focus on the long eighteenth century. While a number of recent studies have addressed later debates in Europe and North America, this roundtable considers the history and varied representations and discourses about mothers and motherhood to explore a comparative, gender analysis of women, their sexuality, and the racial, ethnic, economic, and social hierarchies existing among pre-colonial societies and colonized peoples along transatlantic African slave trade routes. Geographically, areas under consideration range from the Gulf of Mexico to the northern coasts of South America. Of particular interest are women’s production of material value and wealth from their procreative and creative labors; the economic, political, social, familial, and cultural context surrounding individual women and groups of women who are and are not mothers; and, the knowledge and art created by and about women and motherhood during this period.

128. **“Emotion and Distance in Theater and the Novel / Emotion et Distance au théâtre et dans le roman”**
Olivier Ferret, Université Lumière-Lyon 2; E-mail: olivier.ferret@univ-lyon2.fr

Eighteenth-century literature has often been viewed and its effect considered through the prism of an opposition between distance and emotion, or irony and sensibility. This session propose to challenge this dichotomy in order to examine the multiple and complex relations between the novel and its readers and between theater and spectators.

129. **“Networks and Empire” (Roundtable)**
David Mazella, University of Houston, AND Dwight Codr, University of Connecticut; E-mail: dwight.codr@uconn.edu AND mazella@central.uh.edu

Because of its usefulness for rethinking and re-centering imperial relations, the concept of the network has emerged as a powerful analytic for the theory and historiography of empire. Earlier notions of empire suggested a monolithic force that reached across the globe, driven by a narrow set of national interests and the logic of sovereignty. The new imperial historians, however, increasingly treat the formation of empire as a disjunctive process dependent upon contingent and shifting nodes of intersection, as well as irregular streams of information, objects, or people. This complex, temporalized process helps fragment, reshape, delimit, or divert the forms of sovereignty and governance associated with monarchs and states.

Our roundtable session seeks participants interested in theorizing, refining, or extending the idea of the network as it applies to imperial formations in all their domains (e.g., literature, trade, demography, warfare). Or has the idea of the network reached its explanatory limit? What new figures or concepts might take us beyond existing conceptions of imperial networks? What forms or processes hindered or accelerated the formation of networks? For the sake of a vigorous discussion, participants are encouraged to propose either brief theoretical provocations or equally brief case studies in eighteenth-century imperial relations.

130. **“Aesthetic Subjects”**
Sarah Eron, University of Rhode Island, AND David Alvarez, DePauw University; E-mail: sarah_eron@uri.edu AND davidalvarez@depauw.edu

Papers on all aspects of eighteenth-century aesthetic subjects are welcome, though work that touches on the haptic (e.g., anti-representational models of aesthetic perception), the temporal construction of aesthetic experience, and conjunctions with new materialism are especially welcome.

131. **“Rococo Queens”**
Melissa Hyde, University of Florida; E-mail: mlhyde@ymail.com

Recognizing that the Rococo is not a stable idea or category, this session invites papers that consider how two “constants” (femininity and women) nonetheless have attended Rococo art since the eighteenth-century and in the discourse on it ever since. Papers might approach the topic from the point of view of “Rococo Queens” (whether literal or figurative) as patrons and collectors, as arbiters of taste for the Rococo. But also welcome are papers that consider (or interrogate) conceptions and definitions of the Rococo itself, or its afterlives in relation to questions of gender, and queenship.

132. **“Suspense and Suspension in the Long Eighteenth Century”**
Anastasia Eccles, Stanford University; E-mail: eccles@stanford.edu

Suspense has had an elusive career as a narratological category, ubiquitous as a point of reference but oddly resistant to sustained description and theorization. Though many agree in passing that suspense has its origins in the Gothic novel, most literary studies of topic tend to concentrate on the nineteenth and twentieth centuries, when it assumed its most stable and recognizable forms. This panel asks, instead, what suspense looks like from the vantage point of its eighteenth-century emergence. Before suspense finds a codified structure in the mystery plot, what forms does it take and where can it be found? How does suspense relate to the more established aesthetic and affective concepts of the period (like terror and wonder, the sublime and the sentimental)? What are its formal, intellectual, and historical conditions of possibility? Its ethical and political stakes? We invite papers that range across genres, media, and scales—from the enigmatic footprint in the sand in *Robinson Crusoe* to Richardson’s “writing to the moment,” from the suspended states of Romantic lyric to the stagecraft of Gothic melodrama—in order to reconstruct the emergent poetics of suspense in the long eighteenth century.

133. “New Contexts for Samuel Richardson” (Roundtable)

Betty A. Schellenberg, Simon Fraser University; E-mail: schellen@sfu.ca

Since he stepped into the spotlight with the 1740 publication of *Pamela; or Virtue Rewarded*, Samuel Richardson’s place in literary history has been secure. What exactly that place is, however, has been variously understood. Moral crusader, advocate for women, inventor of a new species of writing, pioneer of the realist novel, spokesman for bourgeois ideology, pre-Freudian high priest of unconscious desire, print innovator—as well as the easy target of critical jibes for his prolixity and thin skin—Richardson has often seemed reducible to one of these functions. With the first complete scholarly edition of the works and correspondence of this prolific writer currently issuing from the press, new possibilities are opening up for situating the author’s work in relation to the London world of trade in which he was deeply embedded; the global currents that were beginning to carry books throughout Europe and across oceans; material cultures of dress, entertainment, domestic architecture, and mourning; or ancient and new genres such as the fable, the legal brief, and the writing manual. This session invites eight-minute presentations of new scholarship on Richardson that, cumulatively, will enlarge our conception of how he engaged with and shaped the preoccupations of his time.

134. “Georgic+”

Theresa Covich, University of California, Santa Barbara; E-mail: tmcovich@gmail.com

What is added in to eighteenth-century georgic? How does georgic add up? Georgic+ engages with the additive properties of Georgic verse as it combines with such modes as pastoral or satire and also the untidy inclusivity of what Margaret Doody (1985) called “large, mixed Georgic.” Critical discussions have frequently started with Joseph Addison’s definition (1697) of agricultural content adorned by poetic devices: “A Georgic therefore is some part of the Science of Husbandry put into a pleasing Dress and set off with all the Beauties and Embellishments of Poetry.” This formulation represents only a portion of the period’s extensive engagement with georgic. English single-crop georgic poems—starting with John Philips Cyder (1708) and proliferating in British and Caribbean contexts—focus on a closed subject; however, georgic can also include vast “open” material as in James Thomson’s *The Seasons* (1730-1746), which James Sambrook glossed (1972) as a “varied and complex descriptive-reflective-didactic poem.” Courtney Weiss Smith’s recent intervention (2016) reinvests in georgic as richly complex poetry featuring “elaborate nature descriptions full of personifications and periphrases, revell[ing] in allusion, digression, and complex structural patterning.” Informed by recent critical insights, this panel welcomes discussion of georgic’s digressive intertextuality in varied regional and national contexts.

135. “Methods and Archives: Vulgar, Regional, and Other Languages”

Roxann Wheeler, Ohio State University; E-mail: wheeler.213@osu.edu

Submissions are welcome that theorize or reflect critically on the oral, textual, performative, and methodological issues associated with the study of colonial, regional, vulgar, arcane, or any “marked” or differentiated languages, including—but not limited to—pidgin, creole, dialect, cant, slang, professional jargon, stuttering, or other specialized language.

136. “The Postsecular Enlightenment”

David Alvarez, DePauw University; E-mail: davidalvarez@depauw.edu

This panel seeks papers engaged with the range of interdisciplinary critiques of the secularization thesis that for better or worse fall under the umbrella term “postsecularism.” These varied efforts—e.g., Schmittian political theology, Asadian genealogies of the secular, the spectral materialities of Eric Santner’s “paradoxologies”—have varied aims. Yet perhaps because, as Corrinne Harol and Alison Conway point out, “Enlightenment [has] essentially meant secularization,” eighteenth-century studies has not yet fully embraced how postsecular scholarship “re-configures religion and the secular in challenging and counterintuitive ways” (“Toward a Postsecular Eighteenth Century,” *Literature Compass* 12/11 (2015): 565–574). In addition to efforts to see our period through a postsecular lens, papers that reflect on the aims of postsecular criticism and the distinctive role that eighteenth-century studies can play in relation to this revisionist scholarship are especially welcome.

137. “Edgeworth Studies, Continued”

Jessica Richard, Wake Forest University; E-mail: richarja@wfu.edu

Building on the energy of a session on Edgeworth Studies at the 2016 ASECS and with the goals that arose there of working towards creating an Edgeworth Society and beginning the project of editing Edgeworth's letters, this roundtable will feature presentations on the wide range of work being done on Edgeworth today. The 2016 session highlighted how productive it is to bring together scholars working across this prolific writer's oeuvre; the 2017 session will continue this by casting a broad net so that we can learn further about the diverse work of Edgeworth scholars. Topics might include (but are not limited to): Edgeworth in the Classroom, *Belinda* and Beyond, Edgeworth's Canon, Edgeworth's Letters, New Approaches to Edgeworth's Writing for Children.

138. “18thConnect.org: Serving ASECS”

Laura Mandell, Texas A&M University; E-mail: mandell@tamu.edu

We invite Discussion Leaders to give initial presentations concerning a) uses of 18thConnect in research; b) state of the field of Digital Humanities, and what eighteenth-century scholars need in order to be able to participate effectively. (There is a separate pedagogy panel.) Discussion of these presentations would involve attendees and center upon how 18thConnect can help move eighteenth-century digital research forward. Attendees may bring lists of things they would like 18thConnect to do for them, and they need not apply in advance.

139. “Affect Theory and the Literature of Sensibility”

Stephen Ahern, Acadia University; E-mail: stephen.ahern@acadiu.ca

Scholars in a range of disciplines have turned of late to the study of affect as a way to better understand human agency. But “what are affects good for?” asks sociologist Patricia Clough in a recent meditation on the future of affect studies. The question might be well put by the literary critic, reconceived along the lines: “how might contemporary affect theory help our understanding of literature, particularly the literature of sensibility in the eighteenth century?” Literary critics and literary historians have long been interested in the role of emotion in the production and reception of texts, but little work so far engages with recent theorizations of affect as distinguished from emotion. Papers sought that deploy the insights and methods of affect theory to read the literature of the Age of Sensibility, a time when all genres of writing were marked by a preoccupation with representing psychophysiological response to affective stimulus.

140. “Creating the Corpus: Women Writers, Female Bodies, Written Texts”

Christopher Vilmar, Salisbury University; E-mail: csvilmar@salisbury.edu

This panel solicits papers on the ways that women writers during the period 1650-1850 attempted to establish either their bodies or their bodies of work as permanent and intelligible. These authors used texts to describe the female body but also to create new literary forms whose properties were analogous to the female body and therefore more suitable as a means of its representation. Such texts also had to chart their own creation and distribution, in conditions ranging from solitary production to patronage to markets. Of particular interest to this panel are papers that examine these contexts of change, displacement, and ambiguity that allowed writers to disrupt especially those structures designed to create, establish, describe, and limit womanhood. Authors and figures who might be considered could include, but are by no means limited to, the Cavendish sisters, Katherine Philips, Aphra Behn, Delarivier Manley, Eliza Haywood, H. L. Piozzi, Frances Burney, and Ann Radcliffe.

141. “Ecology and Natural Disasters in Eighteenth-Century Spanish America”

Mariselle Meléndez, University of Illinois; E-mail: Melendez@illinois.edu

How does climate (the combination of geography and environment) influence culture, politics, and history? Is the preoccupation with climate something recent, a response to our contemporary way of life, or does it have a cultural history of its own? There is no doubt that earthquakes, volcanoes, hurricanes, droughts, and epidemic diseases constitute environmental conditions that affect the manner in which individuals live and interact with each other. In this sense, it is important to pay attention to the manner in which people, governments, and societies have historically responded to them. It is important as well to understand how human themselves have transformed the natural environments in which they live in.

This panel centers on the way ecology, natural disasters, and human actions are intrinsically intertwined in the Age of the Enlightenment. It will examine visual and written materials that depict and articulate how natural disasters and climate in general have impacted human interactions and ecosystems in eighteenth-century Spanish America. Finally, this panel will focus on the manner in which cultural identities are affected by the way ecosystems are changed and transformed.

142. “Politiques d’émotions sous l’ancien régime // Politics of the emotions under the ancien régime”

Kate Tunstall, University of Oxford, AND Logan J. Connors, University of Miami; E-mail: kate.tunstall@worc.ox.ac.uk AND logan.connors@miami.edu

From Lucien Febvre’s work on mentalités in the 1930s to William Reddy’s *The Navigation of Feeling* (2001), eighteenth-century France has played a central role in the emerging and diverse field of the history of emotions. The eighteenth century left a rich legacy of theories of emotion, and recently, scholars have moved beyond casting the period as a century caught between reason and sensibility. More obvious is the political legacy of eighteenth-century France—a period of profound change and social tumult. This session seeks to evince the potential connections between these “two eighteenth centuries”: the political and the emotional.

A few possible lines of inquiry include, but are not limited to: the connections between specific emotions (love, hate, etc.) and specific political regimes (Louis XIV, the Regency, the Directoire, etc.); the political requirements that enabled specific “emotional regimes” (sensibility, libertinage, etc.) to flourish in eighteenth-century France; emotional change resulting from specific political events (Louis XIV’s death, Maupeou’s coup, various financial crises, the Seven Years’ War, 8 Thermidor, etc.).

This bilingual (French-English) session seeks proposals linking politics (broadly defined) to emotional expression in eighteenth-century France. Also encouraged are papers that interrogate contemporary theories of emotions through the lens of eighteenth-century French culture.

143. “Innovative Course Design Competition”

E-mail: ASECS@wfu.edu

ASECS invites proposals for a new approach to teaching a unit within a course on the eighteenth century, covering perhaps one to four weeks of instruction, or for an entire new course. For example, participants may offer a new approach to a specific work or theme, a comparison of two related works from different fields (music and history, art and theology), an interdisciplinary approach to a particular social or historical event, new uses of instructional technology (e.g., web sites, internet resources and activities), or a new course that has never been taught or has been taught only very recently for the first time. Participants are encouraged to include why books and topics were selected and how they worked. Applicants should submit five (5) copies of a 3-5 page proposal (double-spaced) and should focus sharply on the leading ideas distinguishing the unit to be developed. Where relevant, a syllabus draft of the course should also be provided. Only submissions by ASECS members will be accepted. A \$500 award will be presented to each of the participants, and they will be invited to submit a twelve-page account of the unit or course, with a syllabus or other supplementary materials, for publication on the website.

144. “Contextualizing ‘The Passions’: Eighteenth-Century Theories” (Cultural Studies Caucus)

Aleksondra Hultquist, Stockton University; E-mail: aleksondra12@gmail.com

What, exactly, do we mean when we talk about “the passions” in an eighteenth-century context? The concept of passion has long been synonymous with human experience, and it has always encompassed what we now think of as emotions. However, across the long eighteenth century, emotion and passion are neither synonymous nor precisely defined terms. The period, instead, offers a hodgepodge of theories for explaining what “the passions” are and how they function. From Descartes to Rousseau, Hobbes to Hume, Astell to Wollstonecraft, Behn to Austen, Willis to Whytt, passions are of widespread concern and widely interpreted. As such, their ubiquitous invocation by philosophers, theologians, physicians, novelists, poets, dramatists, historians, social theorists, and literary critics must always be contextualized.

This Cultural Studies Caucus session invites essays that explore the cultural and historical specificity of “the passions” and how such contextualization adds to the discussion of eighteenth-century art, literature, culture, politics, or theory. Papers might address: passion’s relationship to feeling; “the passions” as a vehicle for theories of sensation, the mind, the soul (separately or together); aesthetic portrayals/performances of

emotion; the role of the passions in aesthetic judgment; comparative analysis across European traditions; connections between contemporary affect theory and eighteenth-century passions discourse.

- 145. “Thomas Shadwell and the Culture of Restoration England” (Roundtable) (Cultural Studies Caucus)**
Robert Markley, University of Illinois; E-mail: rmarkley@illinois.edu

This roundtable reconsiders the significance and legacy of Thomas Shadwell and seeks papers that encourage us to rethink his significance for issues of politics, gender, religion, and colonialism in the late seventeenth century. Attacked by Dryden in *MacFlecknoe* for “never deviat[ing] into sense,” Shadwell wrote some of the best received comedies of the Restoration and became a leading figure among the whig writers who supported Shaftesbury and his cohorts during the Exclusion Crisis. Short papers that deal with Shadwell as a playwright and poet are welcome, as are papers that explore the socioeconomic and political implications of his work, and/or that bring new approaches and methodologies to bear on his writing.

- 146. “A Royal Menagerie: DH Projects in the Wild” (Digital Humanities Caucus)**
Ben Pauley, Eastern Connecticut State University, AND Tonya-Marie Howe, Marymount University;
E-mail: pauleyb@easternct.edu AND thowe@marymount.edu

The ASECS Digital Humanities Caucus seeks submissions for an alternative format session highlighting the variety of digital approaches being used in eighteenth-century studies today. We ask that presenters prepare brief presentations (three to five minutes), as well as posters or project stations for visitors to browse. This panel will offer a friendly and demystifying introduction to digital methods and projects for attendees who may have little background in digital approaches. We hope our Royal Menagerie will stimulate curiosity and collaboration across campuses.

- 147. “Graphs, Charts, Maps: Visualizing Eighteenth-Century Data” (Digital Humanities Caucus)**
Ben Pauley, Eastern Connecticut State University, AND Tonya-Marie Howe, Marymount University;
E-mail: pauleyb@easternct.edu AND thowe@marymount.edu

The ASECS Digital Humanities caucus seeks submissions for a panel exploring visualization of data in and about the eighteenth century. We welcome papers describing current efforts to understand the eighteenth century through data visualization, but also encourage papers addressing eighteenth-century understandings of “data”: how it could be understood, ordered, and made to speak.

- 148. “Disability in Austen” (Roundtable) (Disability Studies Caucus)**
Jason Farr, Texas A&M University-Corpus Christi, AND Stan Booth, University of Winchester;
E-mail: Jason.Farr@tamucc.edu AND Stan.Booth@winchester.ac.uk

This panel will consider Jane Austen through critical perspectives informed by disability studies. We welcome proposals that examine Austen’s fiction or biography in relation to physical, cognitive, or mobility impairments, age studies, queer-crip theory, illness, narrative medicine and/or history of medicine. Papers should be short (6 minutes long) so that conversation may flourish during the Q&A, and we are planning for 5 panelists to fill this roundtable. Given our emphasis on accessibility, papers will need to be pre-circulated.

- 149. “Crip Futurity and the Politics of Disability the Eighteenth Century” (Disability Studies Caucus)**
Stan Booth, University of Winchester, AND Jason Farr, Texas A&M University-Corpus Christi;
E-mail: Stan.Booth@winchester.ac.uk AND Jason.Farr@tamucc.edu

Given how unreliable Poor Relief was during the eighteenth century, what future was there for people who lived with physical, sensory, or cognitive impairments during this era? This question becomes especially pertinent when we consider that assistive aid was only provided by charitable institutions, or to help people be more productive as laborers. Moreover, the future, security, and overall well-being of people with impairments varied depending on factors such as class, wealth, gender, and the availability of charitable assistance. For this panel, we invite proposals that explore a range of topics related to the politics of disability in the eighteenth century, including crip futurity, The Act of Settlement, charity, or the rise of institutions (among other related themes). Papers should be 15-20 minutes long and are to be submitted to the chairs one week in advance for accessibility purposes.

150. “Queer Animals? Queerness and the Limits of the Human during the Enlightenment” (Gay & Lesbian Caucus)

Declan Kavanagh, University of Kent; E-mail: D.kavanagh@kent.ac.uk

This panel seeks papers that broadly consider the question of queer animality in the long eighteenth century. We are keen to consider the ways in which eighteenth-century writers, artists, philosophers, and other cultural producers, viewed animals as queer or queering. How did the non-human animal reveal the queer potential of the human as animal in this period? Suggested topics include, but are by no means limited to:

- The animal as a queer plot device in eighteenth-century fiction.
- The rhetoric of animality and the cult of sensibility.
- The connections between animality and emerging conceptions of racial and/or gender difference.
- Animals and the queer limits of Enlightenment subjectivity.
- Eating animals and not eating animals in the period.
- Animal Gothic.
- Brute desires: human and non-human sex.
- Domesticity and the queer pet.

151. “Queer Pedagogies” (Roundtable) (Gay & Lesbian Caucus)

Ula Klein, Texas A&M International University; E-mail: ula.e.klein@gmail.com

This roundtable invites papers of 5-7 minutes in length that address the problems and possibilities involved in teaching the eighteenth century from a queer perspective. What do we risk and what do we gain when we encourage our students to look at eighteenth-century literature, historical documents, art works, or pieces of music from a queer perspective? How do we overcome students' prejudices in the classroom? What role do “trigger warnings” play in the classroom when we teach these topics? How has the acceptance of queer pedagogies changed in the last twenty years? What other problems have you encountered when teaching the eighteenth century from LGBTQ perspectives and how have you addressed them? What methods, suggestions, or assignments do you have for others interested in deploying queer pedagogies in the undergraduate classroom? What sources, whether primary or secondary, have worked particularly well?

Roundtable presentations will be pre-circulated among participants in advance of the session to allow participants to speak to each other's ideas. Panelists are encouraged to bring with them copies of syllabi or assignments related to the topic for a hands-on breakout groups in the second half of the session.

152. “Made Up in the Eighteenth Century: Makeup, Accessories, Fashion, and Hair” (Graduate Student Caucus)

Mallory Anne Porch, Auburn University; E-mail: map0030@auburn.edu

This panel seeks to explore any and all aspects of what it meant to be "made up" in the eighteenth century. Essays on makeup, accessories, fashion, hair, and any other related areas are welcome.

153. “Getting on a Panel: Tips, Tricks, and Knowing When It's Already Full” (Graduate Student Caucus)

Mallory Anne Porch, Auburn University; E-mail: map0030@auburn.edu

This roundtable invites all those willing to share and discuss their experiences with conference panels.

154. The Irish Enlightenment IX” (Irish Studies Caucus)

Scott Breuninger, University of South Dakota; E-mail: Scott.Breuninger@usd.edu

Over the past decade, scholars of the Enlightenment have increasingly recognized the contributions of Ireland to broader strands of eighteenth-century thought and the place of Irish thinkers' work within the context of European and Atlantic intellectual movements. This research has spawned an increasing number of essays, books, and conference panels, illustrating the vitality of debate concerning the Irish dimension of the Enlightenment and collectively helping to define the nature of the Irish Enlightenment. This panel welcomes participants whose work focuses on Irish thought and/or its relationship to the Enlightenment world, especially papers that utilize new methodological approaches to the study of intellectual history; including (but not limited to) models drawn from the digital humanities, global history, and/or gender studies.

155. “Aesthetics and Politics in Eighteenth-Century Ireland” (Irish Studies Caucus)

Scott Breuninger, University of South Dakota; E-mail: Scott.Breuninger@usd.edu

During the eighteenth century, questions of aesthetics in Ireland were often linked to notions of political or social authority. Working in a society divided by religion, gender, and race, Irish artists were faced with the uncomfortably stark nature of political power and the (mis-)attribution of meaning(s) to their work. In this context, many of the themes explored by Irish poets, playwrights, and musicians (among others) were necessarily grounded in discourses that tried to walk a fine line between personal expression and social expectations. Some of these creative works explicitly drew from Ireland’s past to inform their meaning, others looked toward the future with varying degrees of optimism and pessimism. In this nexus of aesthetic creativity, artists were forced to negotiate with a wide range of pressures that were unique to Hibernia.

This panel welcomes proposals that address how issues of artistic representation related to questions of political and social power within eighteenth-century Ireland. Of particular interest are proposals that investigate how politically disenfranchised groups in Ireland addressed the connection between artistic representation, political power, and/or historical memory along lines associated with religion, gender, and race.

156. “A Case for the Italian Enlightenment” (Roundtable) (Italian Studies Caucus)

Francesca Savoia, University of Pittsburgh; E-mail: savoia@pitt.edu

This roundtable invites contributions exploring past and persisting reasons for the relative neglect of Italian culture of the long eighteenth-century. Italian philosophers and historians such as Vico, Muratori, and Giannone developed a new conception of history and historical research; Italian scientists such as Bassi, Morandi, Spallanzani, and Volta, among many others, made remarkable interventions toward the development of natural sciences, physics, and medicine; Carlo Goldoni was a major force behind the renewal of European theater, while Italian performers, artists, musicians, and “makers” of all types awed audiences on multiple continents. The Italian Enlightenment also expressed itself as a vast movement of economic, juridical, political, and social reform – suffice it to think of the works of Beccaria, Filangieri, and Galiani. Yet, in spite of the increasing number and diversity of studies on the eighteenth century, the Italian culture of the Enlightenment remains relatively unknown outside of Italy. This roundtable will investigate the reasons for its critical neglect, while reasserting its overall value and autonomous identity.

157. “Beauty, Fashion and Taste...According to Women” (Italian Studies Caucus)

Catherine Sama, University of Rhode Island; E-mail: csama@uri.edu

How did women’s participation in the eighteenth-century debate about their place and purpose in society influence contemporary notions of female beauty and fashion? How did it help shape the question of taste, so central to the century’s formulation of aesthetics? Was Beauty as important to women as it appeared to be to men--who tended to consider it a principal female attribute--although they, too, were subject to the dictates of fashion as much as at any time in history? Possible areas of focus:

- The influence of fashion periodicals on notions of performance, gender and class;
- The role of eighteenth-century Italian female writers, artists and scientists in changing the terms by which beauty, fashion, taste, and women themselves were defined;
- The influence of Grand Tourism on questions of fashion, beauty, taste, and views of Italian women.

This session invites contributions that explore and/or address these issues and related questions.

158. “Empire, Capital, and Climate Change” (Roundtable) (Race and Empire Studies Caucus)

Ramesh Mallipeddi, University of Colorado; ramesh.mallipeddi@gmail.com

Rising temperatures. Drying of trees. Growing number of wild fires. Droughts and famines. Food and energy shortages. The effects of human-induced (or anthropogenic) climate change are everywhere visible around us. The “Anthropocene” is the term that scientists have proposed for this new era in which humans have become a geological force, threatening the existence not only of life but of life forms; and Dipesh Chakrabarty’s “The Climate of History: Four Theses” has brought this notion to the foreground of humanistic inquiry. Although human ecological agency commenced with agriculture and pasturage, the Anthropocene is said to have started with the use of fossil fuels in the mid-eighteenth century, a key moment in the conjoined histories of the Enlightenment, capitalist modernity, and imperial expansion. Yet climate change is exacerbated by but not reducible to capitalist globalization. This roundtable invites participants to engage the intertwined -- but also

distinct -- histories of climate change, capital, and empire. How do we make sense of climate change not only in scientific but also in moral, social, and political terms? Global warming operates on a planetary scale, but what are its consequences in an unequal world? To the extent that climate change encompasses not only the shorter, recorded history of humans but also the deep, evolutionary time of the species, how do we rethink our key analytical terms, including agency, causation, temporality, and responsibility? Finally, what literary genres are adequate to and appropriate for representing the "slow violence" of environmental change and spectacular visions of ecological catastrophe and end times? The panel aims to continue the conversation initiated by Srinivas Aravamudan's 2013 essay "The Catachronism of Climate Change" and his 2016 Presidential Address, "From Enlightenment to Anthropocene." The format for the roundtable will be 7-10 minutes flash talks that aim to stimulate discussion.

159. "Migrancy & Empire" (Roundtable) (Race and Empire Studies Caucus)

George Boulukos, SIUC; E-mail: boulukos@siu.edu

The imperial projects of the eighteenth-century world depended on migrations, whether caused by emigration, displacement, warfare, commercial networks, or regimes of forced labor. Migrancy has not yet become a central term for eighteenth-century studies, despite its deep imbrication with empire, and its importance in exposing the limits of revolutionary regimes of citizenship rights. Topics for this roundtable might include the interrelated migratory flows of "free" and forced labor; the emergence of the political "emigrant" in the era of revolutionary rights declarations; visions of colonization for emancipated slaves and freed ex-slave soldiers; migratory settlements of convicts or pirates; animal, plant, or non-human migrations; classical or biblical models of exile; "freedom of movement" vs "freedom of settlement"; the displacement of native peoples by settlers, and of settlers by rebellion, marronage, native uprisings, and imperial strife; colonial migrancy in relation to agricultural improvement and enclosure; systems of migration compared across various world empires; the transportation infrastructure of migrancy; the formative role of migrancy for ethnic, national, and imperial identity; and the uses of migrancy for literature, as in the genre of "Enlightenment Pseudoethnography." We welcome submissions considering any European or Non-European empire(s). The roundtable will consist of 7-10 minute "flash talks" and extensive discussion.

160. "Teaching Science and Literature" (Roundtable) (Science Studies Caucus)

Joseph Drury, Villanova University; E-mail: joseph.drury@villanova.edu

Good teachers copy; great teachers steal! This roundtable aims to provide a platform for teachers of courses and modules in science and literature to share creative teaching practices. We're looking, in particular, for practical solutions to the kinds of challenges involved in teaching this material: How do you incorporate the history of science without overwhelming students who are there primarily to read imaginative literature? What scientific texts do you use to give students a feel for the scientific practices and protocols of the period? What lesser-known literary texts have you taught successfully? What are the core questions that you organize your class discussions around? What connections have you made to our own times to bring to life the arguments and controversies around science in the eighteenth century? How have you helped students develop a critical vocabulary for talking and writing about the many philosophical, political, and social issues raised by the period's scientific culture? How do you use your own research to enliven your teaching? What has worked in your classrooms? What hasn't? Especially welcome are proposals from presenters willing to share teaching materials, such as syllabuses, readings, handouts, assignments, visual materials and useful digital resources.

161. "Re-envisioning Gender, Sexuality, and Eighteenth-Century Science" (Science Studies Caucus)

Danielle Spratt, California State University, Northridge; E-mail: danielle.spratt@csun.edu

Scientific research has long informed our cultural understanding of gender and sexuality. Science itself has developed gendered connotations, including an easy alignment with stereotypically masculine qualities and a corresponding disjunction with femininity that continues today. As Carolyn Merchant's groundbreaking work on figurations of femininity in scientific writing suggests, "Female imagery became a tool in adapting scientific knowledge and method to a new form of human power over nature. The 'controversy over women' . . . permeated [Bacon's] description of nature and his metaphorical style and were instrumental in his transformation of the earth as a nurturing mother and womb of life into a source of secrets to be extracted for economic advantage." At the same time, across the eighteenth century, as satires of scientific topics frequently drew on gendered tropes in order to criticize scientific practices, the practice of what Shapin, Schaffer, and Haraway articulate as "modest witnessing" in scientific writing sought to erase the (male) body entirely from empirical accounts of new scientific practice.

Nearly three decades after Merchant, Evelyn Fox Keller, and Ludmilla Jordanova's early studies called our attention to the implications of gender and sex on the scientific ethos of writing, we ask: how does our contemporary research add to, revise, and expand our understanding of these issues? This panel seeks proposals for 15-20 minute papers that present new approaches to gender and/or sexuality in relation to eighteenth-century science.

Topics of interest may include, but are not limited to: reproduction and childbirth; science, race, and gender; science and nonconforming gender/sexuality; gender and popular science; masculinity and science; "instruments"; sexuality in scientific satires; gender and tropes of scientific innovation/creation: homosocial scientific spaces; gender, science, and cultural difference.

162. "The Restoration and Eighteenth-Century Playhouse on the Twenty-First Century Stage" (Theater and Performance Studies Caucus)

Lisa A. Freeman, University of Illinois at Chicago; E-mail: lfreeman@uic.edu

In recent years, the London stage has played host to a burst of new plays about Restoration and Eighteenth-Century Theater, Actors and/or History. Examples of this phenomenon include: Ian Kelly's *Mr. Foote's Other Leg*, Helen Edmundson's *Queen Anne*, Jessica Swale's *Nell Gwynn* and in the long, long eighteenth century, Lolita Chakrabarti's *Red Velvet*. Does this burst of plays represent an extension of the restoration and eighteenth-century stage repertory or a substitution for/displacement of it? What acts of surrogation are performed through these representations/embodiments? In what ways do these plays work to transmit performance styles, performance history and the performance repertoire? Is this efflorescence an instance of the continuing influence of the long, deep, and wide eighteenth-century? What do these plays tell us about history and/or the Restoration and eighteenth-century stage? What do they tell us about contemporary drama and performance and their relationship to the past?

163. "Theatre and Family" (Theater and Performance Studies Caucus)

Fiona Ritchie, McGill University, AND Diana Solomon, Simon Fraser University; E-mail: fiona.ritchie@mcgill.ca AND diana_solomon@sfu.ca

Family dynamics are a central yet overlooked aspect of Restoration and eighteenth-century theatre. This session invites papers that explore the role of family relationships in performance culture or the depiction of family life in the drama of the period. Scholars may wish to examine famous theatrical dynasties (such as the Bettertons, Cibbers, Kembles) and related issues such as familial acting styles, nepotism, and "stage parenting". Family was of course an important consideration for actresses, and discussions of how women juggled pregnancy and child-rearing with their stage careers are most welcome. The figure of the child performer provides another productive focus. Papers might also address how managers accommodated families (including both actors and offstage personnel) in the playhouse. How did writers portray family, and how did family issues otherwise affect theatre personnel? We seek to understand how family relationships operated and to analyse how they influenced the theatre world.

164. "Gendered Materialities" (Women's Caucus)

Hannah Wirta Kinney, University of Oxford, AND Rivka Swenson, Virginia Commonwealth University; E-mail: Hannah.Kinney@history.ox.ac.uk AND rswenson@vcu.edu

This multi-disciplinary session explores the ways objects and their modes of production were or became gendered in the long eighteenth century (geography open). Our definition of materiality embraces multiple disciplinary definitions and approaches, including (but not limited to) art history and literature/book history (process of making, artistic media, and multi-modal sensory engagement).

The session goal is not only to identify materialities with gendered associations, but also to scrutinize the process of gendering. What value structures contributed to the formation of those associations? Were they aesthetic, sensory, economic, political, social, scientific? Were they influenced by where the object was made, used, or displayed? How did media or processes of making effect the gendered associations of a finished object? Did the language that gendered these materialities develop in public debates, within texts (either academic or popular), or through their circulation on the market? How did these materialities reinforce gendered boundaries? In what cases could materialities allow makers, owners, and users to transgress gender boundaries?

Presenters will give 8-to-10-minute papers. The session will conclude with a group discussion that incorporates the attendees, focused on demarcating how the material worlds of eighteenth-century people intersected with ideas of gender. Send 250-word abstracts to co-chairs.

- 165. “Addressing Structural Racism in Eighteenth-Century Studies” (Roundtable) (Women’s Caucus)**
Regulus Allen, California Polytechnic State University, AND Mita Choudhury, Purdue University, Northwest;
E-mail: rlallen@calpoly.edu AND choudhur@purdue.edu

The institutionalization of structural and systemic racism has deep ties with the European Enlightenment. Postmodern interventions on race and racism (Mary Louise Pratt 2007; W.J.T. Mitchell 2012) make full sense when viewed through the lens of eighteenth-century binary conceptualizations of civilization and savagery, science and superstition, reason and passion. Specifically, the purpose of this roundtable is to explore how the postmodern academy responds to these systemic glass ceilings.

How can we encourage recruitment, retention, and respect of racially underrepresented members in the academy? By what means can we support the inclusion of multicultural perspectives in our university curriculums, scholarly journals and presses, and academic conferences? How are the biases and inequalities of our institutions and time replicated in our field, and to what extent can our scholarship push back against these influences? With recovery projects, whose voices do we recover? To what extent does a study of race and empire necessitate the study of explicitly racist, pro-empire, pro-slavery texts in order to fully understand the debates contextualizing our subjects of study? What can eighteenth-century studies in particular add to larger conversations on race and structural racism?

We seek presenters whose experiences as students, faculty, scholars, publishers, administrators, and/or humanities center directors allow them to speak to strategies, challenges, and successes in advancing racial diversity in our profession.

- 166. “Genocide, Enlightenment, and the Consequences of Classification”**
(New Lights Forum: Contemporary Perspectives on the Enlightenment)
Jennifer Vanderheyden, Marquette University; E-mail: jennifer.vanderheyden@marquette.edu

We propose a consideration of recent genocides and the Enlightenment. Is the Enlightenment still “alive” in recent decades, or are its calls for equality and reason seemingly as distant as the determination to stop genocides? This panel invites discussions of current divisions of ethnicity that often result in genocide, specifically in light of the Enlightenment’s views of such classifications and divisions. Possible topics include Rwanda (or other countries) and the question of: the public sphere; classification; colonialism; the Declaration of the Rights of Man and of the Citizen; and the “Responsibility to Protect” doctrine. This panel seeks a productive anachronism, on how the contemporary can help us see the Enlightenment anew, and vice versa.

- 167. “Eighteenth-Century Slave Narratives and the English Literary Canon”**
(New Lights Forum: Contemporary Perspectives on the Enlightenment)
Lee Morrissey, Clemson University; E-mail: lmorris@clemson.edu

This panel is interested in the impact that eighteenth-century slave narratives say about and may have had on the development of the canon. Authors such as Ignatius Sancho were also readers of English literature. What do their readings of English authors tell us about the development of an English literature curriculum? Does their reading displace the familiar story of the English curriculum developing in India before being brought to England in the nineteenth century? Was there already a curriculum circulating in London? In the English-speaking world, outside the universities?

- 168. “Injustices: From Enlightenment to Revolution” (Society for Eighteenth-Century French Studies)**
Chloe Edmondson, Stanford University; E-mail: cmhse14@stanford.edu

Eighteenth-century France witnessed its fair share of injustices, in society as well as in literature. From a historical and legal perspective, France was rife with inequities, from lettres de cachet, to religious intolerance (the Calas affair), and the show trials of the French Revolution. Yet it was also the moment when the author emerged as a public – dare I say, engagé – figure, combatting injustice through writing. Philosophers engaged in debates to redefine (in)justice, exploring its legal, moral, and social boundaries. Indeed, justice, or the transgression of justice, became a central thematic in eighteenth-century French literature, from Marivaux, Montesquieu, Voltaire, Beaumarchais, and Rousseau, to Laclos and Sade. This panel invites proposals (one

page), in French or in English, which examine the many manifestations of “injustice” in the French Enlightenment and Revolution from a range of approaches. Possible topics include, but are not limited to:

- Cases of injustice in French society and politics
- (In)justice and identity politics in eighteenth-century France (gender, religion, race)
- The intervention of authors against injustices
- Philosophical debates on the nature and roots of (in)justice
- Representations of injustice in literature, and/or texts that transgress norms of morality and poetic justice
- Historiographical injustices – marginalized/forgotten authors, books, and movements

169. “Rêves de plantes/Vegetal Dreams” (Society for Eighteenth-Century French Studies)

Sarah Benharrech, University of Maryland; E-mail: sbenharr@umd.edu

Au temps de Buffon, Diderot et Jussieu, zoophytes et sensibles suscitent de nouvelles réflexions sur la place des plantes sur l'échelle du vivant, leur âme et leur physiologie. Que les plantes rêvent ou que l'on rêve des plantes, - Rousseau avait déclaré “devenir plante” – le végétal connaît un regain d'intérêt dans les ouvrages de fiction et d'histoire naturelle.

Nous proposons de réévaluer le modèle végétal, à la croisée de la botanique et la littérature, dans les romans (Bernardin de Saint-Pierre, Charrière), les ouvrages didactiques (Rousseau, Genlis), la poésie (Delille), l'imaginaire du végétal (greffe, prolifération, métamorphose...) art des jardins, plantes de *l'Encyclopédie*, économie coloniale (sucre, indigo...).

In the century of Buffon, Diderot, and Jussieu, the discoveries of zoöphytes and sensitive plants raised new questions about their rank on the scale of living beings, their physiology, even their souls. Whether plants dreamt or were dreamt of – Rousseau even declared that he would become a plant – they were the object of a renewed focus in works of fiction and natural history.

We propose a reevaluation of genres where literature and botany hybridize (novels, didactic treatises, poetry), plant metaphors (grafting, growth, metamorphosis), art of gardening, plants in the *Encyclopédie*, colonial economy (sugar, indigo...). Papers in English and French are welcome.

170. “Writing in the Scottish Enlightenment” (Eighteenth-Century Scottish Studies Society)

Deidre Dawson; E-mail: deidredawson@aol.com

This session will focus on the role of epistolary genre in the dissemination of ideas in the Scottish Enlightenment. Papers on all aspects of epistolary writing, including epistolary novels, personal correspondences, and open letters to newspapers and journals, are welcome.

171. “New Directions in Irish and Scottish Studies” (Eighteenth-Century Scottish Studies Society and Irish Studies Caucus)

Leith Davis, Simon Fraser University; E-mail: leith@sfu.ca

The nations which we now know as Ireland and Scotland have a long history of connection and conflict dating back to prehistoric times when, as Tom Devine puts it, the two formed a “single cultural, religious, linguistic and economic zone” (3). It was only in the late 1990's, however, in the context of the growing political strength of the Scottish devolution movement and the gains of the peace process in Northern Ireland, that academics working in Irish Studies and Scottish Studies began to look at connections between their fields of inquiry. Putting Irish Studies and Scottish Studies in dialogue with one another has had important implications, although it has also revealed some limitations. This panel invites scholars to reflect on the scholarly dialogue between Irish and Scottish studies either in the past or present. Submissions may consider new theoretical perspectives and/or examine specific textual or historical examples of connections between Ireland and Scotland.

172. “Medium & Magic: Agencies of Imagination and Nature” (German Society for Eighteenth-Century Studies) (Deutsche Gesellschaft für die Erforschung des 18. Jahrhunderts) (DGEJ)

Stefan Laube, Humboldt-Universität, Berlin, AND Hania Siebenpfeiffer, Universität zu Köln; Email: stefan.laube@hu-berlin.de AND hsiepenp@uni-koeln.de

Media as carriers and producers of information have always resounded with magic. A look at the relevant terminology warrants this statement, because the very term of ‘medium’ reflects the practice of summoning

spirits, as can be seen from Schiller's unfinished novel *The Spirit-Seer* (1787/89). Although belief in 'messages from the other side' has been successfully marginalized during the past two hundred years, and survives only in the fringes of the occult, its essential phenomena – autonomous movement, spooky action at a distance – have not ceased to fascinate us. For us contemporaries, media are defined as instruments that make phenomena visible or audible; but in the present panel we will focus on the mediating qualities of human beings and natural matter. Elements such as air, water and light, or the philosophers' stone, or the fluidum could serve as media through which nature could exercise its dynamics. The human person also has media that were provided by nature and function from the moment of birth – the sense of eyes, ears, mouth, nose, hand and skin. To the same category also belongs the imagination. In the eighteenth century, dreams, phantasies and memories counted as key ingredients that enhanced the magical quality of media

173. “J. G. Herder: Movement and Travel” (International Herder Society)

Beate Allert, Purdue University; E-mail: allert@purdue.edu

This panel is devoted to research linking the work of Johann Gottfried Herder (1744-1803) with any aspect related to movement and to travel in the eighteenth century. Herder's approach to cognition and to philosophy is intimately connected with sense perceptions and physical movements in space. He wrote numerous poems, letters, and diary entries telling us about his precarious sea voyage, his travel experiences, and his ideas about multiple cultures. He was much interested in numerous languages and foreign cultures, and in a wide range of travelogues and scientific journeys of his time. Herder's interest in movement is consequential for his aesthetics and for his writings on nature, culture, and society. We may read Herder as an advocate of multiculturalism (see John Noyes, *Herder: Aesthetics against Imperialism*, Toronto UP, 2015) or we may examine Herder as a forerunner of the work of Alexander von Humboldt (1769–1859), or as advocate of movement and travel concerning any aspect touched upon or you may think of. Please send your 200 words abstract and bio.

174. “Cultures of Loyalism in Eighteenth-Century North America” (American Antiquarian Society)

Paul J. Erickson, American Antiquarian Society; E-mail: perickson@mwa.org

Recent years have seen a resurgence of interest in the Loyalists—those residents of British North America that wished to preserve British control over the American Colonies during the Revolutionary period. As many as 80,000 Loyalists went into exile after 1783, a group that ranged from freed African American slaves to middling tradesmen to wealthy elites. The experiences of both those who stayed and those who left have received new interest, but there is much work that remains to be done in examining local communities and networks of Loyalists, as well as local and regional variations in responses to them. This panel seeks papers that will shed new light on Loyalism as it took shape in specific places and at distinct times. Also of interest would be papers that focus on cultural productions—literary, theatrical, musical--either by Loyalists or that focus on Loyalists.

**175. “Women Writing Mothers and Motherhood”
(The Aphra Behn Society for Women in the Arts, 1660-1830)**

Elizabeth Zold, Winona State University; E-mail: ezold@winona.edu

This panel addresses fiction by women in the long eighteenth century and how these texts portray mothers and motherhood. Specifically, the panel calls for papers that examine the relationships that mothers, stepmothers, adoptive mothers, or stand-in mothers in fiction have with their children. The panel aims to investigate the depictions of mothers, including their presence or absence, written by women from across the period and within various genres of fiction, and it welcomes papers that complicate the understanding of mothers and motherhood in relation to the formation of morals, manners, or the education of children. In addition to literary studies, this panel encourages submissions from disciplines such as history, art history, and gender studies. Please send abstracts of 250 to 500 words.

**176. “The Library as Institution in the Long Eighteenth-Century Atlantic World”
(The Bibliographical Society of America and the Community Libraries Network)**

Rob Koehler, New York University, AND Laura Miller, University of West Georgia; E-mail: rdk252@nyu.edu
AND lmiller@westga.edu

Framed in contemporary scholarship in contrast to the more lasting institutional presences of public libraries founded in the nineteenth and twentieth centuries, eighteenth-century libraries are often described as ephemeral, momentary, and fugitive presences in histories of both individual and communal literary, social,

and political life. This panel seeks proposals to re-consider eighteenth-century social, circulating, and personal libraries as institutional presences and to investigate them as such. With what other institutions did libraries intersect and overlap? What was the institutional life cycle of an eighteenth-century library? What strategies were used to grow, control, reorient, or disperse libraries as they were recognized as serving or failing to serve political, literary, or personal ambitions? How did social and circulating libraries develop institutional responses to changing memberships, community interests, and economic conditions? Papers that offer rich contextualizations of specific case studies will be preferred. Papers approaching these questions from the perspective of literary, intellectual, and institutional history are particularly welcome, as are papers exploring libraries outside of the Anglophone world. This panel is sponsored by the Bibliographical Society of America; participants are required to be members of the BSA to present.

177. “The Burneys and the Blues” (The Burney Society)

Elaine Bander, Dawson College; E-mail: elainebander@gmail.com

Scholars have long acknowledged Frances Burney’s ambivalence about the Bluestockings. Taken up by Hester Thrale’s Streatham set after the success of *Evelina* (1778), young Burney was introduced to the Bluestocking gatherings that her father Dr. Charles Burney had been frequenting for years, but despite her intimate friendship with Thrale, Burney had mixed feelings about lady wits like Elizabeth Vesey, Hannah More, Hester Chapone, Elizabeth Carter, and Elizabeth Montagu (so-called “Queen of the Blues”) who presided over the salons and conversazioni that the Burneys attended. These relationships were consequential—e.g. the suppression of Burney’s 1779 comedy, *The Witlings*, and the fatal Court appointment engineered by Mary Delaney.

We invite proposals for papers, from any disciplinary perspective, that reexamine aspects of the Burneys and their relations with members of the Bluestocking Society, including (but not restricted to) issues of amateur versus professional status, gender, social class, and literary influence.

178. “Novak’s Footprint” (Roundtable) (Daniel Defoe Society)

Manushag N. Powell, Purdue University; E-mail: mpowell@purdue.edu

For more than half a century, Maximilian Novak has worked to explicate the relationship between Daniel Defoe, his complex narrative method, and the intellectual trends of the eighteenth century. This panel seeks a long view of Novak’s career, and invites scholars to identify their responses to, inspirations from, or uses for anything from *Economics and the Fiction of Daniel Defoe* (1962), to *Daniel Defoe: Master of Fictions* (2001), to *Transformations in Robinson Crusoe and Defoe’s Other Narratives* (2015) and everything in between. Inventive thoughts about *Crusoe* are especially welcome.

Please note that the Defoe Society insists upon a strict notes-at-most policy for its roundtables in order to encourage discussion and the exchange of ideas. Creative and flexible approaches to the format are thus highly encouraged.

179. “Imagining West Indian Islands” (Early Caribbean Society)

Richard Frohock, Oklahoma State University; E-mail: richard.frohock@okstate.edu

The Early Caribbean Society invites proposals for papers that examine representations of West Indian islands in the long eighteenth century. In what ways did islands represent possibilities that were like or unlike continental circumstances and experiences? How were they distinguished or promoted in letters, diaries, tracts, or early Caribbean fiction? What (imagined) possibilities--for new lives or governments, for instance--did various islands present? Conversely, what (imagined) dangers or threats, physical or ideological, did these islands contain? The Early Caribbean Society encourages proposals representing various disciplines, including history, literature, and the visual arts; it also welcomes proposals from both established and early career scholars.

180. “Goethe’s Radical Relationships” (Goethe Society of North America)

Susan Gustafson, U. of Rochester; Email: susangustafson@rochester.edu

This panel will consider how Goethe complicates eighteenth-century and modern ideas about families, bodies, relationships, communities, desire, and love. Papers can address Goethe’s own relationships that did not conform to norms of his time or they can focus on his representations of non-traditional families, relationships, and depictions of bodies, desire/love in his poetic works.

181. **“Anne Schroder New Scholars' Session” (Historians of Eighteenth-Century Art and Architecture)**
Jessica Fripp, Texas Christian University; E-mail: j.fripp@tcu.edu

This is an open session intended for advanced graduate students and early career scholars in the art and architectural history of the eighteenth century.

182. **“Ilustrados y Afrancesados: A Session in Honor of Professor Theodore E. D. Braun” (Ibero-American Society on Eighteenth-Century Studies (IASECS))**
Elizabeth Franklin Lewis, University of Mary Washington; E-mail: elewis@umw.edu

In honor of Professor Theodore E. D. Braun (Emeritus Professor of French, University of Delaware) who was instrumental in the foundation of our society, the Ibero-American Society for Eighteenth-Century Studies, would like to invite submissions on any aspect of the Ibero-American long eighteenth century and exchanges, intersections, influences, or even rejection with/from/of eighteenth-century France.

183. **“Johnson and Poetics” (The Johnson Society of the Central Region)**
Stephen Karian, University of Missouri; E-mail karians@missouri.edu

We seek papers on the topic of Johnson and poetics, broadly defined. Papers might explore subjects such as: Johnson’s poetry, his theories of poetry, his views of poets as expressed in the Lives of the Poets and elsewhere, his uses of poetic quotations in the Dictionary, and his place in various poetic traditions.

184. **”Samuel Johnson, His Circle, and the Discourse of Travel” (Samuel Johnson Society of the West)**
Myron D. Yeager, Chapman University; E-mail: yeager@chapman.edu

This session, sponsored by the Samuel Johnson Society of the West, invites papers on the discourse of travel writing or responses to eighteenth-century travel writing by Johnson, Boswell, and their circle. From Johnson’s 1735 translation of Father Lobo’s *A Voyage to Abyssinia* to his record of the tour of Scotland with James Boswell in 1773, Johnson reflects the interest of the age in travel and the literature of travel. As Boswell reports, Johnson’s interest extended from moral instruction to shifting tastes in travel. Other works, such as *The History of Rasselas*, Goldsmith’s *Citizen of the World*, or novels by Smollett, for example, afford us a means to explore the processes by which travel informed the fictive process for Johnson and his age. This session invites papers that explore the discourse of travel writing in either fictive or real accounts from the second half of the eighteenth century.

185. **“Lessing and Memory” (Lessing Society)**
Nicholas Rennie, Rutgers University; E-mail: nicholas.rennie@rutgers.edu

While attention has been lavished on the rhetorical memoria-theories and memory-theaters developed and discussed from antiquity to the seventeenth century, and apart from the emergence of interest in cultural memory with Herder and the Romantics, little has been written on memory in the German eighteenth century, and still less on memory as a theme relevant to G.E. Lessing. (Harald Weinrich’s 1997 *Lethe* and Peter Gilgen’s 2012 *Lektüren der Erinnerung* are among the very few exceptions.) However, Lessing is recurrently preoccupied with the role of memory. His early play *The Young Scholar* reflects a modern Enlightenment skepticism about the value of learning for learning’s sake. In his 20s, Lessing translated the sixteenth-century Spanish physician Juan Huarte’s *Examination of Men’s Wits*, which is centrally concerned with the relationship between the faculties of wit and memory. Lessing’s subsequent writing reflects a recurrent interest in historical memory’s burdens and promises, for instance in *Nathan*, “The Education of the Human Race,” or *Laocoon*. This panel intends to investigate these or other ways in which memory plays a role in Lessing’s work, and it is hoped that the papers that make it up will accordingly suggest approaches to a more nuanced understanding of the role memory plays in the thought of the late Enlightenment in Germany.

186. **“British Music in The Domestic Sphere” (North American British Music Studies Association)**
Joice Waterhouse Gibson, MSU Denver, and Eric Saylor, Drake University; E-mail: gibsonj@msudenver.edu
AND eric.saylor@drake.edu

According to conventional histories, British musical life in the eighteenth century lagged far behind that of nations on the European continent. Aside from the imported Italianate style of Handel or the occasional visit from Teutonic luminaries such as J. C. Bach, W. A. Mozart, or Joseph Haydn, British musical culture remained

parochial and moribund, laying the groundwork for the nation's later notorious reputation as "das Land ohne Musik."

In truth, British music enjoyed a thriving existence during the eighteenth century, perhaps most prominently in arenas outside the public concert hall. Building on recent musicology and historical studies, we seek to fashion a panel that will examine how British music functions in various aspects of the domestic sphere. Appropriate topics might include: British music in the home; music making for and with children; perspectives on British domestic identities (gender, race, nation, religion, and class); teaching and learning music in the home; correlations between domestic music-making in Britain and its colonies; public versus private performance; and relationships between amateur and professional musicians, among other subjects. In doing so, we will illuminate music's important social and cultural roles during the Hanoverian era, particularly as a part of daily life rather than as a special event.

187. "Silence, the Implicit and the Unspoken in Rousseau" / "Silences, implicites et non-dits chez Rousseau." (Rousseau Association)

Ourida Mostefai, Brown University; E-mail: Ourida_Mostefai@brown.edu

The Rousseau Association invites proposals in English or in French on any aspect of this question in the works of Jean-Jacques Rousseau.

188. "Rethinking Difference in Eighteenth-Century Music" (Society for Eighteenth-Century Music)

Melanie Lowe, Vanderbilt University, AND Olivia Bloechl, University of California, Los Angeles;
E-mail: m.lowe@vanderbilt.edu AND bloechl@humnet.ucla.edu

In the wake of the recent collection *Rethinking Difference in Music Scholarship* (eds. Bloechl, Lowe, and Kallberg, Cambridge University Press, 2015), this session invites papers that explore reconfigurations of difference within the discipline of musicology. What impact can such reconfigurations have on eighteenth-century musical scholarship? Why might differences and similarities among people matter for music and musical thought? How do ideas of recognition, redistribution, freedom, and sameness, alongside more widely embraced constructions of race, gender, and sexuality, enhance our understanding of music and musical thought in the eighteenth century?

189. "Publicity and Publics: Manuscript and Print Circulation for Instruction and Pleasure" (Society for the History of Authorship, Readership & Publishing (SHARP))

Carla J. Mulford, Penn State University, University Park; E-mail: cjm5@psu.edu

Scholars now accept that eighteenth-century print production and circulation never quite supplanted the movement of manuscripts in quite the way we formerly assumed. Instead, a significant body of evidence has suggested that, well into the nineteenth century, manuscripts continued to form a primary means by which authors circulated their writings to a range of different publics. This panel seeks papers on print and manuscript circulation during the long eighteenth century. Papers might address circulation in print or in manuscript, or in both print and manuscript.

Ideally, the session will include discussion of publicity (however defined) and the various publics that circulated writings of instructional (e.g., scientific, educational, political, etc.) and belletristic materials.

Proposers need not be members of SHARP to submit, but panelists must be members of both ASECS and SHARP in order to present. For questions about SHARP membership (which costs only \$20 for graduate students, independent scholars, and retired scholars; \$55 for others), please direct inquiries to Eleanor F. Shevlin, SHARP Membership Secretary, at eshevlin@wcupa.edu

190. "Colloquy on Abram Van Engen's *Sympathetic Puritans*" (Roundtable) (Society of Early Americanists)

Dennis D. Moore, Florida State University; E-mail: dennis.moore@fsu.edu

Rather than presenting a paper, each participant in this interdisciplinary roundtable -- including Abram Van Engen of Washington University in St. Louis, the author of *Sympathetic Puritans: Calvinist Fellow Feeling in Early New England* (Oxford U.P., 2015) -- will make a four- or five-minute opening statement laying out a specific issue or question related to this book. That round of brief opening statements frees up time for lively, substantive discussion that engages members of the audience as well as panelists.

**191. "Les Oeuvres (presque) complètes de Voltaire / The (Nearly) Complete Works of Voltaire"
(The Voltaire Society of America)**

Jack Iverson, Whitman College, E-mail: iversojr@whitman.edu

As the Voltaire Foundation's critical edition of the *Oeuvres complètes de Voltaire* nears completion, we invite reflection on the significance of this monumental enterprise. Possible topics might include, but are not be limited to, impacts on our understanding of Voltaire, obstacles encountered over the course of some fifty years, the future of Voltaire studies in the wake of this edition, the significance of this edition in the general context of modern editing practices, etc. Contributions are welcome both from participating editors and from readers of the edition. We encourage proposals for full-length papers but will also consider shorter contributions, as dictated by the full set of submissions received. In your proposal, please specify which of these approaches you envision.