

**Call for Papers**  
**51<sup>st</sup> ASECS Annual Meeting**  
**Saint Louis, MO**  
**March 19 - 21, 2020**

**Session Program Guidelines**

Abstracts or proposals should be sent directly to session organizers no later than 15 September 2019. Session organizers are reminded that all submissions received up to that deadline **MUST** be considered. Completed panels should be submitted using the online form; a link to this form will be sent to session organizers on 16 September 2019. In the meantime, contact the ASECS Business Office with any questions – [asecsoffice@gmail.com](mailto:asecsoffice@gmail.com).

All breakout rooms at the Annual Meeting will be equipped with a screen, projector, and Wi-Fi. Additional room configuration or technology requests must be submitted by the session organizer on the online form. Session organizers will be required to confirm that all equipment requests are essential to the purpose of the session. Equipment requests or changes made after 30 September 2019 may not be accommodated. It may not be possible to fulfill all special requests.

**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, a respondent, a workshop facilitator, or a roundtable participant, but they may not present a paper at sessions they chair. No member may appear more than twice in the program (excluding sessions sponsored by ASECS).**

No one may submit proposals to more than two sessions; in the event of double submissions, both session chairs should be informed in advance. If a submitter does not inform the session chairs or submits to more than two sessions and then declines an offered seat due to having accepted two other offers, the session chairs involved have the right to decide among themselves which papers will be presented or if all papers from that submitter will be excluded entirely.

All participants must be members in good standing of ASECS or of a constituent society of ISECS. Membership must be current as of 1 December 2019 for inclusion in the program. Join or renew your ASECS membership at <https://asecs.press.jhu.edu/general%20site/membersh.html>.

**PROPOSED SESSIONS**

**1. Presidential Session: Concepts in Race and Pedagogy for Eighteenth-Century Studies: A Workshop** Christy Pichichero, George Mason University; [cpichich@gmu.edu](mailto:cpichich@gmu.edu) and Regulus Allen, Cal Poly, San Luis Obispo; [rlallen@calpoly.edu](mailto:rlallen@calpoly.edu)

Since the development of Critical Race Theory, a plethora of new concepts and a corresponding lexicon has burgeoned in order to talk about phenomena surrounding race and racism. Concepts such as microaggressions, differential racialization, racial stamina, intersectionality, and others are useful for both the study and the teaching of race. In this workshop, we will focus on these concepts, sharing their sources, meanings, and usages in our different sub-fields of eighteenth-century studies. The organizers are seeking facilitators specializing in different sub-fields of eighteenth-century studies to help run the workshop and to facilitate a breakout group based on a concept in race and pedagogy of their choice.

Please send a brief abstract including the concept (or concepts) of interest, the experience or pedagogical philosophy you bring to teaching it/them, and how you would approach running a small group discussion based on the concept(s). Once chosen, facilitators will be listed in the conference program and will meet with the workshop organizers to help finalize the format of the session. No advance information or sign up is necessary for workshop participants. However, the organizers encourage prospective participants to email or bring in concepts relating to teaching race that they find useful or puzzling. Together, we will continue to build pedagogical tools to open up important discussions in our classrooms and beyond.

**2. Presidential Session: Innovating the Next Fifty Years of ASECS** Jeffrey S. Ravel. MIT; [ravel@mit.edu](mailto:ravel@mit.edu)

As ASECS begins its next fifty years, we need to think creatively about the challenges ahead. Participants in this round table will offer 5-10 minute proposals for innovations they would like to see the Society pursue over the next half century. These proposals might suggest new approaches to conference panel formats; the place of digital humanities and social media in ASECS; the issue of the sizable carbon footprint left by travel to and from our annual and regional meetings; questions of diversity and inclusion in the Society; future media strategies for our quarterly and annual publications; employment conditions for Humanities scholars in the academy and outside of it; and other looming issues. The session will be moderated by the current ASECS President, with response from the audience. Send one-page .pdf proposals and a one-page cv.

**3. Presidential Session: Fostering Eighteenth-Century Studies in Unwelcoming Places (Roundtable)** Michael Yonan, University of Missouri; [yonanm@missouri.edu](mailto:yonanm@missouri.edu)

The contemporary American cultural landscape poses challenges to scholars of the eighteenth century. While our research engages with Enlightenment ideals, we often conduct it while living and working in places seemingly opposed to those ideals. Recent political developments in multiple states (including Missouri) promise to impact the future development of our field significantly. This roundtable offers a forum for discussing these concerns. How can scholars, especially younger scholars, negotiate the tricky world of contemporary politics as they pursue their scholarly agendas? Topics may include: accepting a job in a state whose political mainstream differs from one's own; contemporary reproductive rights and eighteenth-century studies; queering the eighteenth century in queerphobic settings; ideological fundamentalism and eighteenth-century scholarship; eighteenth-century antecedents to the contemporary political climate; and other subjects.

**4. Innovative Course Design** ASECS [asecsoffice@gmail.com](mailto:asecsoffice@gmail.com)

ASECS invites proposals for a new course on eighteenth-century studies or a new unit (1-4 weeks of instruction) within a course. Proposals may address a specific theme, compare related works from different fields (music and history, art and theology), take an interdisciplinary approach to a social or historical event, or suggest new uses for instructional technology. The unit/course should either have never been taught or have been taught recently for the first time. Applicants should submit a 750-1500 word proposal that focuses sharply on the leading ideas distinguishing the unit/course. The proposal should indicate why particular texts and topics were selected and (if possible) how they worked; ideally, a syllabus will be provided. The competition is open to current members of ASECS. Up to three proposals will be selected for presentation during the Innovative Course Design session at the Annual Meeting; a \$500 award will be presented to each of the participants, who also will be asked to submit an account of the unit/course, a syllabus, and supplementary materials for publication on the ASECS website.

**5. The Politics of New Materialism [Cultural Studies Caucus]** Lucinda Cole, University of Illinois; [lcol@illinois.edu](mailto:lcol@illinois.edu)

Karen Barad has suggested that while new materialism has done much to redraw conventional disciplinary boundaries, it has a hard time addressing matters of value. This panel seeks papers on the ethics and politics of new materialism and its recent ascendance in eighteenth-century studies.

**6. Radicalism Reconsidered [Cultural Studies Caucus]** Robert Markley, University of Illinois; [rmarkey@illinois.edu](mailto:rmarkey@illinois.edu)

This panel seeks papers that explore the long history of radicalism from the aftermath of the English Civil War to the French Revolution. We are particularly interested in papers that explore radicalism in cross-cultural and cross-oceanic contexts.

**7. Reviewing #C18dh Scholarship (Roundtable) [Digital Humanities Caucus]** Gregory Brown; University of Nevada, Las Vegas/ Voltaire Foundation, University of Oxford; [gregory.brown@unlv.edu](mailto:gregory.brown@unlv.edu)

This session will be a roundtable on the practical matters involved in peer reviewing digital humanities scholarship in the field of eighteenth-century studies. The structure will consist of remarks from scholars from the following perspectives: 1. Early career scholar who has worked or is working on a DH scholarly project for which she or he is not the PI but has experience with peer review practices; 2. Mid-career or senior scholar who has worked or is working on a DH scholarly project as the PI who has experience with peer review practices; 3. Journal or book editor who has experience commissioning peer review of DH scholarship for publication; and 4. Scholar with experience as administrator — dept chair, dean or above — in evaluating DH scholarship for review or career advancement. Every effort will be made to identify panelists reflecting a full range of the diversity of the ASECS membership, in terms of discipline, type of institution and demographics. Each speaker will be asked to address not only their own experiences but to bring to attention or suggest best practices. The presentations will then be followed by a general discussion, with an eye towards identifying and highlighting recommended best practices.

**8. Getting Started With Digital Humanities Redux: A MinWorkshop for Beginners and Curious [Digital Humanities Caucus]** Megan Peiser, Oakland University; [mpeiser@oakland.edu](mailto:mpeiser@oakland.edu)

Digital Humanities as a field remains elusive to many scholars because they do not know where/how to start such a project, and because access to coursework in those fields is financially beyond the means of most established scholars. Many ASECS digital humanists are self-taught and operate with small budgets. This panel will include 1) a short introduction to topics a principal investigator will need to consider before beginning a digital humanities project, and 2) a break-out short workshop with experienced digital humanists, with each workshop group focusing on a different type of DH project. This CFP is asking for two types of applicants:

1) those who have an idea for a digital humanities project (workshop members): please provide an outline of your project proposal including: scope, topic, type of project that it will be (archive, database, mapping, etc.), possible software, why a digital platform will best serve the needs of this project, and what you hope to learn. Workshop groups will be capped at six participants.

2) experienced digital humanists (workshop leaders): please describe your experience in digital humanities work and the types of projects you have worked on and can speak about. At the breakout workshop you will provide an introduction about that type of project, a bibliography of helpful resources about, and advice on when/where/how to learn necessary skills for such a project. Available workshops will be based on experienced digital humanists willing to offer guidance.

**Note:** Workshop leaders/facilitators will be listed in the program; workshop members will not. If needed to secure travel funding, a letter from the ASECS Office formally inviting you to participate in the workshop will be provided.

**9. In/Visible Disability [Disabilities Studies Caucus]** Jarred Wiehe, Texas A&M University at Corpus Christi; [Jarred.Wiehe@tamucc.edu](mailto:Jarred.Wiehe@tamucc.edu) and Hannah Chaskin, Northwestern University; [hmchaskin@u.northwestern.edu](mailto:hmchaskin@u.northwestern.edu)

We invite proposals for papers exploring the representation and treatment of, or discourse surrounding, invisible disabilities in the long eighteenth century. Invisible disabilities, broadly conceived, might refer to chronic pain (including its relationship with illness, disease, or “constitution”), neurodiversity (including mental illness or “madness”), or other embodied experiences not traditionally marked in the visual field. How do we recover or identify invisible disabilities in the archives? How do

different literary forms—dramatic, poetic, narrative—affect the formation of in/visibility as a contested site? How did eighteenth-century discourses strive to make invisible disabilities known? How might centering invisible disabilities complicate literary and social histories of disability? Please send abstracts of 250-300 words.

**10. Intersection: Race and Disability [Disability Studies Caucus]** Jarred Wiehe, Texas A&M University at Corpus Christi; [Jarred.Wiehe@tamucc.edu](mailto:Jarred.Wiehe@tamucc.edu) and Hannah Chaskin, Northwestern University; [hmchaskin@u.northwestern.edu](mailto:hmchaskin@u.northwestern.edu)

We invite proposals for papers that consider the complex intersections of race and disability in the long eighteenth century. By bringing race and disability together, we hope to feature stories and histories of disability by and/or about people of color as well as to explore the ways whiteness as a racial discourse might make itself hegemonic through rhetorics of disability. How do conceptions or formations of race and disability inform one another? How might the social and literary history of normalcy work to secure both able-bodiedness and whiteness? How might centering race complicate some theoretical paradigms of disability studies? For instance, how might “curative fantasies” and “compulsory able-bodiedness” shift when we consider who is being “cured” and made abled for what purpose? Given the era’s investment in colonial projects, how does colonial and racial violence complicate our understandings of ability, debility, and disability? If Disability Studies, as a field, has been critiqued for centering whiteness, how might an eighteenth-century studies intervention make use of our archives to shift the conversation? Please send abstracts of 250-300 words.

**11. “Call Me By Your Name”: Naming the Queer Eighteenth Century (Roundtable) [Gay and Lesbian Caucus]** Kevin Bourque, Elon University; [kbourque2@elon.edu](mailto:kbourque2@elon.edu)

Recent years have witnessed a proliferation of queer identities. An emergent lexicon – from “bigender” to “aromantic” to “skoliosexual” to “nonbinary” – describes sex, gender, and sexuality with heretofore unimaginable richness and specificity, and our own students frequently identify using terms unavailable when we first made sense of ourselves. In conjunction with discussions concerning our own name, the Caucus invites scholars to reflect on naming: how do new names, and new ways of thinking about identity, offer new ways of approaching the eighteenth century? What precisely do we mean by the “queer eighteenth century,” and what joins (or separates) us from the period we study? What might be gained, or lost, when we call the “queer eighteenth” by our own names?

**12. Queer Forms of Capital [Gay and Lesbian Caucus]** Morgan Vanek, University of Calgary; [morgan.vanek@ucalgary.ca](mailto:morgan.vanek@ucalgary.ca)

Fifteen years ago, in *The Secret History of Domesticity*, Michael McKeon identified a range of seventeenth- and eighteenth-century literary forms that analogize – and, he argued, help to produce – the public-private relation characteristic of modernity. He also observed a critical connection between this public-private relation and the sexual division of labour, noting that “the domestic ideology of separate spheres spatializes an incremental and long-term... separation of men’s and women’s work,” yoking “the mutual exclusion of ‘outside’ and ‘inside’ labour” to “the dichotomy between waged and unwaged labour.” More recently, scholars of the history of sexuality and queer theorists have become increasingly attentive to this dichotomy, too, and increasingly interested in both how capitalism produces the gendered body and its desires and how this production changes with time and place. Inspired by this work, this panel invites proposals for 15-20 minute papers that explore any dimension of the relationship between capital, literary form, and the subversive expression of gender and sexuality (broadly defined) during the eighteenth century. In particular, we welcome papers that take an intersectional approach, including (but not limited to) those exploring the relationship between these queer forms of capital and the broader production of ‘cheap nature’, or those examining capital’s investment in the formation of the wide range of sexual identities used to justify colonial violence and legitimize British land claims throughout the eighteenth century.

**13. “I’m First”: First-Generation Graduate Students and Mentors (Roundtable) [Graduate Student Caucus]** April Fuller, University of Maryland, College Park; [amfuller@umd.edu](mailto:amfuller@umd.edu)

A large number of graduate students are first-generation. This session seeks to cultivate a discussion about common questions, concerns, and advice for graduate students and postdocs as they navigate academia. However, this isn’t designed only for students, but it also aims to provide mentors with advice on how to better support students’ success and retention rates. This roundtable is intended to create a space in which seasoned professionals and early career scholars can share tips and ideas for first-generation graduate students, describe mentoring experiences, and foster mentorship relationships.

To that end, roundtable participants will provide suggestions and advice for creating welcoming, supportive environments for first-generation students; different metrics for success in graduate programs; how to negotiate work and home life; and ways to foster healthy relationships between faculty and first-generation students. Participants are encouraged to tailor their proposals and advice to the ever-changing and increasingly challenging landscape of academia, addressing—though not limited to—any of the topics listed above.

**14. [De]constructing Enlightenment [Graduate Student Caucus]** Megan Cole, University of Illinois at Urbana-Champaign, [meganec2@illinois.edu](mailto:meganec2@illinois.edu)

In the last few years, Medieval Studies has undergone a very public reckoning with the way its symbols, themes, and texts have been mobilized for white supremacist aims. Though less discussed, the eighteenth century has similar issues to confront, as white supremacists frequently express their allegiance to supposed Enlightenment ideals. As Paul Gilroy has argued, the Enlightenment has always been bound up with white supremacy, sexism, and imperialism. For those of us passionate about the eighteenth century, this raises significant questions: What do we mean by “Enlightenment?” What is the relationship between eighteenth-century scholarship and cultural nostalgia for what are seen as Enlightenment values? What kind of work can we do—as both scholars and teachers—to trouble accepted definitions and assumptions about the long eighteenth century? This panel works to generate discussions about how the next generation of C18 scholars can work to deconstruct normative narratives of the Enlightenment and in their place construct more nuanced, expansive, and productive understandings. We seek papers that approach this work from a variety of perspectives: papers that wrestle with the Enlightenment’s legacy, center marginalized authors (of either primary or theoretical texts), analyze eighteenth-century critiques of Enlightenment thought, offer innovative pedagogical approaches for our current climate, or otherwise trouble our understanding of Enlightenment are welcome.

**15. Irish Cities: Migration and Immigration during the Long Eighteenth Century [Irish Caucus]** Scott Breuninger, University of South Dakota; [Scott.Breuninger@usd.edu](mailto:Scott.Breuninger@usd.edu)

During the eighteenth century, Ireland’s position within the emerging British Empire was fraught with tension. The nation’s economy faced a number of internal and external challenges that hampered the growth of national wealth and the social and religious inequalities codified into the legal system governing the island raised serious problems of political representation. These issues shaped popular and literary understandings of Irish identity and community, especially among those Irish men and women who left Ireland to seek their fortunes. Moreover, those Irish that remained in the country were often galvanized by the political change and forced to deal with the impact of this migration of people. Many of those who experienced this upheaval found themselves in urban areas, where they needed to negotiate civic organizations and institutions that seemed foreign to their previous experiences.

This panel welcomes papers that explore the impact and scope of Irish migration within the eighteenth-century Atlantic World, especially how this movement related to the growth of urban areas. Possible topics include (but are not limited to): migration flows; mobility and urban change; transit cities; questions of local / (trans-)national identities; or methodological and digital approaches to migration and mobility.

**16. The Sister Arts in Eighteenth-Century Ireland [Irish Caucus]** Scott Breuninger, University of South Dakota, [Scott.Breuninger@usd.edu](mailto:Scott.Breuninger@usd.edu)

During the eighteenth century, the sister arts of painting and poetry 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, musicians, and artists (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.

**17. Eighteenth-Century Italian Economies of Exchange [Italian Studies Caucus]** Irene Zanini-Cordi, Florida State University; [izaninicordi@fsu.edu](mailto:izaninicordi@fsu.edu)

The European Grand Tour destination, a center of port commerce for Europe and the Levant, and an ambitious participant in the Enlightenment Republic of Letters via an array of scientific and literary academies, prolific periodical publications, and the epistolary exchange of individual lights, Italy in the eighteenth century is especially fertile terrain for examining European and wider exchange economies. We seek papers on innovative networks in eighteenth-century Italy that sought to circulate, trade in, and trade on knowledge and ideas, material and cultural goods, and human beings. These may include but are not limited to the circulation of periodical literature; commercial ports of trade; Grand Tour networks; the trade in natural philosophical texts, instruments, specimens, and knowledge; fashion; the art market; culinary arts; and musical and theatrical production.

**18. Representations of Nature in Art, Literature, Philosophy, and Science of Eighteenth-Century Italy [Italian Studies Caucus]** Francesca Savoia, University of Pittsburgh; [savoia@pitt.edu](mailto:savoia@pitt.edu)

In a period of burgeoning knowledge about the natural world, how did artists, writers, philosophers and scientists—working in or visiting Italy in the eighteenth century—respond to the wondrous and/or dreaded manifestations of Nature? How fruitfully did the artistic, figurative and literary representations, interpretations and/or re-creations of natural objects and phenomena intersect with philosophical speculation and scientific research? This session seeks contributions that address these questions from the widest range of disciplinary perspectives: ecocriticism; eco-critical art history; eco-musicology; environmental history; history of science; cultural studies.

**19. Indigenous Alterities [New Lights Forum: Contemporary Perspectives on the Enlightenment]** Adam Schoene, Cornell University; [ajs593@cornell.edu](mailto:ajs593@cornell.edu)

Elizabeth Povinelli's *The Cunning of Recognition* argues that the historical imprint of colonialism perpetuates unequal systems of power by demanding that Indigenous subjects identify with an impossible standard of authentic traditional culture. Historical interaction between Indigenous and non-Indigenous societies ranges from conflict and subjugation to some degree of mutual benefit and cultural transfer. This panel seeks to examine eighteenth-century writing of Indigeneity through a contemporary lens. Areas of inquiry may include first contact between cultures, displacement and devastation of Indigenous populations, or how Indigenous characters voice social critique related to culture, language, and identity. Papers might also address relevance to contemporary issues of cultural and linguistic preservation, land rights, ownership and exploitation of natural resources, political determination and autonomy, environmental degradation and incursion, poverty, health, and discrimination.

**20. Exploration and Adaptation: The Creation of Novel Worlds [New Lights Forum: Contemporary Perspectives on the Enlightenment]** Jennifer Vanderheyden, Marquette University; [Jennifer.vanderheyden@marquette.edu](mailto:Jennifer.vanderheyden@marquette.edu)

In his discussion of exploration and adaptation on his web site *The Mind Unleashed*, Gary Z McGee quotes Denis Diderot: “We must examine everything, stir up everything without exception or restraint.” In honor of the history of St. Louis as the “Gateway to the West,” this panel welcomes papers that discuss exploration and adaptation in both their literal and metaphoric connotations, and how this process of discovery, inquiry and movement informed the Enlightenment and beyond. For example, from a contemporary perspective, what have we learned about objective, reasoned inquiry that could lead us to novel exploration? Are there new discoveries to be made? (This could even include the literary form of the novel) This panel welcomes interdisciplinary discussions of this passionate and creative “stirring up of everything,” the generation of new ideas, expansion, and the subsequent consequences of their reception and adaptation.

**21. Pedagogy in Practice: The Survey Course in Languages Other than English (Roundtable) [Pedagogy Caucus]** Jack Iverson, Whitman College; [iversojr@whitman.edu](mailto:iversojr@whitman.edu)

Survey courses have traditionally been a standard component of undergraduate (and even graduate) programs in modern languages and literatures. What is the situation currently, and how is it evolving? What new approaches to the survey course are emerging? What position does the eighteenth century hold within such courses? What are the pedagogical goals of such courses? What kinds of projects and assignments can effectively engage students in these courses? How can literary and linguistic concerns be balanced in this context? Contributors to this roundtable discussion are invited to approach the question of the survey course from a variety of perspectives, as suggested by (but not limited to) these questions. Short presentations will be followed by discussion in a roundtable format.

**22. Teaching the Eighteenth Century: A Poster Session [Pedagogy Caucus]** Bethany Williamson, Biola University; [bethany.williamson@biola.edu](mailto:bethany.williamson@biola.edu) and Linda Troost, Washington & Jefferson College; [ltroost@washjeff.edu](mailto:ltroost@washjeff.edu)

How do we continue to engage students with the eighteenth century in innovative ways? All aspects of pedagogy are welcome for poster presentations that cover an entire course or focus on a particular element of a course. 5-minute presentations will be followed by time for browsing and conversation. Posters will remain on display throughout the conference.

**23. Race, Gender, and Dispossession (Roundtable) [Race and Empire Caucus]** Charlotte Sussman, Duke University and Nicole Wright, University of Colorado, Boulder; [RaceandEmpireCaucus@gmail.com](mailto:RaceandEmpireCaucus@gmail.com)

In *Caliban and the Witch*, Sylvia Federici argues that by the eighteenth century, “proletarian women [had become] for male workers the substitute for the land lost to enclosures... women themselves became the commons, as their work was defined as a natural resource, lying outside the sphere of market relations.” In the spirit of Federici—and of the “Dispossessed Eighteenth Century” special issue of *ECTI* (2014)—this roundtable addresses the following questions: how did dispossession and expropriation shape eighteenth-century ideas of race and gender? Conversely, how were the dynamics of dispossession inflected, shaped, or motivated by emerging constructions of those categories? 5-10 minute “flash papers” are solicited from all language traditions and disciplinary areas, including art history, economic history, law, geography, sociology, and performance studies, in addition to gender studies, literary studies, and history. Possible topics include, but are not limited to:

Territory and resources: How multiple sites or modes of dispossession informed (or produced) each other; the impact of constructions of race and/or gender on the alienation of resources—mineral, cultural, spiritual, and reproductive, as well as territorial—in the colonies, Europe, or elsewhere; competing ideas of the “commons”; gendered and raced cartographies

Methodologies: Theories of dispossession and their relevance to the long eighteenth century; the role of the archive/ archival practices in raced and gendered dispossession

Cultural practice: The role of race and/or gender in rhetorics, tropes, and narratives of dispossession; the “dispossessing image”; dispossession and the law; women as agents as well as objects of dispossession. Send 150-word abstracts.

**24. Indigeneity and Mobility (Roundtable) [Race and Empire Caucus]** Charlotte Sussman, Duke University; [charlotte.sussman@duke.edu](mailto:charlotte.sussman@duke.edu) and Nicole Wright, University of Colorado, Boulder; [RaceandEmpireCaucus@gmail.com](mailto:RaceandEmpireCaucus@gmail.com)

Almost a decade ago, Mark K. Watson lamented, “The sedentary image of indigeneity effaces the role of mobility, migration, and interethnic interaction in Indigenous histories.” How can scholars working in eighteenth-century studies further enrich this critical conversation? How are these themes complicated by Sarah A. Radcliffe’s question: “Why talk of indigeneity rather than of Indigenous peoples?” This roundtable invites proposals for “flash papers” (5-10 minutes) on these or other topics: indigeneity and diaspora, racialization, and “migratisation”; settler constructions of “nomadism”; exile and return; sacred journeys and circuits of sacrality; global missionary circuits and the travels of native preachers/missionaries; peripatetic v. “settled” subjectivities; internal mobility and labor migration; border crossing and indigenous contestation of national borders; native embassies and diplomatic missions; circuits of display and entertainment; transoceanic and transpacific mobility; indigenous products as global commodities; mobility of tropes or narratives of indigeneity; print culture and transnationally circulated letters, petitions, etc. generated by indigenous peoples; forced removal (Patrick Wolfe) and “enduring indigeneity” (J. Kēhaulani Kauanui); the “Red Atlantic” (Jace Weaver). Send 150-word abstracts.

**25. Rethinking the Archive in Eighteenth-Century Science Studies (Roundtable) [Science Studies Caucus]** David Alff, SUNY-Buffalo; [dalff@buffalo.edu](mailto:dalff@buffalo.edu)

Recent years have seen growing scholarly interest in the eighteenth-century practices that we have come to call science. As scholars working in a range of disciplines and national traditions turn to eighteenth-century science studies to ask how we became modern, the range of what can count as “science” has expanded dramatically. This roundtable will convene a robust conversation about how and where one researches the expansive field that eighteenth-century science studies has become. How are specialists drawing inspiration from theorists and researchers working on projects based in other historical periods, or addressed to the realities of the present day? What are the new archives for understanding the role that scientific knowledges and practices played in eighteenth-century culture? Where are we finding them, how are we (re)constructing them? This panel seeks short presentations that exemplify how current work in the field draws upon new or newly conceived sources of evidence for determining the scope and impact off the range of practices we now term science. To encourage an expansive, yet practical discussion on this topic, panelists will identify a critical, theoretical or historical text that has provided them with a model to emulate in their own scholarship, and then discuss how they explored this text, form of evidence, or investigative approach in the context of their own work.

**26. Growth [Science Studies Caucus]** Katie Sagal, Cornell College; [aksagal@gmail.com](mailto:aksagal@gmail.com)

This panel seeks to investigate the concept of “growth”—as broadly conceived as possible. In many senses, this word is a capacious umbrella, evoking everything from botany and ecology to medicine and disability. At the same time, “growth” also has a set of metaphorical meanings around ideas of expansion, which could elicit both positive or negative responses (thinking of Michael Marder’s “bad infinity” of plants, or the expansion that accompanies pregnancy). We welcome papers that investigate “growth” through a variety of genres and texts, including but not limited to artwork, periodicals, prose fictions, drama, textbooks, ephemera, treatises, and more. To that end, we also hope to see interdisciplinary approaches to the topic.

**27. Fake News in Eighteenth-Century France/La Rumeur en France au dix-huitième siècle [Society for Eighteenth-Century French Studies (SECFS)]** Rori Bloom, University of Florida; [ribloom@ufl.edu](mailto:ribloom@ufl.edu)

With “An Early Information Society: News and the Media in Eighteenth-Century Paris,” Robert Darnton addressed the complex circulation of information in Old Regime France and invited further study of the relationship between the press and power. This panel seeks to further examine the various media by which news moved between the private and public spheres and to consider the ways in which news stories navigated the frontier between fact and fiction. Papers could address such issues as they manifest in eighteenth-century correspondence, newspapers, novels, or pamphlets among other genres, but participants are also encouraged to consider the interaction of various socio-political contexts that destabilize the status of the text as truth.

Dans son article “An Early Information Society: News and the Media in Eighteenth-Century Paris,” Robert Darnton étudie la circulation de l’information en France au dix-huitième siècle et nous invite à interroger les rapports entre la presse et le pouvoir. Cette session cherche à continuer l’analyse des médias d’Ancien Régime comme un lien entre la sphère privée et la sphère publique tout en considérant leur statut instable entre le journalistique et le romanesque. Nous accueillons des communications portant sur tout genre littéraire y compris la correspondance, le roman, et le pamphlet mais nous encourageons surtout l’examen du contexte socio-politique qui met en question la valeur du texte comme porteur de vérité.

**28. Contre-nature / Unnatural [Society for Eighteenth-Century French Studies (SECFS)]** Rudy Le Menthéour, Bryn Mawr College; [rlementheo@brynmawr.edu](mailto:rlementheo@brynmawr.edu)

Le dix-huitième siècle a vu l’émergence d’une idéologie de la nature dans tous les domaines. Nous proposons de déplacer le point de vue en nous intéressant au discours sur la contre-nature. Ce dernier n’est pas simplement l’envers ou le négatif du discours sur la nature, car les phénomènes, pratiques ou valeurs qualifiées de contre-nature sont objets de théories autonomes, qu’elles soient positives ou négatives. Nous encourageons notamment les communications sur les pratiques dites « anti-physiques », la tératologie, la dénaturation, les monstruosités, aberrations ou anomalies porteuses de sens.

The eighteenth-century’s prevailing ideology (and celebration) of nature is very well known. We suggest to change our perspective by exploring different discourses on the unnatural. Such discourses cannot be read as a mere counterpoint to the discourse on nature, as unnatural aspects, practices or values led to the emergence of autonomous commentaries and theories with either positive or negative undertones. Proposals on so-called “antiphysical” practices, teratology, denaturation, monstrosity, aberrations and anomalies are especially welcomed.

**29. Afterpieces [Theatre and Performance Studies Caucus]** Misty Anderson, University of Tennessee, Knoxville; [manderson@utk.edu](mailto:manderson@utk.edu)

Afterpieces were the most viewed theatrical offerings in the long eighteenth century, entertaining the footmen and servants who could come in after the fifth act as well as the patrons who had seen the mainpiece. Afterpieces compose a rich archive of topical, popular, and kinetic “entertainments” in which we can trace the flows of taste, governmentality, and popular pedagogy. What are the forms of spectatorship, race, pleasure, embodiment, class, nation, and gender that emerge in this archive, and what difference does it make to performance history to think of *Jane Shore* with *What D’Ye Call It*; *Oroonoko* with *Apollo and Daphne*; or *Love for Love* with *Tom Thumb*?

**30. The Stage and the Senses [Theatre and Performance Studies Caucus]** Darryl P. Domingo, University of Memphis; [dphnrhnd@memphis.edu](mailto:dphnrhnd@memphis.edu)

In a short pamphlet entitled “The Danger of Masquerades and Raree-Shows” (1718), a pseudonymous author warns that “Wit has been visibly upon the Decay ever since the Nation seem’d inclin’d to prefer Haymarket to Drury Lane: And the Pleasures of Sense, to the Beauties of the Mind.” Rehearsing an orthodox antitheatrical argument, the author condemns the contemporary stage for “attributing too much

to the Senses, and too little to the Judgement." Yet as recent scholarship has demonstrated, sensual and intellectual pleasure were not necessarily opposed on the Restoration and eighteenth-century stage, nor were wit and judgement at odds in the theatrical discourse of the period. This panel invites participants to consider the formal, thematic, and material role of the sensual on the long eighteenth-century stage. Through what means and to what ends do playwrights, performers, and theatre managers appeal to the senses of audiences? What kinds of stage devices elicit a sensual response? How do the senses of smell, taste, and touch contribute to the meaning of a performance, and how do they compare to the more conventional theatrical senses of sight and hearing? In what ways do Restoration and eighteenth-century theories of performance conceptualize the senses? And to what degree can the stage be understood as a synesthetic medium?

**31. Decolonizing ASECS (Roundtable) [Women's Caucus]** Emily Casey, Saint Mary's College of Maryland; [eccasey@smcm.edu](mailto:eccasey@smcm.edu) and Tita Chico, University of Maryland; [tchico@umd.edu](mailto:tchico@umd.edu)

In the twenty-first century, decolonization is an ongoing theory and practice that challenges the political norms of institutions and recasts the dynamics of power that still structure the modern world. Calls to decolonize intellectual disciplines and their attendant institutions are predicated on the understanding that change only arises through a deconstruction of the very systems that construct knowledge. Ongoing decolonial efforts are aligned with Indigenous struggle, Black liberation, LGBTQ+ activism, and intersectional feminism; they actively work against white supremacy for a long-term transformation of society by redistributing power to those who have been historically minoritized and oppressed. To decolonize ASECS is to question the association's privileging of a Western European construction of the long eighteenth century. In recent decades eighteenth-century studies broadly has "gone global," attending to places and histories beyond the traditional European canon, especially as they are shaped by colonialism and empire. However, despite a diversification of geographies and materials, the discipline's knowledge-production continues to be founded on a colonialist paradigm. Similarly, our membership is still overwhelmingly white. What would we need to divest of, materially, politically, and intellectually, to make space for the perspectives and leadership that will keep ASECS relevant, necessary, and thriving for its next fifty years? We welcome papers that levy challenges to the systems of privilege and power that underly our association, that examine how neo-colonialist practices like gentrification inform the intellectual work of the field, and that explore the political pasts and futures of eighteenth-century studies. Proposals strongly encouraged from applicants who are members of minoritized groups.

**32. Invisible Service: The Ethics of Academic Labor [Women's Caucus]** Marilyn Francus, West Virginia University; [marilynfrancus@mail.wvu.edu](mailto:marilynfrancus@mail.wvu.edu)

How do we determine the types and amount of professional service that we do? How do we avoid the trap of engaging in invisible, unappreciated, unrecompensed labor, and if we are caught in the trap, how do we get out of it? This panel will discuss the multiple manifestations of invisible labor: uneven levels of mentorship, inequity and who's making things go behind the scenes (people of color, queer, etc), shadow chairing, being stuck as an associate professor, and more.

**33. Repairing the Eighteenth Century** Katarina O'Briain, St. Mary's University; [kobriain@gmail.com](mailto:kobriain@gmail.com) and Allison Turner, Columbia University; [acturn@gmail.com](mailto:acturn@gmail.com)

In a special issue of *Studies in the Novel* from 1996, Eve Kosofsky Sedgwick introduced the idea of reparative reading as a tool for replenishing (and repairing) literary studies. Whereas "paranoid" criticism sought to expose a damaging ideological substratum at every turn, Sedgwick's reparative method would approach cultural objects with a sense of their potential for meaning-making: "this is the position," she writes, "from which it is possible . . . to assemble or 'repair' the murderous part objects into something like a whole—though, [she] would emphasize, not necessarily like any preexisting whole." To repair, Sedgwick implies, is not to restore some object or environment to a pastoral original; it is rather a way of doing anything at all with inevitably broken or mixed materials. If "the eighteenth-century origins of critique," in Simon During's phrasing, have been well established, this panel asks whether and how the

notion of repair might offer new ways of thinking about our period. How, for instance, might repair complicate or contradict traditional narratives of capitalist accumulation and the rise of the consumer society? What sorts of repair are offered in response to political, environmental, and social crisis? Are there ways of thinking about repair outside of conventional notions of improvement, innovation, or progress? We invite proposals that approach repair in diverse ways—as a material process, methodological position, aesthetic operation, or conceptual tool. Proposals for papers that speak to the limits of repair or that suggest ways we might move beyond it are also welcome.

**34. Amateur or Professional? Reconsidering the Language of Artistic Status** Paris Spies-Gans, Harvard Society of Fellows; [pspiesgans@gmail.com](mailto:pspiesgans@gmail.com) and Laurel Peterson, The Morgan Library & Museum; [laurel.o.peterson@gmail.com](mailto:laurel.o.peterson@gmail.com)

The categories of “amateur” and “professional” have long been used to demarcate artistic activity. However, these classifications are frequently anachronistic, and do not reflect the language that was used at the time—they are often inflected as much by historiography as by the lives that people lived. Indeed, “amateur” did not enter the English language until the late eighteenth century. Our panel seeks to challenge the distinction of amateur vs. professional, asking instead what these terms meant in the eighteenth century, to artists as well as to their publics. We hope to suggest that a reevaluation of these terms can reorient, expand, and, perhaps, reshape our study of this period. We invite papers that explore the concepts of “amateur” and/or “professional” across artistic fields. Topics might include materiality, media, gender, social class, travel, and public exhibitions or displays. Presenters might challenge the binary of amateur vs. professional as it is applied to drawing vs. painting, to fine vs. decorative arts, to female vs. male artists, to private vs. public activity, to academic training vs. self-teaching, etc. Where did one cross over from being an amateur to being a professional, or vice versa? To what degree are these retroactively applied categories helpful to the study of the eighteenth-century world, and to what degree might they be delimiting?

**35. The Rise of the House Museum: Domestic Curatorial Practices in the Long Eighteenth Century** Kirsten Hall, The University of Texas at Austin; [kirstenahall@utexas.edu](mailto:kirstenahall@utexas.edu) and Teri Fickling, The University of Texas at Austin; [terifickling@utexas.edu](mailto:terifickling@utexas.edu)

When Elizabeth Bennet and the Gardiners are led on a tour of Pemberley by housekeeper Mrs. Reynolds, Elizabeth owns, "Mrs. Reynolds could interest her on no other point. She related the subjects of the pictures, the dimensions of the rooms, and the price of the furniture, in vain." As the Pemberley tour proves, the rising popularity of country house tours as a leisure pursuit suggests that the gentry had become captivated by the prospect of seeing up close how others—especially the rich, powerful, or famous of the present and past—lived through their catalogues of "fine carpets and satin curtains." On one hand, "great house" tourism shored up class hierarchies, celebrating the prestige of the aristocracy. On the other hand, the case of Mrs. Reynolds seems to show how the practices of archiving and exhibiting were increasingly open not just to the elites of clubs and universities but also to women and, to some extent, the working class. This panel invites papers that address the popularity of domestic curatorial practices in the long eighteenth century, inviting a range of interdisciplinary perspectives that may consider topics such as: collecting, curating, and housekeeping in the public vs. private spheres; the relationship between literary genres like biography, the novel, the travel guide, and the encyclopedia and house tours; taxonomic and empirical methods in the arts and sciences; tourism and secular pilgrimage; women and museums; historic preservation, antiquarianism, and historical consciousness; current scholarly practices in historicizing ordinary life in the eighteenth century; and the status of eighteenth-century historic house museums today.

**36. Reading Opera as (Literary) Text** Mark K. Fulk, SUNY Buffalo State; [fulkmk@buffalostate.edu](mailto:fulkmk@buffalostate.edu)

The librettos of most operas in the long eighteenth century have been thought of as unimportant, a mere ornament or occasion for the music and vocal virtuosity. Recently, however, that has begun to change. Libretto texts like those of Mozart’s are being read as poetry apart from the actual music of the

opera; witness the publication of *Seven Mozart Librettos: A Verse Translation* (2010) by J. D. McClatchey. Other scholars, such as Naomi Andre in *Black Opera: History, Power, Engagement* (2018), are bringing to bear critical race theory on later operas as text, music, and performance/performers. What this panel explores is how we can read opera, without or without the music, as textual and literary in nature, and in what ways our critical concepts (which include but are not limited to race, gender, class, and sexuality) can be utilized to read opera as literary in nature.

**37. Pedagogies of Consent: Teaching the Long Eighteenth Century in the Wake of #MeToo (Roundtable)** Nicholas E. Miller, Valdosta State University; [nemiller@valdosta.edu](mailto:nemiller@valdosta.edu)

In 2018, one of ASEC's affiliate organizations (the Society of Early Americanists) proposed two special sessions on "ethical mentoring" as an attempt to open up conversations about sexual harassment in the field and in higher education more broadly. In a similar effort to wed the work we perform as teachers and scholars to contemporary issues that face our field and our students, this roundtable seeks to generate conversations about how we teach the cultures of sexual violence so often foregrounded in eighteenth-century literature. Building upon the work of fantastic pedagogy panels at previous conferences, this roundtable asks participants to consider more specifically how the literature and literary histories of the long eighteenth century might help us to engage with recent conversations about consent in higher education and in popular discourse more broadly (e.g. the #MeToo movement). Roundtable participants will be invited to present brief examples of how they use specific eighteenth-century texts to interrogate consent, desire, gender, power, and subjectivity in the classroom, with an eye toward provoking larger conversations about best pedagogical practices. Presentations should be designed to open up questions and spark thoughtful conversations with the audience about the value of consent as a theoretical framework and the pedagogical issues we face when teaching about sexual encounters and sexual violence. All presenters will be asked to produce a single-page handout that can be circulated digitally prior to the roundtable and will be made available in print copies at the session.

**38. Queer Horizons (Roundtable)** George Haggerty, University of California, Riverside, Emeritus; [gehaggerty@yahoo.com](mailto:gehaggerty@yahoo.com)

In *Queering Utopia*, José Muñoz claims that "queerness is utopian, and there is something queer about the utopian. . . Indeed, to live inside straight time and ask for, desire, and imagine another time and place is to represent and perform a desire that is both utopian and queer." He also argues, "a queer utopian hermeneutic would thus be queer in its aim to look for queer relational formations within the social." What queer relational formations can we discover in the literature and culture of the eighteenth century? Let's discuss them in a roundtable format.

**39. Writing Crime: Offenses, Offenders, and the Arbiters of Justice in the Eighteenth Century** Jarrod Hurlbert, Boise State University; [jarrodhurlbert@boisestate.edu](mailto:jarrodhurlbert@boisestate.edu)

Twentieth-century jurist Oliver Wendell Holmes wrote "[n]o one will ever have a truly philosophical mastery over the law who does not habitually consider the forces outside of it which have made it what it is." In other words, one must establish the nature of the offense as well as the behavior that typically lay behind it. Therefore, law is inseparably connected with, and dependent upon, culture. In a number of ways, eighteenth-century writers expressed a similar concern about crime, criminal law, courts, and punishment. Though often treated separately, these matters were all related, and eighteenth-century poems, plays, novels, and treatises offer contemporary views of the makeup and function of the law. Within these writings, legal terminology, documents such as wills, and criminal behavior are abundant, and while they may not contain detailed accounts of formal civil litigation or the minutes of a criminal prosecution, they offer a detailed reconstruction of the social, economic, and political circumstances in which they occurred. The purpose of this panel, then, is to examine the century's preoccupation with specific crimes; namely, how they threatened society's security and stability, how they were carried out, and how they were punished. Consequently, writers lay bare the larger unknown world of criminal acts, the circumstances behind them, and how society dealt with them.

**40. Global Eighteenth-Century Homophobic Discourses** Jennifer Golightly, Colorado College; [jgolightly@coloradocollege.edu](mailto:jgolightly@coloradocollege.edu)

The eighteenth century witnessed a myriad of ways that traditional sexual norms were being questioned, transformed, re-articulated. Whether new forms of sexual identity were in fact being created, discomfort with sexual relations between members of the same sex was produced in a wide variety of cultural spaces, whether in institutions, literary and other visual arts, or social locations. This panel seeks to examine how homophobic discourses, albeit using an anachronistic category, marginalized and highlighted, sought to erase while also making visible, homosexual sexual relations and non-hetero-normative behaviors.

**41. The Enlightenment's Encounter with Asian Religions** Benjamin Hoffmann, The Ohio State University; [hoffmann.312@osu.edu](mailto:hoffmann.312@osu.edu)

The Enlightenment period was the largest-scale religious cultural encounter in human history, as demonstrated by the intense engagement of Europeans with Asian religions. This panel aims to explore the works of European travelers and thinkers who commented on non-Abrahamic Asian religions (in particular Buddhism, Brahmanism, Hinduism, Jainism, Confucianism, and Shintoism) and religious texts such as the Four Books, the Sutras, and the Vedas. Topics of special interest include the redaction and diffusion of travel narratives extensively dealing with the description of Asian religions (for example: the works by Lecomte, La Loubière, Bernier, and Kämpfer); the distinction between “Esoteric” and “Exoteric” forms of religion; the biblical frame of reference used in the premodern European description of Asian religions; the notion of a pan-Asian “oriental system” or doctrina orientalis; metaphysical concepts such as “emanation”, “reincarnation”, “karma”, “emptiness”, and their problematic translation in European languages; questions of origin and transmission of Asian creeds, such as the “Egyptian theory” linking the Buddha’s teachings to ancient Egypt; the role of the French philosophes in the genesis of modern Orientalism (in particular Bayle, Voltaire, Diderot, and d’Holbach); and the impact of these newly discovered Asian creeds on European debates on Christianity and religious tolerance. Please email a cv and 250-word abstract.

**42. Seeing the World: Alexander von Humboldt** Ricardo Quintana-Vallejo, Purdue University; [quintan0@purdue.edu](mailto:quintan0@purdue.edu)

This panel invites contribution on the work on Alexander von Humboldt who, in reference to Hegel wrote that that the most dangerous Worldview is one those people have who have never really "seen" the world. What does "seeing" and "describing" mean for him and in the context of his time? Your paper may focus on Humboldt's work and travel literature, on his interactions with other writers, artists, poets, and politicians, including President Jefferson, James Cook, Georg Forster, Henriette Herz with the Berlin Salon, Napoleon, Goethe, Schiller, his brother Wilhelm. Further, it may focus on Humboldt's specific volumes on Mexico, Cuba, South America, Europe, Asia, or Natural Science. It could focus on theoretical aspects relevant to his works as they have been approached in terms of post-colonial studies, in the context of science and language, the description of nature, botany, geography, geology, climate studies, culture studies, environmentalism, etc.

**43. Mineralogy and Artful Metamorphosis** Tara Zanardi, Hunter College; [tzanardi@hunter.cuny.edu](mailto:tzanardi@hunter.cuny.edu) and Christina Lindeman, University of Southern Alabama; [clindeman@southalabama.edu](mailto:clindeman@southalabama.edu)

The burgeoning field of mineralogy in the eighteenth century not only pointed to the increase in the scientific study and mining practices of minerals, such as amethyst and emeralds, but also to their greater manipulation by artisans, architects, and artists in the creation of decorative objects, textiles, jewelry, interiors, and garden grottoes. Since antiquity humans have analyzed and contemplated minerals for their beauty, intricate structures, purported mystical and therapeutic powers, economic benefits, and spiritual and chemical properties. In the 1700s, they were avidly incorporated in elite and amateur collections and displayed in natural history cabinets, and this interest became more systematic and rigorous, aided by a constellation of institutions and governing bodies that funded expeditions and

fostered scientific inquiry. This session invites papers to consider the multiple and complex roles of minerals in artistic and natural history contexts. How did the raw materials, mined at home or abroad, relate to nationalistic and imperial pursuits and the kinds of terrestrial bounty boasted by nations? How were such materials then catalogued, displayed, wielded, or molded in their new, ‘civilized’ environments? How were such natural objects sources of pleasure, instruction, wonder, spirituality, and the exotic? Ultimately, how did these minerals undergo metamorphosis in new and artful ways that embodied an individual’s or collective taste, knowledge, and identity? We also welcome papers that address the explorative methods of quarries and the labor used to extract minerals. Please send a CV and two-page proposal to the session chairs.

**44. Art Professions in the Eighteenth Century** Carole Paul, University of California, Santa Barbara; [paul@arthistory.ucsb.edu](mailto:paul@arthistory.ucsb.edu)

The eighteenth century seems to have been a watershed in the emergence and evolution of various different kinds of work involving the visual arts, some of which were established as professions during the period. This session aims to trace the development of some of these types of work, considering not only how they evolved over the course of the century, but also how they were related and, concomitantly, what factors—cultural, economic, social, etc.—engendered their growth or professionalization. How, or were, those who did this kind of work remunerated? How did they identify themselves professionally, if they did so at all? Examples include museum curators, directors, and guards, tour guides, art and architectural critics, dealers, restorers, landscape architects, interior decorators, art historians, connoisseurs, and antiquarians. Papers that address these types of work are encouraged; if they discuss individual figures, they should do so in relation to the broader context.

**45. The Gothic: Then and Now** Jeremy Carnes, Lindenwood University; [GCarnes@lindenwood.edu](mailto:GCarnes@lindenwood.edu)

This session seeks papers that bridge discussions of eighteenth-century Gothic literature with discussions of the Gothic’s role in contemporary literature and culture. Questions explored may include (but are not limited to) the following: What does the eighteenth-century Gothic tell us about our own contemporary Gothic moment? Can studies of the contemporary Gothic shed new light on our understanding of the Gothic’s eighteenth-century origins? Are we guilty of dehistoricization if we apply the term “Gothic” to contemporary uncanny or scary texts? How have recent depictions of the eighteenth century as Gothic (in Anne Rice’s *Interview with the Vampire* novels and films, in the *Pirates of the Caribbean* films, in certain entries in the *Assassin’s Creed* game series, etc.) influenced popular perceptions of the period?

**46. The Cambridge Edition of *The Works of Anne Finch*: A Roundtable Exchange on New Directions for Research (Roundtable)** Mary Helen McMurrin, University of Western Ontario; [mmcmurr2@uwo.ca](mailto:mmcmurr2@uwo.ca)

Although Anne Finch continues to feature in the British literary canon, she also remains relatively obscure due to the lack of a contemporary scholarly edition of her works. This roundtable is occasioned by the publication in fall 2019 of the first volume of *The Works of Anne Finch* (Cambridge University Press), edited by Jennifer Keith and Claudia Kairoff, which finally remedies that lack. The editors will participate in the session with the aim of facilitating an exchange of ideas and helping forge paths for future studies of Finch and her contemporaries in light of these new authoritative texts and commentary. Also marking the tercentenary of Finch’s death, this roundtable invites proposals on any aspect of Finch’s life and works. Topics might include new theoretical approaches that illuminate Finch’s works; studies of Finch’s varied genres from lyric to drama and fable; Restoration and early eighteenth-century contexts of her work including print culture, politics, religion, or relationships among women poets.

**47. Public Palaces: Social Infrastructure and Civic Engagement in the Eighteenth Century** Pamela Phillips, University of Puerto Rico-Río Piedras; [phillips.pamela@gmail.com](mailto:phillips.pamela@gmail.com)

In his recent study *Palaces for the People*, Eric Klineberg argues that “‘Infrastructure’ is not a term conventionally used to describe the underpinnings of social life...[but] if states and societies do not recognize social infrastructure and how it works, they will fail to see a powerful way to promote civic engagement and social interaction, both within communities and across group lines.” Inspired by Klineberg’s title, this interdisciplinary panel invites papers that explore the role of social infrastructures—libraries, green spaces, cafés, among others—in the study of the eighteenth century and its civil society. With the recent rise of public library closings and new forms of community gatherings, to name just two social infrastructures, it seems appropriate to look back at the evolution of these institutions and spaces, and appreciate their presence, expansion, and success or failures in the global Enlightenment.

**48. Teaching the Eighteenth-Century: Foreign Language Studies (Roundtable)** Karin Wurst, Michigan State University; [wurst@msu.edu](mailto:wurst@msu.edu)

Advanced literature classes in Foreign Languages face articulation challenges when we transition from the colorful, heavily illustrated textbook-based approaches that emphasize personal reactions in the beginning language classes to literature and culture classes that are heavily text-based—especially those in historical fields, such as the long eighteenth century—and focus on oral and written literary analysis in the third and fourth year. We seek contributions that take up this challenge with pedagogical models that include many of the varied, applied, playful and accessible activities that enliven the lower level Foreign Language classroom. Examples could include, for example, the heavy use of visual material (paintings, drawings, decorative materials, and objects of cultural consumption) or the focus on a theme that captures students’ attention, rather than attempts at coverage. In designing a roundtable with 7-10 minute presentations, we are looking for innovative pedagogical models and descriptions of courses with interdisciplinary dimensions.

**49. Strategies of Scientific Discourse in Eighteenth-Century Literature** Shifra Armon, University of Florida; [sarmon@ufl.edu](mailto:sarmon@ufl.edu)

Science appears in eighteenth-century literature in many forms. The presence of material artefacts associated with measurement and observation, and of practitioners of mathematics, medicine and science, as well as the pursuit of new knowledge through collecting, classifying, experimenting, and inventing, all register the growing impact of science in both popular and elite cultures. Yet the pulse of scientific inquiry may also be detected wherever curiosity overtakes received wisdom, doubt replaces certainty, and old paradigms yield to the rigors of proof. In the absence of explicit objects of or references to science, plot and argument may be used to introduce readers to enlightened modes of thought without arousing resistance or suspicion. Unmarked displays of scientific discourse might consist of plots in which: 1. a character confronts danger in a notably rational, methodical manner; 2. proof rather than superstition solves a mystery; 3. a pedant unable to assimilate first-hand evidence is humiliated. This panel invites papers that both identify unmarked displays of scientific discourse such as curiosity, doubt, and rational method in eighteenth-century literature, and interrogate the strategic function of these displays. Send 100 word abstracts.

**50. On Mimesis in Eighteenth-Century Art (Roundtable)** Edmund Goehring, The University of Western Ontario; [egoehrin@uwo.ca](mailto:egoehrin@uwo.ca)

Robert Pippin, taking up Hegel’s claim that art had become a “thing of the past,” proposes that, with Modernist French painters, representational art ceased “to compel conviction, to arrest attention, to maintain credibility” (“After the Beautiful”). Wye Allanbrook, in laying out a poetics of the music of Mozart’s era, is still more emphatic that something irrevocable happened at the beginning of the nineteenth century. By her account, a curtain came “down on habits of thought about music’s nature”—that is, the mimetic tradition—“that had been sustained in one mode or another since antiquity” (“The Secular Commedia”). These observations (and similar ones could be added) indicate how the question of repre-

sentation in the arts is still a lively one and how much it is sustained by eighteenth-century thought and practice. This roundtable welcomes contributions, from across disciplines, that probe this topic further. Responses might consider (but need hardly be limited to) narrative approaches beholden to thresholds or tipping points, the social/political dimensions of these changes in poetics, the persistence of mimesis into modernity, or challenges to mimesis—in the theory or practice of art—that appeared well before the nineteenth century.

**51. Still Lives? Revisiting the Biographical in the Study of Eighteenth-Century Women’s Writing**  
Elizabeth Neiman, University of Maine; [elizabeth.neiman@maine.edu](mailto:elizabeth.neiman@maine.edu) and Yael Shapira, Bar-Ilan University; [shapira.yael@biu.ac.il](mailto:shapira.yael@biu.ac.il)

Questions about the uses and abuses of biography have long troubled scholars of women’s writing: the critical impulse to probe connections between text and author, literature and life, creativity and circumstances has been accused of both essentialist reduction and theoretical naïveté. Yet despite such challenges, the draw of the biographical endures. Whether acknowledged or not, personal contexts inform discussions of women’s canonical literature; as Gillian Dow has recently put it, “We cannot unknow what we know (or what we think we know) about the woman behind the writing.” As the study of print culture expands to include female-authored texts long ignored by literary history, the desire to trace these writings to individuals and situate them within lives and living conditions seems as pressing as ever. At the same time, such forgotten texts and authors may invite or even demand other methodological approaches, especially in those cases when quite literally nothing beyond the text in hand remains. For this panel, we invite papers that probe the potential as well as the pitfalls of biography in studying and assessing women’s eighteenth-century writing, including recommendations for alternative methodologies. Contributors are encouraged to address these questions from a range of perspectives, including multiple genres and national literatures, and to propose case studies as well as more expansive reflections. Please send 300-word abstracts to both chairs.

**52. Revision and the Eighteenth Century (Roundtable)** Hilary Havens, University of Tennessee; [hhavens1@utk.edu](mailto:hhavens1@utk.edu)

Revision is an essential, though often overlooked act that can have a transformative effect on text, authorship, and criticism. This roundtable panel invites proposals that consider the significance of the act of revision within eighteenth-century studies. Presentations may discuss revision as a central act in the process of composition, including textual recycling practices or alterations done at the behest of a literary network. Revision can be interpreted on the level of character or plot, as in Anne Elliot and Captain Wentworth’s renewed courtship in Jane Austen’s *Persuasion*. This panel also encourages presentations that revise views of authors, works, or other categories during the period, such as the work performed in the essay collection *Revising Women* edited by Paula Backscheider, who will be one of our presenters. What can revision teach us about the eighteenth century? Or rather, how does revision open up new interpretations of authorship and criticism? And which groups and views are uncovered and given voice through a focus on revision?

**53. Engaging the Ottoman Empire (Roundtable)** Ashley Cohen, University of Southern California; [ashleyc@usc.edu](mailto:ashleyc@usc.edu)

Throughout the first half of the eighteenth century, the Ottoman Empire was arguably the most powerful political player in Europe; yet it has historically received scant attention in the field of eighteenth-century studies in comparison to the imperial powers of Western Europe. The scholarly neglect of the Ottoman Empire is problematic, not only because it perpetuates a Eurocentric view of history wherein “the West” was always already ascendant over “the East,” but also because it has occluded the extent to which British imperial ideologies, practices, and discourses were shaped by a centuries-long engagement with the Ottoman Empire. The immediate occasion for this panel is the publication of a monograph that addresses this scholarly blind spot: Daniel O’Quinn’s *Engaging the Ottoman Empire: Vexed Mediations, 1690-1815* (UPenn Press, 2018). The goal of this panel is twofold.

First, panelists are invited to reflect on the important interventions made by *Engaging the Ottoman Empire* in a number of field formations (including art history, affect studies, imperial history, sociability, aesthetics and form, diplomacy). Second, taking *Engaging the Ottoman Empire* as an exemplar and jumping off point, panelists are invited to speculate on future directions for scholarship that “engages” the Ottoman empire. What key topics, concepts, and conjunctures demand our immediate attention? What archives, methodologies, and reading practices can we draw on in order to further integrate the Ottoman Empire in eighteenth-century studies?

#### **54. A Change is Gonna Come: Changes in Government and Policies in the Eighteenth Century**

Yvonne Fuentes, University of West Georgia; [yfuentes@westga.edu](mailto:yfuentes@westga.edu)

Like today, the question of governance and the sense of urgency to continue or change administrations, policies, and direction was also acutely felt in the eighteenth century. Four extraordinary examples of change are: the War of Spanish Succession (1701-1714) which resulted in a Bourbon victory, and subsequent political and economic legislation aimed at reinforcing centralization and uniformity; the Treaty of Union (1706) and the Acts of Union (1707) which united the kingdoms of England and Scotland to form a single kingdom of Great Britain; the 1766 American declaration of independence; and the dramatic moments that led to the French Republic and the execution of Louis XVI. These are just a few events that not only altered the balance of powers in Europe, impacted national and international relations, but also had lasting reverberations in local governments, governance and the people. We invite papers that explore changes in administrations, dynasties, and policies as well as the direct or indirect outcomes as reflected in texts, songs, images and other media. Examples include the suppression of privileges, institutions, charters, and universities by the Bourbon Nueva Planta Decrees (1707-1713). Similarly, the Treaties of Fontainebleau (1762) and Paris (1763), as well as the Louisiana Purchase (1803) offer different and at times singular consequences on a territory reaching from the Gulf of Mexico through Missouri to Canada, i.e. the Louisiana Code Noir; language, property, and marital laws; in addition to religious practice laws, among others. Please send a 250-word abstract and a one-page cv.

#### **55. Leadership and the Eighteenth Century: Then and Now (Roundtable)** Heidi Bostic, Furman University; [heidi.bostic@gmail.com](mailto:heidi.bostic@gmail.com)

This roundtable seeks to spur generative conversations about leadership lessons from the eighteenth century. The goal is threefold: (1) to illuminate an underappreciated aspect of the era (what did leadership mean in the eighteenth century?), (2) to spur professional development (how can study of the eighteenth century prepare us for leadership?), (3) to devise new strategies for teaching and learning (how can the leadership angle help to strengthen student interest in the eighteenth century?). Each brief presentation will engage one or more of these topics, followed by ample time for discussion.

(1) How did understandings of leadership vary in different places and evolve over time? Who were the most significant eighteenth-century leaders, both celebrated and obscure? How can leadership illuminate the rise of public opinion and the birth of modern democracy? In what ways did leadership—effective or otherwise—shape the eighteenth century?

(2) A number of eighteenth-century scholars occupy leadership roles across higher education and beyond. How and why does study of the eighteenth century prepare us for leadership? Are leaders today the heirs of salonnières and others who shaped intellectual life? Which eighteenth-century examples provide the best models for higher education leadership?

(3) How might a focus on leadership attract more students to study of the eighteenth century? How can leadership help instructors incorporate topics like gender, race, nation, the rise of cities, and secular vs. religious contexts? How might lessons from eighteenth-century leadership help all of us to navigate the challenges of twenty-first-century life?

**56. Colonial Matter in the Eighteenth-Century World** Kaitlin Grimes, University of Missouri-Columbia; [krgxb6@mail.missouri.edu](mailto:krgxb6@mail.missouri.edu) and Danielle Ezor, Southern Methodist University; [dezor@mail.smu.edu](mailto:dezor@mail.smu.edu)

The long eighteenth century witnessed a freer and faster movement of increasingly diverse goods around the world than had ever existed before. New objects, materials, and consumables traversed oceans and crossed over lands to serve new global marketplaces. These material goods travelled not just from or to Europe as much recent scholarship has suggested, but between global metropolises well outside of Europe, as for example between China and New Spain or India and East Africa. However, colonialism facilitated the movement of these goods, and so colonialism also marked these objects, materials, and consumables. Studies of traded materials provide a greater understanding of relations between colonizer and colonized as well as illustrate how particular materials were received and perceived in an eighteenth-century colonial context. This panel seeks to explore the connection between material culture and colonialism and to decentralize Europe as the main purveyors of these materials. Such topics could include but are not limited to: colonial materials, objects used to house, contain, or exhibit colonial goods and consumables and their display; the trade and/or market of colonial goods in the long eighteenth century; and colonial interpretations of such objects and consumables. The goal of this panel is to develop an ongoing conversation on the relationship between material culture and colonialism within the long eighteenth century and how colonialism's role in spreading objects aids in the comprehension of eighteenth-century material and visual culture.

**57. Gods and Human Beings: The Study of Religion in the Age of Reason** Anton Matytsin, University of Florida; [anton.matytsin@gmail.com](mailto:anton.matytsin@gmail.com) and Drew Starling, University of Pennsylvania; [standrew@sas.upenn.edu](mailto:standrew@sas.upenn.edu)

While the Enlightenment is often portrayed as being antithetical to organized religion, critics of revelation often displayed nuanced understandings of the myriad roles that religious beliefs and practices played in ancient and modern societies. The study of religions became a new science, as eighteenth-century thinkers tried to reexamine pagan mythologies and to make sense of the startling variety of religions they encountered in historical texts and travel accounts. Comparative analyses of religions allowed for the exploration of both the diversity and the structural similarity of past and present beliefs. Nuanced understandings of the content and form of different religions also had dramatic implications for eighteenth-century attitudes toward religious toleration. This panel seeks to examine the different ways in which Enlightenment thinkers approached the study of the world's religions both in antiquity and in more recent times. Papers might address the study of particular faiths in Asia, Africa, the Americas, or Europe. They might also discuss how the studies of religion shaped attitudes towards Christianity. Finally, papers might also comment on the emergence of the concepts of "religion" and "world religions" and the development of a new field of religious studies in the long eighteenth century. Please send an abstract of 250 words and a very brief biographical statement.

**58. Reading Controversies and Controversies about Reading in the Long Eighteenth Century** Anton Matytsin, University of Florida; [anton.matytsin@gmail.com](mailto:anton.matytsin@gmail.com) and Drew Starling, University of Pennsylvania; [standrew@sas.upenn.edu](mailto:standrew@sas.upenn.edu)

In his 2018 *A Literary Tour de France: The World of Books on the Eve of the French Revolution*, Robert Darnton remarked that, "[a]lthough we have not solved the problem of how people read, we can know what they read," referring to previous efforts to reconstruct reading practices as a series of "case studies" that, while "masterful," "do not draw on enough evidence to sustain a general interpretation." During the eighteenth century a number of popular controversies drew the attention of readers and led to the production of large numbers of texts. These readers often left behind traces of their readings, and the controversies themselves produced debates about reading practices. By focusing on controversies such as these, this panel hopes to examine not just what eighteenth-century readers read, but how they read and what they thought about reading. Papers may consider how eighteenth-century readers read works of controversy, controversies as a whole, or controversial works. They may examine how new readers, new

forms, new content, and new ways of reading led to controversies about reading itself, raising questions concerning who had the right to read, what could be read, and how texts were supposed to be read. Finally, papers may also reflect on the extant historiography of reading and methodological approaches to the history of reading in the long eighteenth century. Please send an abstract of 250 words and a very brief biography.

**59. The Eighteenth Century and Feminist Citation Practices** Hannah Rogers, Duke University; [hannah.l.rogers@duke.edu](mailto:hannah.l.rogers@duke.edu)

How did women in the eighteenth century build feminist networks through citation of each other's work? Did these models reinforce or challenge ideas of "expertise?" What can we, as scholars of the eighteenth century, learn from the citation practices of the historical period we study? And, can our understanding of the eighteenth century change based on our who, what, and how we cite?

**60. New Insights on Adam Smith** Caroline Breashears, St. Lawrence University; [cbreashears@stlawu.edu](mailto:cbreashears@stlawu.edu)

New insights on Adam Smith's writings are welcome from any perspective. Panelists might, for instance, discuss Smith in relation to economics, literature, philosophy, jurisprudence, the theater, and/or politics.

**61. New Histories: Sensory Immersion and Procedurality in Eighteenth-Century Studies** Jeffrey M. Leichman, Louisiana State University; [jleichman@lsu.edu](mailto:jleichman@lsu.edu)

This panel seeks to bring together scholars working on eighteenth-century topics in digital media. In particular, we seek to foster cross-disciplinary dialogue about how computer modeling, especially immersive interfaces and procedural approaches to narrative construction, contribute to changing research outcomes in historical disciplines. Beyond quantification functions (e.g., the constitution of databases, mechanical models of reading), computers provide the ability to simulate sensory environments and create opportunities for interactivity that continue to be a source of both excitement and trepidation for academics engaged in research around historical subjects. We invite reflections on the ways that established and emerging technologies contribute to the study of art, architecture, cultural history, performance, and literature, as well as considerations on the potential or demonstrated impacts of these new methods on historiography, modeling, and pedagogy. How do the practices of creating, disseminating, and using new computer-based forms – for both research and teaching – reinforce or break down the traditional boundaries, both epistemological and institutional, of eighteenth-century disciplines as they are currently configured? Participants from across subject areas and national traditions are encouraged to apply; early-career scholars working on DH projects that do not have a database as a primary research outcome are particularly welcome.

**62. Eighteenth-Century Databases in the Classroom (Roundtable)** Ann Campbell, Boise State University; [anncampbell@boisestate.edu](mailto:anncampbell@boisestate.edu)

Databases such as ECCO and the Burney Collection are amazing teaching tools. Share with your colleagues a specific assignment you've developed for an undergraduate or graduate course that relies on students' competent use of one or both of these databases. Proposals should address what the assignment you intend to present about is, what course it is for, and how you prepare students for the assignment by training them to use these specialized databases effectively. Assignments can range from group research projects to individual research essays. Innovative assignment formats are especially welcome.

**63. The Sexless Eighteenth Century** Jacob Sider Jost, Dickinson College; [siderjoj@dickinson.edu](mailto:siderjoj@dickinson.edu)

This panel seeks papers on episodes in eighteenth-century British culture that take up sex in order to decline, refuse, exclude, excise, or disregard it. "Sex" may here have its modern meaning of genital intimacy or its primary eighteenth-century meaning of a binary sorting into female and male. Possible themes might include—but are by no means limited to—celibacy, chastity, singleness and the "single

life,” impotence, infertility, castration, immaturity and ingenuousness, a- or nonsexual affects, novels that do not end in marriage, projects for protestant female monasteries, Wollstonecraft’s concept of the immortal soul, Gibbon sighing as a lover but obeying as a son, and Uncle Toby.

#### **64. Apples of Discord: Technology and Social Media in the Eighteenth Century (Roundtable)**

Katherine Quinsey, University of Windsor; [kateq@uwindsor.ca](mailto:kateq@uwindsor.ca)

This roundtable aims to consider print technology as a social media phenomenon in the late seventeenth and early eighteenth century, with its impact on emerging concepts of self and community, public and private, personal and political. Approaches that explore parallels between these early days of print culture and the first twenty years of Internet culture are specifically welcomed. In the transition from the embodied media of oral rhetoric and coterie writing (face to face) to visual (or virtual) self-representation, aimed at a semi-anonymous and unlimited readership, endlessly and silently reproduced, adapted, altered, reconstructed, recontextualized, “construed” and constructed, we can see parallels to many of the issues and anxieties of the internet age. Similar, too, to today’s social media is the blurring of private expression and public self-representation, as well as the instability of the readership between semi-known and fully anonymous. Topics could include visual self-representation in print medium; politicizing the personal (for example, the incivility that marked Augustan print culture); gender dynamics around public and private self-representation (still distressingly relevant); social media fictions generating political fact; the role of newspapers and periodical literature; blurring of private expression with public self-representation in multiple print forms; use of the note and letter, “writing to the moment” in novel and real life.

#### **65. Writing Décor: Material Culture in the Letters of Enlightenment France** Peggy Elliott, Georgia College & State University [peggy.elliott@gcsu.edu](mailto:peggy.elliott@gcsu.edu)

Studies in the Enlightenment have begun to turn a more serious eye on the role of materiality in Early Modern writings, where fashion and furnishings helped define evolving interests in changing times. This was also a period of prolific letter writing by both real and fictional personalities, from the personal correspondence of authors such as Madame de Sévigné and Françoise de Graffigny to the epistolary fiction of Richardson’s *Clarissa*, Rousseau’s *Héloïse*, and Graffigny’s *Zilia*. This panel proposes to examine the presence of materiality in the correspondence – both real and fictional – of some of this period’s most prolific authors; the letter as material culture as well as material culture in letters. Written to their families, friends, mentors, or professional associates, these letters touch on topics of historical and political significance, they document cultural ideas, and many times they allow an intimate gaze into secrets of their authors. Presenters are invited to look at the role a written/sent/received letter plays within a text: think of Melissa’s letter in Graffigny’s play *Cénie*, Cecile’s letters to Danceny “found” by her mother in the *secrétaire*, Manon Lescaut’s messages of adieu to DesGrioux, or Roxane’s suicide note in *Lettres persanes*. Presenters will explore social standards that may have guided these correspondents, specific backgrounds or situations that may have affected their choice of objects, or even the simplest universal emotions that may have influenced the material direction of these authors. Presenters might also consider connections between autobiographical letters and fictional works produced by the same authors that expose parallels, contrasts, or inconsistencies.

#### **66. The Couplet: A Roundtable (Roundtable)** Courtney Weiss Smith, Wesleyan University; [csmith03@wesleyan.edu](mailto:csmith03@wesleyan.edu) and Sarah Ellenzweig, Rice University; [sellenz@rice.edu](mailto:sellenz@rice.edu)

The couplet was the dominant English poetic form of our period, understood as fit for a wide array of topics—serious, philosophical, emotional, and satirical. But readers today often condemn the couplet as too jingly, too regular, or too hegemonic; it has been read as a dry formal emblem of a caricatured Enlightenment reason and order. This roundtable is inspired by J. Paul Hunter’s brilliant takedown of these commonplaces, in “Sleeping Beauties: Are Historical Aesthetics Worth Recovering?” (2000), and John Sitter’s sensitive recovery of all the couplet can do, in his *Cambridge Introduction to Eighteenth-Century Poetry* (2011). It is emboldened by various new formalisms on the ascendant since these—formalisms that think form in relation to epistemology, ontology, and affect, as well as to empire,

race, gender, sexuality, and ethics. Panelists will offer short remarks featuring patient formal analysis of couplet verse (maybe even a reading of a single couplet). But they will also take the opportunity to pose pressing questions about forms and methods, bodies and minds, texts and cultures—about how and why we read the poetry of the past.

**67. “Too political, too big, no good”:** *Picturing Politics in the Long Eighteenth Century* Jessica L. Fripp, Texas Christian University; [j.fripp@tcu.edu](mailto:j.fripp@tcu.edu)

“Too political, too big, no good” were the words Kim Sajet, director of the Smithsonian’s National Portrait Gallery, reportedly used to turn down Julian Raven’s gift of his propagandistic/fan-art portrait of Donald Trump, *Unafraid and Unashamed*. Inspired by this amusing, if somewhat absurd, event, this panel seeks papers that address political art in the long eighteenth century (1660-1830) that was celebrated at the time but is now maligned, or vice versa. Topics might include: official commissions celebrating events that have fallen out of favor due to changing understandings of histories of power (for example, colonial or imperialistic endeavors); works that have been positively or negatively affected by the vagaries of taste for a style or an artist; works taken up independently by artists that were well-received or rejected; or works that demonstrate the conflict between the needs of a political regime and the public. What did it mean for a work of art to be “too political,” “too big,” or “no good” in the eighteenth century? What impact do these value judgments have on our understanding of political art, then and now?

**68. Orality and Form** Monika Nenon, University of Memphis; [mcnenon@memphis.edu](mailto:mcnenon@memphis.edu)

In the eighteenth century, the culture of literacy makes great progress with the rise of journals, magazines, and novels. However, forms of orality can still be found in various genres. These include, for instance, dialogues in novels or the epistolary novel. New genres also come to be developed such as letters, diaries, dialogues, and plays that are especially formed by orality. Conversations with oneself and with others can show the self and can be seen as expressions of subjectivity which is characteristic for the eighteenth century. This panel will focus on the relation between orality and written literature or orality and form and will explore the various functions of orality.

**69. Built Form in the Long Eighteenth Century** Janet R. White, UNLV; [janet.white@unlv.edu](mailto:janet.white@unlv.edu)

Architects, landscape architects, interior designers and historians of these disciplines are invited to submit abstracts to this interdisciplinary session dealing with the built environment of the long eighteenth century. Subjects might include analysis of individual eighteenth-century buildings, interiors or landscapes; discussion of eighteenth-century treatises that has an impact on built form; analysis of the work of individual designers; and discussion of movements such as Neo-Palladianism or French Structuralism.

**70. Advocacy Work: Protecting the Eighteenth Century on College Campuses (Roundtable)** Jennifer L. Airey, University of Tulsa; [jennifer-airey@utulsa.edu](mailto:jennifer-airey@utulsa.edu)

In this era of widespread budget cuts, it often falls to faculty to defend the value of eighteenth-century studies – and the humanities more broadly – to unsympathetic administrators and trustees. This roundtable seeks to solicit new perspectives on and approaches to such advocacy work. Participants are encouraged to consider the following questions: How can faculty speak to skeptical administrators about the value of their work? What effective arguments can faculty marshal to request new hiring lines, research funding, or graduate student support? What practical steps can faculty take (through, for instance, faculty senates or other self-governance mechanisms) to insulate the liberal arts at their own institutions? How can we engage broader audiences – through public scholarship or other means – to care about and protect the existence of eighteenth-century scholarship?

**71. Displacement** Linda Zionkowski, Ohio University; [zionkows@ohio.edu](mailto:zionkows@ohio.edu) and Cynthia Klekar Cunningham, Western Michigan University; [cynthia.klekar@wmich.edu](mailto:cynthia.klekar@wmich.edu)

This session will discuss eighteenth-century texts' focus on displacement, both external and internal. External displacement can be considered as an individual's or a population's forced/coerced transfer from a particular location due to war or political conflicts, land development, natural disaster, economic hardship, or the redrawing of national boundaries. Representations of displacement might also include individuals' experience of absence from a place of origin and the portrayal of a place in the absence of the people or things that give it meaning, value, or significance. Internal displacement might include the social and psychological processes by which identity and selfhood are forced and coerced. We welcome papers examining how displacement figures in printed or visual materials.

**72. Being an Eighteenth-Centuryist along Diverse Humanities Career Pathways (Roundtable)** Manushag N. Powell, Purdue University; [mnpowell@purdue.edu](mailto:mnpowell@purdue.edu) and Kathryn Temple, Georgetown University; [templek@georgetown.edu](mailto:templek@georgetown.edu)

While advice is available for graduate students interested in career pathways that eschew the "traditional" professoriate—whatever that means—we haven't addressed the next step: how to live and think as an eighteenth-century scholar in other humanities careers, and in careers that don't, or rarely, involve teaching in the eighteenth century. This roundtable asks for short, informal presentations that will provoke a discussion about living scholarly lives independent of traditional structures.

**73. Coffeehouse Publics in the American Revolution** E. Wesley Reynolds, III, Northwood University; [reynolde@northwood.edu](mailto:reynolde@northwood.edu)

Coffeehouses were so deeply embedded into the systems of economic empire that they became places of political protest over taxes in the 1760s and 1770s. Coffeehouse revolutionaries questioned the economic imperialism of British consumer culture with the same political language which had once created unified coffeehouse publics dedicated to commercial empire. Revolution closed the classical consensus of coffeehouse culture which had celebrated polite sociability as the right to associate. Radical change came first to the coffeehouses in America with the sudden and vehement protest to the Stamp Act. The Stamp Act crisis sparked a controversy over public access to news. Dissonant groups often hijacked postal services in port cities, tarred and feathered postal agents, robbed mail deliveries, and dispensed mail freely in coffeehouses. Both the Sons of Liberty and colonial agencies feared that Britain had usurped colonial news by insisting on customs inspections of postal routes. Colonial coffeehouse and tavern customers were increasingly inundated with a partisan news feed which pervaded social life in capital cities. Committees of public safety enforced non-importation regulations violently at the local level. In so doing, they united both private consumption and public consumer spaces with political resistance. Throughout the war, American coffeehouses hosted elaborate balls for the Continental army and were sites of celebratory fireworks and bonfires. Coffeehouse discussion was systematically transformed into a patriotic public sphere.

**74. Surveying Social Media and Eighteenth-Century Studies (Roundtable)** Devoney Looser, Arizona State University; [devoney.looser@asu.edu](mailto:devoney.looser@asu.edu)

This roundtable will consider ways that social media of all kinds (e.g. social networking, micro-blogging, photosharing, videosharing, audiosharing, social publishing, email newsletters, etc.) are being used—and might be used in the future—in the research, teaching, and professional interests of eighteenth-century studies. Participants will be asked not simply to take it for granted that social media is good or bad for eighteenth-century studies but to examine and describe evidence and perceptions of its costs, opportunities, reach, limits, and audiences. The roundtable will investigate ways to establish and curate a successful social media presence or projects; social media and the tenure and promotion process; job seeking while on social media; using social media during graduate school; how, when, and why to amplify the work of others; how to form and work in a C18 collective, especially around a shared concern (e.g. BIPOC18; Bigger6); how to navigate the time-sucks and trolls of a particular medium, such as

Twitter; when and whether you should care about SEO; whether or when to resist social media; and how social media has changed or is changing the actual and imagined conditions of academic research and pedagogical work. In other words, the roundtable sets out to consider the impact of social media on the field, as well as on individual careers. Participants of differing academic stages and locations, and kinds of social media experience, will be sought, with a particular interest in having at the table those who've already demonstrated significant engagement and activity.

## 75. PANEL CANCELLED

**76. Inter- and Intra-Relations of Cultural Fields, 1660-1800** Michael Benjamin Prince, Boston University; [mprince@bu.edu](mailto:mprince@bu.edu)

James Winn's biographies of Dryden and of Queen Anne are exemplary studies of the interrelations of the arts, professions, genders, and disciplines as inherited parts of the intellectual and creative landscapes. It is fair to say that their 17th and eighteenth century generations invented interdisciplinary cultural studies. Our session invites papers on any aspect of the theoretical and practical problems posed by efforts to relate varied cultural fields and disciplines. These of course may include literary, visual, musical, or other areas with marked affiliation.

**77. Has the Eighteenth Century Ever Been Modern? (Roundtable)** David A. Brewer, The Ohio State University; [brewer.126@osu.edu](mailto:brewer.126@osu.edu)

For years now, we've been insisting on the modernity (or at least incipient modernity) of the eighteenth century as a way of demonstrating its relevance and appeal. It's easy to understand the attractions of this as a rhetorical tactic in grant proposals, curricular battles, book blurbs, and the like. But is it actually true? What might we gain or lose by considering the period (or parts of the period) as continuous with what came before it? What might we gain or lose by rejecting the very notion of "the advent of modernity" as a way of thinking about the past? Can a period or a culture be modern in some ways and not in others, or is it a package deal? Proposals for informal presentations of no more than 10 minutes are welcomed on all sides of these questions and from all disciplines and national traditions.

**78. Cosmopolitan Defoe** Michael Benjamin Prince, Boston University; [mprince@bu.edu](mailto:mprince@bu.edu)

It is a fact almost universally acknowledged that *Robinson Crusoe* was Defoe's first novel. Yet Defoe published two long works of prose fiction before *Crusoe*, a lunar voyage called *The Consolidator* (1705) and *A Continuation of Letters Written by a Turkish Spy at Paris* (1718). Readers at the time thought of these as bad novels, and readers ever since have been content to forget them—most Defoe scholars included. Their erasure from the literary history of Defoe and the novel is more than an expression of taste (both are dreadful reads). It marks also the erasure of literary cosmopolitanism and its deist outlook from that history. What explains Defoe's gravitation toward Lucian, lunar travel, and the plurality of worlds? Why was Defoe involved in the continuation not only of the *English Letters Writ by a Turkish Spy* but also the French *L'Espion Turc*, an international spy novel franchise with admitted ties to deism? Why did he defend the Quakers, whose ties to deism were also a matter of open debate? Papers invited on any aspect of Defoe's cosmopolitanism.

**79. The Laboratory of the Human: Colonialism, Empire, and Ambivalence** Ryan Sheldon, The State University of New York at Buffalo; [ryanshel@buffalo.edu](mailto:ryanshel@buffalo.edu)

If the long eighteenth century witnesses the rise of language of human rights, it also sees the intensification of the transatlantic slave trade and plantation economies, imperial and (settler) colonial expansion, and aggressive patterns of enclosure and accumulation that provide the lift-off for industrialization. The goal of this panel is to stage and explore the contradictions that shaped the concept of the human in a period stretching from the Restoration to the Age of Revolutions. What do we make, for example, of the recognition of slave humanity in anti-slavery and ameliorationist discourses that are nonetheless incapable of condemning slavery as an institution? How do we understand the legal

consolidation of racial caste hierarchies alongside proliferating anxieties about the climactic malleability of race? What are the period-specific limitations of the human as a moral, political, or scientific category? How are these contested, formed and deformed, and shifted over the course of the long eighteenth century, and what inspired these shifts? Which forms of humanity are recuperable, and which are not? This panel is also interested in papers reflecting on the unique position of eighteenth-century studies to contribute to contemporary exfoliations of the concept of the “human.” How might studying the rise of humanism in situ advance—or complicate—the anti-humanisms and New Humanisms of theorists from Frantz Fanon to Michel Foucault to Sylvia Wynter? How do obsolete, outmoded, and unrealized concepts of “humanity” throw a window onto the violent crises of our present conjuncture?

**80. Do-Overs: Repetition and Revision in the Long Eighteenth Century** Elizabeth Mansfield, Penn State; [ecm289@psu.edu](mailto:ecm289@psu.edu)

François-André Vincent’s painting *Arria and Paetus* (1784), now in the collection of the Saint Louis Art Museum, provides an occasion to revisit the significance of repetition in the long eighteenth century. As is well known, the practice of creating copies was not only a standard part of academic training, it was also a means of enhancing professional reputations and commercial success. A related but distinct phenomenon was the creation of variants. Vincent’s *Arria and Paetus* exemplifies this phenomenon. The painting in Saint Louis was exhibited at the 1785 Salon near a likewise fully finished but utterly different conception of the scene, also by Vincent. Both paintings represent the same encounter between the defeated Roman general and his wife, intent on mutual suicide to preserve the family’s honor. Whether the variants were presented at the Salon together to show the artist’s range, to illustrate a particular narrative theory, to create a quasi-cinematic visual effect, or were merely artifacts of artistic indecision remains uncertain. What is certain is that Vincent’s interest in repetition and variation is not unique. To gain a better understanding of this and other instances of authorial variation, it is necessary first to consider this phenomenon as a practice, as a mode of cultural expression and interchange. Toward this end, this session will address repetition and revision with priority given to papers that discuss variants in the visual arts.

**81. Absences, Voids, Blanks** Emily Hodgson Anderson, USC; [ehanderson@usc.edu](mailto:ehanderson@usc.edu)

Since Ian Watt’s seminal study on the rise of the novel, realism in eighteenth-century literature has been associated with particularity and the proliferation of detail: Robinson Crusoe’s shipwrecked shoes, Pamela’s exhaustive cataloguing, the trappings and trinkets that adorn Belinda’s toilette. And yet, this panel contends, eighteenth-century literature is equally devoted to absence: the “nobodies” of Catherine Gallagher’s *Nobody’s Story*; the blanks, voids, and omissions that characterize so many productions of this time. Examples here encompass everything from the asterisks of *Tristram Shandy* (and many other eighteenth-century productions), to the unverified hauntings of gothic literature, to exploratory narratives that quest after sights yet unseen. What function, this panel asks, does the absence of detail in eighteenth-century literature serve? When are spaces demarcated in text, and to what end? What details seem to resist literary representation, and why? How do texts invite readers to fill in or otherwise engage with space? Ways into the topic could include, but are not limited to: literary treatments of invisibility, questions of literary referentiality, the relationship between textual and geographical space, scientific approaches to vision or visualizing, print culture approaches to white space, philosophical considerations of the ineffable, or issues of literary censorship.

**82. Anglophone Poetry across the Globe, 1750-1800 (Roundtable)** Suvir Kaul, University of Pennsylvania; [kaul@english.upenn.edu](mailto:kaul@english.upenn.edu) and James Mulholland, North Carolina State University; [mulholland@ncsu.edu](mailto:mulholland@ncsu.edu)

This roundtable seeks a cross-sectional, territorially varied account of anglophone poetry’s role in conceptions of the British Empire and its English-speaking settlements and trade territories in the late eighteenth century. We hope that short talks given by our panelists will generate a comparative account of the travels of anglophone poetry and test how worldly and connected, or fractured and disconnected, the

“global eighteenth century” was. We invite scholars who produce global accounts of anglophone poetics and those who challenge its premises by examining sub-metropolitan, regional, and trans-local poetic practices. We hope to hear from scholars of imperial Britain, colonial America and the Early Republic, the Caribbean, the Atlantic and the transatlantic, the Pacific and the Indian Ocean World, and the literary cultures of Australasia. We are also interested in anglophone poetry within the British Isles and Europe as it celebrates or contests the formation of “Great Britain.” We ask panelists to consider the role poetry played in race and racism, in oceanic studies, in marking the “intimacies” of continents and oceans, or in rendering visible the links developed by traders, sailors, soldiers and the women who sailed with them and settled new territories. We believe poetry provides fresh logics to understand individuals and institutions who produced the culture of empire across the globe. Send 250-word abstracts for 5-7 min “flash talks” that lay out one example or one important idea. Discussion afterwards toward a more comprehensive picture of English poetry across the globe.

**83. Bernard and Picart’s *Céramonies et coutumes religieuses de tout les peuples du monde* (1723-41) in its Early Eighteenth-Century Context** J.B. Shank, University of Minnesota; [jbshank@umn.edu](mailto:jbshank@umn.edu)

What is Enlightenment if it is defined by a sensational book? Few if any books published before 1750 were more sensational or successful than the multivolume compendium documenting the diverse religions and peoples of the world that Jean-Frederic Bernard began to publish from his Amsterdam print shop in 1723. Authored at one level by the engraver Bernard Picart, who adorned the book with over two hundred sumptuous images, the book was directed toward many intellectual currents simultaneously, earning a place on the Roman Catholic Index of Banned Books along with multiple reprints in many languages and variations that kept the book in print for over a century. Titled “The Book that Changed Europe” in the one and only detailed study of it ever published, Bernard and Picart’s *Céramonies* remains fascinatingly understudied given its unquestioned success and broad influence. This panel seeks to situate this work at its moment of inception and early reception and influence so as to understand the nature of the emerging Enlightenment defined by a spectacular eighteenth-century print phenomenon and blockbuster bestseller such as this book. Papers coming at the *Céramonies* from any and all directions and from any of its multiple disciplinary perspectives – art history, intellectual history, religious history, the history of the book, world cultures, European globalization, the materiality of Enlightenment thought and culture, and others – are welcome.

**84. Collecting, Antiquities, and Eighteenth-Century Art** Lauren DiSalvo, Dixie State University; [lauren.disalvo@dixie.edu](mailto:lauren.disalvo@dixie.edu) and Katherine Iselin, University of Missouri; [ktp.iselin@gmail.com](mailto:ktp.iselin@gmail.com)

The influence of the Greco-Roman world permeated eighteenth-century visual and material culture following the excavations that began at Pompeii and Herculaneum. Demand for large-scale sculpture and their copies, Greek vases, and the many Neoclassical paintings that were influenced by antiquity rose in the wake of eighteenth-century excavations as collectors passionately sought such objects. Likewise, more portable souvenirs such as prints, micro-mosaics, fans, gems, and architectural models also found their way into collectors’ hands. This panel seeks papers that examine the intersections of collecting, antiquities, and eighteenth-century art. What new perspectives can be used to explore how Greco-Roman art functioned in collecting during the long eighteenth century? This panel looks to examine collecting more broadly, including collections of specific collectors, types of popular collectibles, or reworked Greco-Roman artifacts. Papers focusing on non-traditional or little-known objects and collectors are particularly welcome.

**85. Colloquy with Caroline Wigginton on *In the Neighborhood: Women’s Publication in Early America* (Roundtable)** Dennis Moore, Florida State University; [dennis.moore@fsu.edu](mailto:dennis.moore@fsu.edu)

Rather than presenting a paper, each participant in this interdisciplinary roundtable—including Caroline Wigginton, the recipient of the most recent Early American Literature Book Prize, for *In the Neighborhood: Women’s Publication in Early America* (U Mass P, 2016)—will make a 4-5 minute opening statement that lays out a specific issue or question related to this book. This approach liberates

the book's author from having to serve as The Respondent; rather, the brief opening statements set off a lively, substantive discussion that engages members of the audience as well as panelists.

**86. The Deserted Village at 250**, David O'Shaughnessy, Trinity College Dublin; [doshaug@tcd.ie](mailto:doshaug@tcd.ie)

On 26 May 1770 William Griffin published Goldsmith's *The Deserted Village* in a handsome quarto edition. It was an immediate and sustained success with six editions appearing that year, each carefully revised. The poem has also been translated into many languages and continues to excite responses around the world to this day. But eighteenth-century writers were particularly moved by Goldsmith's elegy for a time now passed, his masterful expression of exile and nostalgia, the troubling relationship drawn between the urban and rural, and the effects of luxury on the English national character and its society. Significant responses emerged from the 'Poet of the American Revolution', Philip Freneau (*The American Village*, 1782); George Crabbe (*The Village*, 1783); dramatist Hannah Cowley (*The Scottish Village*, 1787); the child prodigy poet Thomas Dermody (*The Frequented Village*, 1807), and even Goldsmith's Canadian grandnephew Oliver (*The Rising Village*, 1825). Moreover, a significant body of critical work exists around its influence on the development of eighteenth-century poetry in terms of form, genre, and thematics. This session marks the occasion of the poem's 250th anniversary and the commissioning of a new 8-volume edition of Goldsmith's collected works for Cambridge University Press. Papers are invited on any aspect of *The Deserted Village*.

**87. Daniel Defoe's World and the Indigenous** Manushag N. Powell, Purdue University; [mnpowell@purdue.edu](mailto:mnpowell@purdue.edu)

Among imaginative authors of the early eighteenth century, Daniel Defoe stands out as among those most entranced by the idea of world travel—and world trade. His writings about world peoples are often conflicted, and can run the gamut from fascinated to genocidal. This panel seeks papers that address Defoe's writing about indigenous encounters in all their complexities — or, for contrast, depictions of indigenous peoples by his contemporaries and competitors — that go beyond, though need not exclude, Friday. Papers about the indigenous or indigenous writing in the world of Defoe are also warmly welcomed. Please send abstracts of 250-300 words.

**88. Experiencing the Past: Bringing Collections to Life through Experiment and Reconstruction** Al Coppola, John Jay College; [acoppola@jjay.cuny.edu](mailto:acoppola@jjay.cuny.edu)

Scholars such as Richard Sennett, Paola Bertucci and Pamela H. Smith of Columbia University's Making and Knowing Project have drawn new attention to early modern crafts-people and artisanal practices in order to enrich our understanding of the bonds between making and knowing. In order to explore the embodied knowledge of historical actors, this cross-disciplinary scholarship brings together experts working in fields like technical art history, history of science and medicine, and food studies with modern scientists and artisanal practitioners. Insofar as this work promises to lend new insights into the ways life was experienced in the eighteenth century, this panel seeks participants who have undertaken — or plan to embark on — projects involving the recreation of historic recipes, experiments or related historical material. It seeks to understand the challenges, rewards, and unexpected findings that emerge when historical documents or objects are put into active use. Relevant projects might have to do with the recreation of historic recipes for medicines, food, drink, or pigments, the re-enactment of experiments with historical instruments, or other engagements. The panel especially welcomes projects that reach into the public realm, and it hopes to feature a special format in which a roundtable discussion will be enriched by tastings, demonstrations or other kinds of experiences. This panel has already secured interest from a collaboration between the Minneapolis Institute of Art, the Wangensteen Historical Library at the University of Minnesota, and the Tattersall Distilling Co. that explores the culture of distilled spirits in the eighteenth-century Atlantic world: <https://bit.ly/2HcTtxI>.

**Note:** Once papers for this session have been selected, the authors will consult with the panel chair, the Program Committee, and the Diversity, Equity, Inclusivity and Accessibility Committee regarding food allergies, scent sensitivities, etc.

**89. Reflections on David Gies and Cynthia Wall, eds., *The Eighteenth Centuries: Global Networks of Enlightenment* (Roundtable)** Elizabeth Franklin Lewis, University of Mary Washington; [elewis@umw.edu](mailto:elewis@umw.edu)

The well-attended and spirited Presidential Session "Pressing Questions for ASECS at 50: The Digital Humanities and the Global Eighteenth Century" at the 2019 (Denver) meeting reflected the increasing significance and challenges of transnational and comparative studies of the eighteenth century, digital humanities, and ties between them. The recent interdisciplinary volume *The Eighteenth Centuries: Global Networks of Enlightenment* (University of Virginia Press, 2018), edited by David Gies and Cynthia Wall, and its companion website on [mapscholar.org](http://mapscholar.org)—"The Digital Eighteenth Centuries" by Carol Guarnieri and James P. Ambuske,—are concrete reflections of these trends. This roundtable will further conversation about the global eighteenth century and digital humanities, especially as collaborative scholarly endeavors. We invite proposals from ASECS members with diverse perspectives, ranging from contributors on this project to scholars who have used the book and/or linked website in their own research, teaching, and self-education.

**90. 'I am not your venus': Reading the Romance in Slavery (Roundtable)** Kerry Sinanan, University of Texas at San Antonio; [kerry.sinanan@utsa.edu](mailto:kerry.sinanan@utsa.edu)

How do we speak of the lives and experiences of enslaved women who found themselves in relationships of coerced exploitation at the hands of their enslavers? How do we imagine what their feelings might have been and should we even try? Given that the terms "mistress," "lover," and so on are not available to describe such positions, what terms do we use instead? This panel focuses on the renderings of such relationships in various Caribbean texts of the long eighteenth century from Inkle and Yarico to Stedman and Joanna and onwards, to ask how we might read "through" such accounts and romance plots. The panel's title comes from the artist, Fabienne Miranda and articulates black women's refusal to be co-opted by European discourses of romance and yet these are the discourses through which their lives are delivered to us in the archive. This panel investigates ways of trying to "say more," as Saidiya Hartman invites us, about the enslaved women who were forced to become the venuses of Atlantic slavery.

**91. The New Bluestockings** Andrew O. Winckles, Adrian College; [awinckles@adrian.edu](mailto:awinckles@adrian.edu)

In *Bluestockings Now!* Heller and Heller convincingly argue that Bluestockingism should not be limited by members of a particular social circle (i.e. the Montagu circle) or by a specific time and place. Instead Bluestockingism is better defined as a "social role," the primary function of which was to transmit culture writ large – not only art and literature, but "every sort of learning and information." While Heller and Heller's volume goes a long way towards establishing what this expanded Bluestockingism might look like, much more work remains to be done, particularly on non-literary Bluestockings, new Bluestocking networks, and the relationship between Bluestockingism and religion. This panel invites proposals that explore and begin to map this "new" Bluestockingism. This includes, but is not limited to: new individuals, new groups, networks, or artistic communities; new approaches to reading and theorizing the Bluestockings; new methods of finding, mapping, and conceptualizing Bluestockings; trans-Atlantic and/or colonial Bluestockingism; multi-media or multi-modal Bluestockings; and the continuing legacy of the Bluestockings today.

**92. Rereading Baconianism and Francis Bacon** Pierce Williams, Carnegie Mellon University; [piercew@cmu.edu](mailto:piercew@cmu.edu) and James P. Ascher, University of Virginia; [jpa4q@virginia.edu](mailto:jpa4q@virginia.edu)

Francis Bacon's philosophy blazed brighter in retrospect. Throughout the eighteenth century, a plurality of Baconianisms were enlisted in all manner of cultural production, adapted flexibly and piecemeal to incompatible causes. With each cooption the cultural prestige of Baconianism was deepened and extended while the historiographical legacy of Bacon himself remained unresolved. Great figures of the Royal Society were as keen to associate themselves with Bacon's *Novum Organum* as were worthies of

literature and the stage, even if, as was typical in the latter case, such figures were only indirectly associated with natural philosophy. At the same time, John Aubrey wrote of the Lord Verulam as a restless mind with a drinking habit. This panel seeks papers that explore the long eighteenth century's complementary and contradictory Baconianisms as well as competing visions of Francis Bacon himself. How were either enlisted in service of the other? For whom was Bacon a herald of either progress or stagnation and how were these associations forged? What role did impressions of Bacon the historical figure play in forwarding or thwarting Baconian ideas? Papers that consider ways that Bacon and/or Baconianism impacted eighteenth-century culture(s) are also welcome, as are self-nominations from those with published scholarship on the subject who would like to serve as a respondent.

**93. Women and the Institutions of Knowledge** Julie Candler Hayes, University of Massachusetts Amherst; [jhayes@hfa.umass.edu](mailto:jhayes@hfa.umass.edu) and Sarah Benharrech, University of Maryland; [sbenharr@umd.edu](mailto:sbenharr@umd.edu)

Women contributed extensively to the production of knowledge in the eighteenth century, without however always receiving credit for their intellectual and scientific practices. Largely excluded from the ranks of universities and academies, women fashioned alternative practices and found other venues in the margins of the institutions of knowledge. Their participation in intellectual life took multiple forms: by participating in correspondence networks, by influencing and facilitating the election of new academy members, by participating in competitions anonymously, or simply by publishing their work. Others were patrons, hosted salons, wrote memoirs, attended public lessons and sessions, etc. This panel seeks to re-evaluate women's relationships to multiple forms of knowledge production in eighteenth-century Europe. Please send a 200-word abstract to both organizers.

**94. Spanish Sensorium** Elena Deanda, Washington College; [edeanda2@washcoll.edu](mailto:edeanda2@washcoll.edu)

Sensorium is the seat of sensation in the human limbic system. It receives, processes, and interprets sensory stimuli. Humans normally respond more to visual components than to other stimuli. Therefore, most of our experience knowing distant places and periods is through the visual imagination. Yet in order to fully understand the civilization and culture of another country, we need to engage with and experience elements of their environment in order to forge perceptual connections with their time and space. We are inviting scholars who are interested in “flipping” the traditional conference panel and offer new approaches to knowing the eighteenth century in general and the Ibero-American eighteenth century, in particular. We propose a panel with a sensorial approach to imperial Spain and its material culture, through the stimulation of the senses, be them visual, auditory, tactile, gustatory, vestibular (motion), or proprioceptive (body awareness). We welcome proposals from eighteenth century specialists on the Ibero-American history, literature, art, and materiality who work with sounds, smells, food, or physical forms both in the peninsula and/or in the Americas, and who would like to offer a sensorial experience to reduced audiences in an interactive way. This non-traditional panel will be integrated by a limited number of experiential interventions guided by a panelist who will provide a short explanatory talk.

**Note:** Once papers for this session have been selected, the authors will consult with the panel chair, the Program Committee, and the Diversity, Equity, Inclusivity and Accessibility Committee regarding food allergies, scent sensitivities, physical contact, etc.

**95. The World and Other Worlds: Imagining the Universe in the Eighteenth Century** Arianne Margolin, Colorado College; [margolan@colorado.edu](mailto:margolan@colorado.edu)

As we may note from René Descartes's *Discourse on the Method* and Isaac Newton's *Principia* and *Opticks*, scientific discoveries have had a profound impact on the culture and writings of the long eighteenth century. Though much has been written on the scientific popularization of these texts within the Republic of Letters, with exception of Steven J. Dick, Michael Crowe, and more recently, Frédérique Ait-Touati, comparably little has been remarked on a notable by-product of scientific writing and revolutionary thought: the plurality of worlds. Since Galileo's discovery of lunar craters and mountains in 1609, writers and scientists such as Johannes Kepler, Cyrano de Bergerac, Voltaire, and Daniel Jost de Ville-neuve de Listonai have imagined life on other planets as well as the societies that exist on them. In certain

cases, speculation on extraterrestrial life, such as those of Descartes and Fontenelle, have merely explored an expected universal order. In other short stories or contes, namely *Micromégas* or *l'Autre Monde*, writers have taken the concept of a plurality of worlds and applied it either positively or negatively to their society. We can thus note roughly two different tracks: the technical and the proto-utopian. This panel seeks to explore the following: to what degree do these two tracks intersect? Do they yield a different subgenre altogether? Can we indeed discuss “fiction scientifique” as a unique genre in the long eighteenth century?

**96. The Hamilton Phenomenon (Roundtable)** Chloe Northrop, Tarrant County College;  
[chloe.northrop@tccd.edu](mailto:chloe.northrop@tccd.edu)

When Lin-Manuel Miranda’s musical sensation *Hamilton* hit Broadway in 2015, scholars were unprepared for the impact of this hip-hop phenomenon. Miranda’s use of rap, hip-hop, jazz, and Broadway show tunes provides the basis for this epic adventure. With ticket sales remaining steady through 2019 and various touring groups and extended runs, accompanied with a continued interest in both social media and the press, *Hamilton* is showing no signs of slowing down in popularity. *Hamilton* is now reaching a larger audience nationwide, with students and scholars are finding it more accessible. This roundtable seeks to reflect on the unique moment in eighteenth-century studies presented by *Hamilton*. For instance, how has this benefitted our students, and how do we as an academic community benefit from the interest produced from this show? How has this popularity influenced research projects, publications, and funding? We welcome presentations on pedagogy, costume, historical themes, race, and the role of theatre in crafting interest in eighteenth-century history.

**97. Scholarly Tourism: Traveling to Research the Eighteenth Century (Roundtable)** Ula Klein, Texas A&M International University; [ula.e.klein@gmail.com](mailto:ula.e.klein@gmail.com)

Share your stories, advice, affective attachments, and professional experiences of research trips to the homes, libraries, and/or archives of the eighteenth-century persons you write about in your research. What is to be gained from actually going to and visiting the spaces inhabited by the authors, artists, musicians, and thinkers we research? Is it a form of literary tourism? If so, how does that affect our research? Also, from a more practical perspective, what places have been particularly fruitful for your research? How difficult/easy was it to secure funds? What kinds of help did you get from local librarians, curators, archivists, etc? The roundtable welcomes speakers from all disciplines encompassed by ASECS, including, but not limited to, literary scholars of various linguistic traditions; comparatists; historians; musicologists; art historians, etc, and especially encourages those who have visited lesser-known sites of historical importance and those working on historical persons of color; women; LGBTQ persons; disabled persons; and other underrepresented groups.

**98. Herbarium: Illustration, Classification, Exchange** Sarah Benharrech, University of Maryland; [sbenharr@umd.edu](mailto:sbenharr@umd.edu)

This session proposes to focus on the cultural practices and on the literary and philosophical representations associated with herbaria and herbarium-making in the eighteenth century. It is inspired by the works of A. Cook who has demonstrated the importance of herbarium-making in the botanical activities of J.-J. Rousseau, of M. Flannery who highlighted their aesthetic value, and of S. Müller-Wille who examined their taxonomic and nomenclatural significance in the building of organized knowledge. As a collection of pressed plants, a herbarium replaces drawings, engravings, or textual descriptions of plants, with actual specimens. Herbaria might be bound and display a systematic classification; but when left unbound like decks of cards they allow for a flexible and temporary arrangement of plants. At the same time herbaria involve issues related to (re)presentation through the manner in which dry specimens are placed on paper. And last, herbaria were treated as commodities in the transactions among botanists and amateurs engaged in the social practice of gift exchange. As trophies brought back by colonialists and their supporters, herbaria captured the many ambiguities of naturalistic exploration and colonial exploitation. Presentations on material culture, networks and diffusion of knowledge, empire and botanical

knowledge, imaginary and literary herbaria, or on other cultural practices associated with plant collection and preservation are welcome. Please send a 200-word abstract in English or in French.

**99. Adolescent Girls** Kathleen Lubey, St. John's University; [kathleen.lubey@gmail.com](mailto:kathleen.lubey@gmail.com)

Virgins, prostitutes, domestic servants, heiresses, sexual-assault victims, brides, governesses: adolescent girls populate the eighteenth-century imagination and its literary, discursive, and aesthetic culture. This panel asks why. Why are young, inexperienced women among the richest sites for literary and artistic experimentation in our period? How does social, commercial, sexual, and economic life manifest in or upon the figure of woman poised at her “entrance into the world,” to use Burney’s words? Why is this entrance plagued by threats to her safety or questions about her transparency? We seek papers that center on this figure in various textual, geographical, and cultural settings, and that consider her significance in terms of sexuality, race, class, cognition, and aesthetics. Papers may also take the adolescent beyond literary character, considering teen authors, historical figures, and readers.

**100. Texts Beyond... (Roundtable)** Birgit Tautz, Bowdoin College; [btautz@bowdoin.edu](mailto:btautz@bowdoin.edu)

Recognizing the multidisciplinary of ASECS, this roundtable seeks to discuss individual eighteenth-century texts moving beyond their “moments of origin(ation).” This may include texts within national literary canons that have traveled beyond the borders of literature and country, becoming a staple in comparative studies, in transnational movements, and other disciplinary contexts; texts that have taken on political or cultural significance beyond their original philosophical nature; texts that have provided us with concepts that have evolved in subsequent centuries and now carry new meanings. Other cross-overs are also welcome. The emphasis is on individual texts (rather than an author corpus or a multiple representatives of genre), in order to keep with a renewed attention to close, slow, or new readings. As these texts reach “beyond”, what is the role of translation, cultural adaptation, disciplinary codes, or temporal-historical shifts? As an interdisciplinary enterprise, the roundtable explores these questions, among others: Which gaps and needs for collaboration do text migrations expose? How do they contribute to an interdisciplinary and often transnational, disciplinary canon? How do these texts position themselves vis-à-vis the rise of dominant English? What is the role of languages other than English? Does text migration fuel the move towards global English? What gets included and what gets relegated to the margins when texts move beyond? All disciplines, non-Anglo focus preferred. Short position statements, combined with response to questions distributed in advance.

**101. Thinking about/without Scarcity (Roundtable)** Scott R. MacKenzie, University of Mississippi; [smackenzbc@yahoo.com](mailto:smackenzbc@yahoo.com)

The principle of generalized scarcity, whose emergence and naturalization can be traced to the eighteenth century, asserts that all areas of life (economic, social, biological) are affected by unavoidable insufficiencies because both resource shortage and abundance/over-production cause failures of circulation and supply. The proliferation of scarcity can be detected in a range of British writings including Johnson’s *Rasselas*, with its inevitably impoverishing “choice of life”; Smith’s economies of sentiment and labor-equivalence; Austen’s logics of marital allocation; the proto-evolutionism of Erasmus Darwin; and the Malthusian demons of famine and economic stagnation. Its dominance in economics and the life sciences combined with the hegemony of capitalism have made thinking without the assumptions and logics that scarcity mandates very difficult. Orthodox Marxist critique, for instance, assumes the inescapability of a basic asymmetry between human desires and their means of satisfaction. Likewise, analyses of ecological peril and catastrophe tend to accept the premise that super-abundance or overproduction are the cause of extinction, dearth, and systemic collapse. This roundtable will seek to recover and/or identify epistemic approaches to economic, ecological, and historical topics that do not take generalized scarcity as inevitable. Topics of discussion may include seventeenth- and eighteenth-century writers whose thought may be understood as preceding generalized scarcity, for example, Marvell, Cavendish, Dryden, the tory satirists, or the Fieldings. Contributors are also encouraged to consider incorporating critical

theory, such as that of Deleuze and Guattari, including their anti-evolutionism and schizoanalysis; Donna Haraway's call to make kin not population; and José Muñoz's queer utopianism.

**102. That's So Metal: Hardcore Heroines in the Long Eighteenth Century (Roundtable)** Bethany E. Qualls, University of California, Davis; [bequalls@ucdavis.edu](mailto:bequalls@ucdavis.edu)

Penelope Aubin's Maria tears out her own eyeballs to preserve her virginity in *The Noble Slaves*. Margaret Cavendish has out-of-body soul explorations in *The Blazing World*. Matthew Lewis's Bleeding Nun attempts to make Raymond hers through midnight-hour stares in *The Monk*. Throughout the eighteenth-century there are heroines who will stab, swashbuckle and take (no) prisoners. Who are they and where do we find them? What makes someone hardcore? How do these narratives, whether fictional or real, expand our notions of dedication and personal convictions, perhaps to an uncomfortable degree? How do our interpretations of canonical characters such as Samuel Richardson's Pamela or Jane Austen's Elizabeth change if we consider them through this lens? What about women who actually lived in this time period such as Catherine the Great of Russia, Badshah Begum of the Mughal Empire, or Ching Shih, a Chinese pirate who defeated the British and Portuguese Navies? This panel looks to explore more of these women (whether or not they are "heroines") and what makes them so intense in both the eighteenth and twenty-first centuries. Papers on figures outside of the Anglo-American tradition particularly welcome.

**103. Roads, Bridges, and Ports: Infrastructures of Plantation Agriculture in the Caribbean (Roundtable)** Ramesh Mallipeddi, University of Colorado, Boulder; [ramesh.mallipeddi@colorado.edu](mailto:ramesh.mallipeddi@colorado.edu)

In his *History of Jamaica* (1774), the planter-historian Edward Long complains that "it has been principally from the want of good roads that the planting interest in Jamaica has not advanced more rapidly." The History also contains a series of recommendations on the construction and maintenance of roads so as to make the "untrodden recesses" of the island productive and profitable. In a colony where whites were outnumbered by blacks by one to ten, the spatial integration achieved by roads was deemed essential to the preservation of social order because well-maintained roads facilitated the movement of militia during times of slave unrest. Approaching infrastructure as a form of "calculative reason," this panel examines the role of roads—and of the built environment, including bridges, ports, and dikes more generally—in resource extraction and colonial governance in eighteenth-century Caribbean. Possible topics: the extractive logics of infrastructure and their impact on the environment; the vulnerability of physical structures to natural catastrophes such as hurricanes, fires, and earthquakes; and place-making—the latent strategies of subsistence and survival forged by the Caribbean peasantry—in response to the transformation of colonial landscapes. The roundtable will feature 6-8 minute talks.

**104. The Enlightened Mind: Education in the Long Eighteenth Century** Karissa Bushman, University of Alabama in Huntsville; [karissa.bushman@gmail.com](mailto:karissa.bushman@gmail.com) and Amanda Strasik, Eastern Kentucky University; [amanda.strasik@eku.edu](mailto:amanda.strasik@eku.edu)

During the long eighteenth century, Enlightenment thinkers and moralists redefined education and its methods to understand the world anew, in addition to restructure what some saw as fallen societies. The reevaluation of childhood, for one, created new learning strategies for school-aged children that championed nature's authority. The introduction of pedagogical novels, most famously Jean-Jacques Rousseau's influential 1762 *Emile*, along with domestic advice manuals for women to mentor children's early educations at home, shaped a new generation of learners while cementing biased gender roles. Artists like Jean-Baptiste-Siméon Chardin represented the importance of study from direct observation, while others created works to educate the masses, even if there was a disconnect between reality and artists' perceptions of it. This panel seeks papers that explore education in the long eighteenth century. Topics may include new pedagogical trends and their significance, visual representations of teaching and learning, and didactic literary and artistic works that aimed to shape public opinion.

**105. Some New Chronologies (Roundtable)** David Mazella, University of Houston; [mazella@central.uh.edu](mailto:mazella@central.uh.edu)

Though recent debates over the meanings of "presentism" and "historicism" have become hopelessly scrambled, the most surprising development in our historical thinking is a newfound difficulty with chronology. By chronology I mean not just a matter of sequenced events, but the notion of a progressive, cumulative pursuit of knowledge across time. As one historian has described it, this new way of understanding temporality "has enabled the historian's gaze to shift more freely than ever before, so that the past no longer appears as something final and irreversible but persists in many ways in the present. The past has lost its autonomy and derives its meaning increasingly from the present." Part of this difficulty lies in the interest in recognizing and restoring once suppressed or neglected historical actors or communities to existing; and part lies in the desire to expand the geographic range or temporal scope beyond the usual disciplinary parameters of history or literary studies to write new accounts. This roundtable invites speakers developing new approaches of e.g., geographically specific, transnational, itinerant or diasporic forms of chronology and temporality, especially those involving African-American, indigenous, or queer or trans chronologies, to explore their potential points of contact. The goal is to juxtapose these accounts, not for the purpose of synthesis, but for their possibilities of synchronization. Case histories and discussions of method are welcome. Participants will read a 5-minute position paper, leaving plenty of time for discussion by the panel as well as the audience.

**106. Eighteenth-Century Animal Studies: 20+ Years (Roundtable)** Adela Ramos, Pacific Lutheran University; [ramosam@plu.edu](mailto:ramosam@plu.edu), Bryan Alkemeyer, College of Wooster; [balkemeyer@wooster.edu](mailto:balkemeyer@wooster.edu) and Gabriela Villanueva Noriega, Universidad Nacional Autónoma de México; [g.villanueva.noriega@comunidad.unam.mx](mailto:g.villanueva.noriega@comunidad.unam.mx)

Over two decades, the bibliography of long eighteenth-century animal studies in literature and history has expanded at an accelerating rate. It now includes monographs by Louise Robbins (2002), Richard Nash (2003), Donna Landry (2008), Laura Brown (2010), Anita Guerrini (2015) Ingrid Tague (2015), Heather Keenleyside (2016), Tobias Menely (2016), Lucinda Cole (2016), Peter Sahlins (2017), John Morillo (2018), and Nathaniel Wolloch (2019). How might the field's current state be assessed and what are its future prospects? How has the field helped to generate new perspectives on race, gender, class, etc.? We welcome presentations that address one of these questions, explore questions about methodology or interdisciplinarity, or present extracts of in-progress work. Proposals of 200 words.

**107. Bio-Ethics in the Eighteenth Century** Chris Mounsey University of Winchester; [chris.mounsey@winchester.ac.uk](mailto:chris.mounsey@winchester.ac.uk)

In 1970, Van R. Potter named a new discipline: "I propose the term 'bioethics' in order to emphasize the two most important ingredients in achieving the new wisdom that is so desperately needed: biological knowledge and human values." Quickly the discipline developed to include four main elements: "biology, ecology, medicine, and human values," which differentiated bio-ethics from "biomedical ethics." This panel will ask the question of whether bioethics has a history prior to 1970, and if so, ask the further question, how was it represented? Papers might explore partial aspects of the discipline, such as human and cattle plagues, enclosures, improvement of estates, variolation, and religious responses to science. Alternatively, papers might explore the concept as a whole, asking whether eighteenth-century concepts of human responsibility to one another and to the planet were different from the present models that underlie bioethics.

**108. Mapping Rival Geographies: Migrations, Crosscurrents, and Intimacies (Roundtable)** Kristina Huang, University of Wisconsin, Madison; [kristina.huang@wisc.edu](mailto:kristina.huang@wisc.edu) and Mona Narain, Texas Christian University, [M.Narain@tcu.edu](mailto:M.Narain@tcu.edu)

This roundtable invites participants to explore circulations and movements of people, material goods, and ideas across oceans. Isabel Hofmeyr, Lisa Lowe, and others have demonstrated the deep connections between the Black Atlantic and Indian Ocean circuits of exchange in trade, human bodies,

circulation of texts and ideas, colonialism and religion since the early modern period. What are the intersections and intimacies between, say, the Black Atlantic and Indian Ocean? How might crosscurrents of migration, labor, and colonial histories expand our understandings of race, empire, religion, and trade? Elaborating on the work of Edward Said and Stephanie Camp, this panel examines the movements of people, goods, and objects that might deepen our understanding of the entanglements between enslavement, indenture, colonial occupation, and incarceration. In particular, we invite participants to explore new geographic paradigms for reading South-South with Black Atlantic connections. When we think of rival geographies and Indian oceans circuits together, what kind of new cultural formations become evident to us?

**109. Vital Matters: Materialism(s) in the Eighteenth Century and Beyond** Pichaya (Mint)

Damrongpiwat, Cornell University; [pd358@cornell.edu](mailto:pd358@cornell.edu)

This panel explores the eighteenth-century engagement with matter and materialism—from the l’homme machine of La Mettrie and Spinoza’s affectus to the object-agency of it-narratives—and their intersection with literary, critical, and theoretical currents that take up the potentials and problems of matter such as the new materialism, thing theory, object-oriented ontology, posthumanism, and vitalism(s), old and new. As articulated by Jane Bennett, “vibrant matter” eschews ideas of static, inanimate or “dead” matter for a revitalized, quasi-agential matter capable of non-human power. While the critical turn to matter is most visible in contemporary discourse, the new materialism possesses strong linkages to eighteenth-century precedents. How might eighteenth-century materialism(s) disrupt and/or reconfigure the terms of our larger critical conversations, reveal the historicity not only of itself but also of our current theoretical formations, and provide new methodologies with which we can—and should—ethically engage with the vibrant and various matter around us? What are its political stakes in a world where marginalized human communities are not afforded even the most basic forms of agency? What are its implications for social action and ecocritical work in the era of climate change? In addition to advancing these debates, how might the eighteenth century serve as a model for other disciplines seeking to engage with matter/materialisms? This panel invites papers across disciplines and approaches, and particularly welcomes interdisciplinary approaches that attest to the entanglements of matter, material, and the force and presence of eighteenth-century ideas in contemporary discourse.

**110. Women, Theater, and the Orient** Angelina Del Balzo, UCLA; [adelbalzo@ucla.edu](mailto:adelbalzo@ucla.edu) and Willow White, McGill; [willow.white@mail.mcgill.ca](mailto:willow.white@mail.mcgill.ca)

This session will explore how eighteenth-century English women in theater—playwrights, performers, and managers—grappled with empire, colonialism, gender, and the Other through plays set in the Orient. Like their male counterparts, female theater creators capitalized on the popularity of these spectacular entertainments which featured exotic costumes and elaborate sets. While some plays ultimately bolster a distinct sense of British identity, others suggest a more nuanced engagement with the representation of the East. Plays from such disparate genres as Restoration Oriental tragedies like Mary Pix’s *Ibrahim* (1696) to the sentimental comedy of Hannah Cowley’s *A Day in Turkey* (1787) use the Orient as a setting of civic and global political engagement. On the stage, Oriental plays provided an opportunity to sexualize actresses’ bodies through the depiction of exoticized harems, but these roles in the repertoire also feature some of the most significant performances by actresses of the period. How does the Orient function as an imaginative space for women in theater? Do these engagements work within or complicate our understanding of Orientalism as theorized by Edward Said? How does England’s changing relationship to empire impact women theater creators? We invite contributors to consider any aspect of this topic.

**111. Re-mediation** Kacie Wills, Illinois College; [kacie.wills@gmail.com](mailto:kacie.wills@gmail.com) and Erica Hayes, Villanova University; [ericay.hayes@gmail.com](mailto:ericay.hayes@gmail.com)

Mediation as an act of intervention is a point of discussion surrounding eighteenth-century print culture and its current iteration and interpretation. Issues that arise when considering the distribution and

use of eighteenth-century printed materials lead us to consider what the role of re-mediation is in the preservation and study of these cultural materials, as well as what remediation looks like: its processes, presentation, and goals. This subject is of particular importance to those of us working in the Digital Humanities, as we consider how to best study and present information in more immersive environments beyond the page. This panel seeks to examine the relationship between the printed page and digital representation, display, and interaction. We are especially interested in papers that consider both theoretical and practical application and hope to generate discussion surrounding the haptic nature of printed material and 3D modeling, virtual reality, and hypermediacy in the digital age. Some questions we hope to answer: How does re-mediation help us to consider the relationship between old and new media? What sort of work are we doing in the eighteenth century that causes us to re-examine how old and new media reflect and challenge one another? How does current work in the digital humanities, such as 3D modeling, virtual reality, hypermediacy, and more, shed new light on changes in perception that resulted from the explosion of printed material in the eighteenth century?

**112. Marivaux: Nature vs. Artifice** Pannill Camp, Washington University in St. Louis; [pcamp@wustl.edu](mailto:pcamp@wustl.edu) and Annelle Curulla, Scripps College; [acurulla@scrippscollege.edu](mailto:acurulla@scrippscollege.edu)

In conjunction with a performance of Pierre de Marivaux's *Le Triomphe de l'amour* at the 2020 Meeting, this panel will address the tension between nature and artifice in Marivaux's work. We are particularly interested in proposals on *Le Triomphe de l'amour*, but also welcome proposals reflecting on nature and artifice in any aspect of Marivaux's novels, journalism, and theatre. The tension between nature and artifice can be found in social conventions, gender, and class status in *Le Paysan parvenu* or *La Vie de Marianne*, but this tension also manifests in plays including *La Dispute*, *La Colonie*, and *Le Triomphe de l'amour*, where an attitude akin to scientific experimentation guides Marivaux's efforts to approach the natural truth of subjectivity. In what ways does Marivaux rely upon improbable scenarios, extreme versions of social conventions, or overtly artificial behavior or language in order to represent facets of ostensibly fundamental truths? Does "nature" for Marivaux seem to rely upon notions extracted from physical, metaphysical, or political depictions of humanity? Does the tension between nature and artifice differ in the various literary forms Marivaux adopted? How do translations and/or adaptations of his works reveal different aspects of these concepts? 250-word abstracts in English or French.

**113. Political Revolutions and Art Historical Exile** J. Cabelle Ahn, Harvard University; [jahn01@g.harvard.edu](mailto:jahn01@g.harvard.edu) and Elizabeth Saari Browne, MIT; [esbrowne@mit.edu](mailto:esbrowne@mit.edu)

In recent decades, scholars have investigated the revivals, echoes, and continuities of eighteenth-century artistic styles into and beyond the nineteenth century. Taking their lead, this session questions the effects that the presumed links between style, genre, medium and politics have had on our understanding of eighteenth-century artists whose oeuvres traverse the centuries and political regimes, but whose works, for the most part, remain unchanged. The turning of the century in France, for instance, was particularly marked by the colossal fragmentation in historical consciousness owing to the French Revolution. While scholars have recently challenged the transformative role of the Revolution as creating neat breaks in cultural consciousness that directly align with shifts in governance, the spotlight has remained firmly on "revolutionary" artists whose production primarily sought to create an explicitly public and political effect. This approach leaves the visual productions of artists active during this tumultuous period—such as Clodion (1738-1814), Anne Vallayer-Coster (1744-1818), and Jean-Jacques de Boissieu (1736-1810)—in limbo, as seemingly oblivious to the gradual liberation of intellectual and cultural vision in the revolutionary period. Through this session, we aim to address the continuities of artistic production in moments of profound political change and historical segmentation (roughly 1776-1815), and we welcome papers that take on such "defiantly anachronistic" artists as case studies, topics that examine similar divisions in other European and American schools, and proposals that offer methodological solutions for addressing these erasures.

**114. Reimagining Thomas Paine** Tim DeCelle, Washington University in St. Louis; [twdecelle@gmail.com](mailto:twdecelle@gmail.com)

Eighteenth-century studies today is seeing a significant burst of work in studies of Thomas Paine. Within the past five years, several published monographs devoted entirely to his thought have renewed scholarly interest in the famed revolutionary figure. These texts, along with the 2017 publication of *New Directions in Thomas Paine Studies* (eds. Cleary and Stabell), signal the continued importance of Paine for the study of eighteenth century transatlantic thought, political philosophy, and revolutionary history. What have we learned about Thomas Paine in these recent works? What new approaches have been tried? What new insights revealed? This panel invites members to help reimagine Thomas Paine for the present day, building on the renewed attention he has garnered and focusing on his resistance to tyranny, and his unique claims about politics, religion, freedom, and poverty.

**115. Queer Feelings: New Theoretical Approaches (Roundtable)** Samantha Botz, Northwestern University; [samanthabotz2020@u.northwestern.edu](mailto:samanthabotz2020@u.northwestern.edu) and Hannah Chaskin, Northwestern University; [hannahchaskin2012@u.northwestern.edu](mailto:hannahchaskin2012@u.northwestern.edu)

Although histories of sentiment and of sexuality both identify the eighteenth century as a watershed moment, current theoretical work in queer and affect studies tends to privilege the contemporary. Eighteenth-century studies, meanwhile, frequently aligns with a historicist viewpoint. This panel aims to explore generative methods for joining theory to historical specificity in interpreting eighteenth-century literature. Recent work at the intersection of sentiment and sexuality has offered complex approaches to negotiating the role of theory in literary criticism. Susan Lanser's groundbreaking analysis of narrative form and sapphism, Paul Kelleher's work on sentiment and heterosexuality, and Wendy Ann Lee's study of the insensible subject have deftly navigated literary history and theory; such studies have done a great deal to move eighteenth-century discussions of affect and sexuality away from the normative and disciplinary to investigate the subversive feelings that run against the grain of prevailing moral sense theories. Meanwhile, theorists like Sianne Ngai and Sara Ahmed have considered how ugly feelings and inconvenient orientations disrupt conventional modes of political and aesthetic affiliation. In this vein, we invite proposals for 5-7 minute presentations exploring methodologies and future directions on the topic of queer feelings. How might current trends in affect theory be further brought to bear on eighteenth-century queer studies? And what can queer theory bring to the history of emotion, where phenomena like sympathy and sentiment are often characterized as normative moral values?

**116. Instructive Emotions, Emotional Instruction** Kathryn Blakely, Rutgers University; [blakelykatie0@gmail.com](mailto:blakelykatie0@gmail.com) and Liora Connor Selinger, Princeton University; [LSelinger@Princeton.edu](mailto:LSelinger@Princeton.edu)

Shortly after the gruesome death of her pet cat, Jenny Peace's mother instructs her to "dry up [her] tears" and "resume [her] usual cheerfulness." Her speech works, and Jenny observes that "this little accident, as managed by my mamma, has been a lesson to me in governing my passions ever since." Such directives abound in eighteenth-century literature—lessons in affect management (read: repression) are not limited to works of didactic children's literature such as Sarah Fielding's *The Governess* (1749). This panel asks how eighteenth-century fiction and pedagogy imagined the idea of controlling one's emotions, and how and when emotion and pedagogy converged. During a period in which Mary Wollstonecraft identified "the neglected education" of women as "the grand source" of their unhappiness and degradation, the question of what literature can teach us is crucial. Writers as diverse as Fielding, Wollstonecraft, Edgeworth, and Austen were compelled to reimagine both how novels could manage emotional equilibrium and how literature could educate by means of emotions. When, why, and how must emotions be restrained or cultivated to social ends? What is at stake for women practicing affective restraint? Must feelings of grief and unhappiness or even joy and happiness always be curtailed for the sake of the greater good? How does gender affect the lessons we learn about our emotions? These are some of the questions that we might ask as we consider the intersections of affect and emotion with social duty and how these ideas became their own eighteenth-century pedagogy.

**117. Accidents of Form and Function** Maggie McGowan, Yale University;

[margaret.mcgowan@yale.edu](mailto:margaret.mcgowan@yale.edu) and Stephanie Ranks, Yale University; [stephanie.ranks@yale.edu](mailto:stephanie.ranks@yale.edu)

Does form always follow function? In Stephen Jay Gould and Richard Lewontin's genre-bending article on evolutionary theory, "The Spandrels of San Marco and the Panglossian Paradigm," we see that forms (be they evolutionary traits or cathedral spandrels) sometimes precede their ultimate functions. In fact, presuming form to follow function can be erroneous to the point of ridicule: the spandrels of San Marco do not exist for the purpose of housing elaborate mosaics any more than wrists exist for the purpose of wearing bracelets. Rather, the form finds supplementary function at some later point, the one accidental to the other. How might this map onto written forms? We often think of literary forms as answers to problems, arising to fill particular communicative desires or needs. But is this always the case? This panel invites papers that consider the relationship between form and function. Are certain forms inevitable, the necessary response to a functional need? Or are some forms accidental, perhaps serendipitous? Are there cases where functions rise to meet or fill out forms? Are there forms that seem to respond to no function at all, or even counteract the perceived function of a work or genre? Metaphor, dialogue, chapter, or book, from the level of the sentence to that of genre: written forms expand and proliferate beyond the strictures of intention or initial reception. To what extent, then, does form become accidental to its function, or function accidental to its form?

**118. Sentimental Writings and the Culture of Reading in Enlightenment Europe** Daniel J. Watkins, Baylor University; [Daniel.Watkins@baylor.edu](mailto:Daniel.Watkins@baylor.edu) and Jennifer J. Popiel, Saint Louis University; [popieljj@gmail.com](mailto:popieljj@gmail.com)

Over the past thirty years, scholars of the eighteenth century have emphasized the central place of sentimentalism in the literature of the Enlightenment. Not simply a movement of reason and the "head," the Enlightenment also ushered in a renewed interest in human emotions and the "heart." Historians and literary scholars have primarily associated the rise of sentimentalism in eighteenth-century Europe with the advent of the novel. Novels foregrounded human emotions within their stories and elicited emotional responses from readers. But the culture of sentimentalism extended beyond this particular genre. How else did the culture of sentimentalism take shape and spread in eighteenth-century Europe, and how did genre affect who read and received sentimental culture? This panel seeks papers that look at the culture of sentimentalism primarily as it manifested itself outside of the genre of the novel. Papers might address, for example, sentimentalism in private correspondence, political speeches, sermons, or even philosophical and scientific treatises. Alternatively, papers that investigate the reception of sentimental texts and how the form of sentimental literature affected the groups that received it are also welcome. Please send an abstract of 250 words or less and a cv.

**119. A River Runs Through It: Representations of Rivers and Their Cities in the Eighteenth Century** Kathleen Fueger, Chapter 3 Copyediting / Independent Scholar; [kmfueger@gmail.com](mailto:kmfueger@gmail.com)

St. Louis, Missouri lies at the confluence of the Mississippi and Missouri Rivers, a geography that supported the early Mound Builders at Cahokia and later inspired the city's 1764 settlement by Europeans. The rivers have always been instrumental in the city's commerce, politics, culture, and identity. In 1804 Lewis and Clark began their journey westward on the Missouri River, and by 1818 steamboats traveled south on the Mississippi, connecting the city with New Orleans. A principal interior port and crossroads of the nascent country, this river city was also a site of contestation between expansion and exploitation. The Missouri and Mississippi rivers share their historical and cultural richness and complexity with other great waterways that course through the body of the planet like life-sustaining vessels. Rivers and the cities on their banks exist in a multifaceted symbiosis between the natural and human worlds. They are simultaneously a site of possibility—commerce, transportation, natural resources, protection, and exploration—and one of danger: flooding, disease, invasion, isolation, exploitation, and colonization. This panel seeks proposals for papers that explore the representations of rivers and their cities in the long eighteenth century. How do these places wrestle with the coexistence of

and conflict between nature and civilization? What kinds of cultural, environmental, and commercial conflicts take place because of the geography of river cities? How does the river's constant movement affect the cities on its banks? How are the rivers affected by urbanization? Proposals from all fields are welcome; please send abstracts of 200-250 words.

**120. Global Animals** Adela Ramos, Pacific Lutheran University; [ramosam@plu.edu](mailto:ramosam@plu.edu), Gabriela Villanueva, UNAM: National Autonomous University of Mexico; [g.villanueva.noriega@comunidad.unam.mx](mailto:g.villanueva.noriega@comunidad.unam.mx) and Bryan Alkemeyer, The College of Wooster; [balkemeyer@wooster.edu](mailto:balkemeyer@wooster.edu)

With some exceptions, the groundbreaking work of eighteenth-century scholars in animal studies over the last two decades has focused on English and French histories and literatures. The trend could appear symptomatic of what Karen Stolley has identified as the “partial diversification” of eighteenth-century studies, which even as it strives to account for “peripheral” or “global” enlightenments, tends to overlook the Spanish American eighteenth century. Africa, as Wendy Laura Belcher has pointed out, has likewise been under-studied. This panel seeks to address how animal studies might avoid the “methodological nationalism” (Ulrich Beck) of the traditional Humanities that Rosi Braidotti critiques in *The Posthuman* in order to “unthink Eurocentrism and anthropocentrism” with animals. How did other literatures and worldviews that might be regarded as outside of the center respond to the animal question and engage in the debate concerning the human/animal divide during the eighteenth century? Presentations from all fields (art history, history, literature, political theory) that provide an overview of how methodological and/or theoretical approaches might expand the national focus of animal studies, case studies which situate a text, event, or figure in a global context, or which investigate animals in underrepresented national literatures or histories are all equally welcome. Please send abstracts of no more than 250 words.

**121. Plebian Performances: Public Display and Performance Beyond the Theater** Miriam L. Wallace; [mwallace@ncf.edu](mailto:mwallace@ncf.edu)

Beyond the licensed or respectable theaters of London, Paris, and the Caribbean, the eighteenth-century world was rife with plebian sites of performance and display. This panel invites the consideration of displays and performance that are plebian, familiar, common, or excluded from the recognized theater stage. Amateur actors participated in “spouting clubs,” while plebian political speakers might belong to clubs like the Robin Hood, or seek out other venues for public speech such as mock electioneering. Fairs displayed wonders from exotic animals (alive and stuffed) to extraordinary bodies, public political harangues, acrobatic demonstrations, balloon ascensions, and the promiscuous mixing of the crowd. Public festivals and saint's day processions with their roots in medieval religious practices, but also in diasporic customs might look different when considered as public plebian performance. The movement out of the theater of certain kinds of performances and the movement from street corners to recognized gathering places—open air commons, public squares, and taverns—signals a changing view of public performance. Equestrian displays, acrobatics, ropedancers, and clowning moved from theatrical interludes and afterpieces to found the early circus. Philip Astley's Riding School initiated the circus ring and demonstrated equestrian and acrobatic acts combined with pantomime. Horrified, David Garrick claimed that “nothing but downright starving would induce me to bring such defilement and abomination to the house of William Shakespeare.” Presentations that consider cultural, visual, literary, or other materials or from any field or geographic region are welcome.

**122. The Particularity of Experience and the Art of Judgment** Neil Saccamano, Cornell University; [ncs5@cornell.edu](mailto:ncs5@cornell.edu)

The aim of this panel is to offer papers that investigate the power of judgment, primarily moral and aesthetic judgment, in philosophical and literary texts in the eighteenth century. From Locke's precarious distinction between wit and judgment and Hume's notion of the probabilistic character of empiricist judgment to Kant's distinction between determinant judgments (of knowledge and morality)

and reflective judgments (of taste and aesthetic pleasure), philosophers throughout the period have had to grapple with how the particularities, the contingencies, and the differences said to inhere in experience, especially those of time and place, require an art of judging that cannot simply subsume instances under pre-given categories or rules but must, on the contrary, somehow invent or prefigure such rules. Similarly, in novels such as *Tom Jones*, *Tristram Shandy*, *Pride and Prejudice* and *Emma*, the art of judgment is thematized in relation to acts of determining moral character not only by reading actions, gestures, or words over time but also by reading or interpreting the fictional texts themselves, which elicit both judgments from readers and (self-)reflection on the conditions, principles, and effects of judgment. Broader issues raised by this panel might include whether a literary formalism or poetics, as well as such work in digital humanities as “distant reading,” still need to come to terms with the judging as a reading practice. Another issue might be the relation of time and narrative to judgment in the texts of novels and philosophy. Recent critical work addressing this issue includes Vivasvan Soni and Thomas Pfau, *Judgment and Action*; Karen Valihora, *Austen’s Oughts*; and Hina Nazar, *Enlightened Sentiments*.

**123. Dangerous Latin** Bradford Boyd, Arizona State University; [bradford.boyd@asu.edu](mailto:bradford.boyd@asu.edu) and Joshua Swidzinski, University of Portland; [swidzins@up.edu](mailto:swidzins@up.edu)

Mention "Latin in the long eighteenth century" and most hearers think of the decorous, the dutiful, or the dull: translations or imitations of the Roman classics; Catholic liturgy, Scripture, and theological texts; the curricular grind of grammar school and university. Yet this is only half the story. Neo-Latin, outgrowing its roots in Roman antiquity and the medieval Church, was a vibrant, creative idiom in its own right from the fifteenth century to the end of the eighteenth, not only across Europe but from Mexico City to Manila, from Mozambique to Macau, an idiom mastered by indigenous and mestizo writers as well as creole and colonial. Neo-Latin's ubiquity was counterpointed, however, by its power as a "learned language" to disguise meanings plain in the vernacular, which enabled its users to voice ideas that were unconventional, scandalous, even treasonable: Chorier's pornographic manual *Satyra Sotadica* (1665, thirteen editions to 1800); *Poema de Hibernia* (1693), an Irish Jacobite "epic of the defeated"; Villerías y Roelas' *Guadalupe* (1724), a Novohispano epic incorporating Nahuatl into its Latin, which valorizes both Cortés and his Mexica adversaries. This panel seeks papers from across eighteenth-century studies (literature, history, music, politics, religion, art and science) that explore one or more aspects of neo-Latin culture, and how a learned yet global idiom was enlisted to express dissenting, repressed, indeed dangerous meanings — what Françoise Waquet terms, in *Latin, or the Empire of a Sign* (2001), neo-Latin's "power to say and to conceal." Papers on neo-Latin texts in translation are welcome.

**124. The Century of Systems Theory?** Sean Silver, Rutgers English; [srs325@english.rutgers.edu](mailto:srs325@english.rutgers.edu)

The eighteenth century was a century of systems. Ray's botanical system, and then Linnaeus's; Geoffroy's systematic chemical tables, and then Lavoisier's; Cudworth's true intellectual system, then the many that followed; but also systems of book-keeping, taxation, infrastructure, plantation, and so on. But was it also a century of systems theory? How did the Enlightenment think about their own systems-making? How was the turn to systems theorized? And how might this, in turn, be related to what is now known as systems theory, complex systems analysis, or systems philosophy? This panel seeks papers on any aspect of systems in eighteenth-century art and culture. Especially welcome will be essays that seek to connect the eighteenth century arts, sciences, or cultures to the modern interest in systems, complex systems, or systems theories.

**125. Ian Watt and the Wartime Rise of the Novel (Roundtable)** Joseph Drury, Villanova University; [joseph.drury@villanova.edu](mailto:joseph.drury@villanova.edu) and Ala Alryyes, CUNY Queens College; [alryyes@alum.mit.edu](mailto:alryyes@alum.mit.edu)

This roundtable will invite scholars of eighteenth-century literature to respond to Marina MacKay's new biography, *Ian Watt: The Novel and the Wartime Critic* (Oxford UP, 2019). MacKay reads *The Rise of the Novel* in light of Watt's wartime experience, and argues that his hugely influential thesis about the modern novel's emergence was crucially informed by the three traumatic years he spent as a Japanese prisoner of war building the Burma Railway. She raises a number of interesting questions

for scholars of eighteenth-century fiction: what does historicizing Watt's work reveal about the eccentricity and peculiarity of a historical narrative so foundational as to have become common sense in our field? Is Watt's understanding of "individualism" and "realism" the same as our own? What forgotten ideas and arguments about eighteenth-century fiction was he arguing against? To what extent have the revisions and responses to Watt's thesis also been informed by the historical moments in which they were written? What does the eighteenth century itself bring to thinking about the "wartime"? How have the conditions of the production of literary history changed since Watt's time? Are there aspects of eighteenth-century fiction that were visible to scholars who experienced the horrors of WW2 to which we have since become blind? How can we use MacKay's book to reflect on the continuing relevance of eighteenth-century literature, since, as MacKay effectively claims, it enabled Watt indirectly to address trauma and violence he was reluctant to express directly? Contributors to the panel need not have read the whole book at this point—the roundtable is intended as opportunity for them to do so!

**126. Forms of Early Modern Trauma: Making Legible Historical Suffering (Roundtable)** Cynthia Richards, Wittenberg University; [crichards@wittenberg.edu](mailto:crichards@wittenberg.edu) and Erin Peters, University of Gloucestershire; [epeters@glos.ac.uk](mailto:epeters@glos.ac.uk)

In *Critical Trauma Studies: Understanding Violence, Conflict, and Memory in Everyday Life* (2016), Monica Casper and Eric Wertheimer ask: "What does it mean to use the discourse of trauma? To represent events as ruptures, breaks, and other deviations from the normal? And what, then, is the normal?" Eighteenth-century studies has been hesitant to adapt the discourse of trauma, yet Casper and Wertheimer's questions point to the risks of evading it. For one, not employing the discourse of trauma normalizes the suffering of the past. It makes illegible as actionable pain a long history of catastrophic loss—both natural and man-made—that disproportionately affected the poor, the marginalized, and the racially other. Indeed, unless we can recognize trauma in the past—which often took different forms and operated continuously rather than singularly on individuals and communities—we may not be able to decolonize trauma in the present. Furthermore, considering what shape(s) these forms of trauma took serves to demonstrate both the limits of our modern understanding of trauma and the limitations of reading the past without it. Joining critical trauma studies to the practice of human rights, Maurice Stevens writes that "trauma interventions can begin the work of putting narratives together enough for them to be legible to the archives of history making, and History making." This roundtable invites short essays (8-10 minutes) that approach this work of making legible the suffering of the past through reflecting on the forms early modern trauma took in representing "deviations from the normal."

**127. Matters of Death, Matters of Life** Andrea Haslanger, University of Sussex; [a.haslanger@sussex.ac.uk](mailto:a.haslanger@sussex.ac.uk)

This panel invites reflections on the manifold sites and meanings of death in Britain and across the Atlantic world during the eighteenth century. What are death's genres and forms, what is its cultural significance, and how do we think about its relation to representation? Recent scholarship has addressed these questions in the context of enslavement (Vincent Brown's mortuary politics), citizenship (Russ Castronovo's necro citizenship), and elegy (Diana Fuss's corpse poems), among other topics. Such work focuses on the claims the dead make on the living and the structuring presence of death in political life. Papers might discuss any aspect of the above and might treat any of a range of materials (prose fiction, epitaphs, monuments, logbooks, etc.). Readings of specific texts are welcome, as are accounts of how eighteenth-century studies has approached these issues to date, or of how theoretical work, old and new, shapes our sense of the conceptual significance and historical particularity of death.

**128. Small Things, Grand Narratives** Birgit Tautz, Bowdoin College; [btautz@bowdoin.edu](mailto:btautz@bowdoin.edu)

This panel seeks to examine the multi-layered and directional workings of things, encompassing, among others, legacy of the eighteenth century (conceptual history/philosophy of things from Kant to Heidegger), object-things, images as thing/object, a new materialism, dimensions and scale, value, etc. in German-language texts, gladly in comparison or dialog with translations, adaptations, or circulations in

other languages/cultures across the globe. On the one hand, the panel extends discussions on new materialism and the cultural circulation of objects in German-language materials that took place a few years ago at ASECS (and seeks to increase non-Anglo focus). On the other hand, the panel attempts to reorient this discussion by focusing on the narrative role of (small) things. Building on rich scholarship devoted to things and objects in narrative – with MacLeod’s “Fugitive Objects” being the most prominent in recent German Studies – the panel engages a variety of questions. Examples are: Do (small) things produce grand narratives, even becoming the narrating instance (e.g., It-narratives)? Do they lodge/bury/inventory archived stories? Are they stumbling blocks in narrative? Are they indexes or inventories to organize a surplus of texts? Or do things in narrative present nothing but excessive narrative details? In particular, we are interested in investigating thus-configured things in relation to reading, writing, narrating and in using them as a point of departure to reflect upon the future of reinvigorated literary studies vis-a-vis historical studies (e.g., Zara/Ausländer “Objects of War”) or cultural studies abstracting from the nuances of narrative and rhetoric.

**129. The Visual Gothic in the Long Eighteenth Century** Kristin O'Rourke, Dartmouth College;  
[kmo@dartmouth.edu](mailto:kmo@dartmouth.edu)

The burning of Notre Dame cathedral made clear how present the Gothic still is today in everyday life in Paris and throughout much of Europe: as tourist attraction, as spectacle, as nostalgia, as cultural or religious symbol. This panel strives to think about how the visual image of the Gothic impacted contemporary art and literature of the eighteenth and early nineteenth centuries. The “new” Gothic fantasy of Walpole’s Strawberry Hill, Gilpin’s picturesque tours, the Troubadour style in French art, and the restoration and completion of centuries-old cathedrals, for example, demonstrate how the Gothic re-gained a hold over architecture, painting, and literature at a time of political and social change throughout Europe. Was the Gothic revival a rejection of the classicism spurred on by the Grand Tour and Napoleon’s empire, or one aspect of a nascent Romanticism? How do politics and religion figure into an aesthetic focus on the vernacular and idiosyncratic aspects of the Gothic as opposed to the universalizing rationality of the classical tradition? Can we read an anti-modern, anti-Enlightenment reaction in the art of the time, or was the Gothic just another form of exoticism?

**130. Sight and Seeing in Eighteenth-Century Fiction** John Han, University of Tennessee - Knoxville;  
[jshan111@gmail.com](mailto:jshan111@gmail.com)

The development of the microscope and telescope drastically changed the way people used sight to interface with the world in the eighteenth century. But between such major shifts in modes of seeing – from the cellular to the cosmic – the most basic mode of sight itself changed. Manifested in technical uses – such as the technique of surveying, the practices of landscaping, and the art of engravings – vision became a formal site of practical epistemology. Sight, therefore, became the subject across a variety of texts, such as William Stow’s survey *Remarks on London*, William Hogarth’s *The Analysis of Beauty*, and William Chambers’s *Dissertation on Oriental Gardening*. Related to but apart from the scientific and technical arena, the eighteenth-century literary world – reliant on images, imagination, and imagery – portrayed the act, the process, or the object of seeing in its poems, dramas, and novels. From descriptions of characters looking at one another, to mirrors, and toward an outside environment, eighteenth-century writers allegorized the act of seeing. What do fictional accounts of sight tell us about the relationship between sight and imagination, ocular proof and illusion, material visibility and internal subjectivity?

**131. Imperial Fantasies of Sex in Oceania** Erin Spampinato, The Graduate Center, CUNY;  
[erin.spampinato@gmail.com](mailto:erin.spampinato@gmail.com)

Eighteenth-century Transatlantic and European representations of Oceania often place great emphasis on sex as a metric by which larger cultural differences can be understood. This panel invites papers on such representations. In particular, it asks how fantasies of sex in Oceania reflected or responded to Transatlantic and/or European sexual cultures and how such fantasies were weaponized by imperial actors. Paradoxically, such texts often treat Oceanic sex as free from irksome Western

constraints and dangerously in need of regulation. They seek to both eroticize and discipline their fantasies of Oceanic sexual culture. Papers on any aspect of this topic, as well as on the complexities of responsibly using imperial textual objects, are welcome.

**132. Rethinking Turquerie: New Definitions and Approaches** Ashley Bruckbauer, University of North Carolina at Chapel Hill; [albruckbauer@gmail.com](mailto:albruckbauer@gmail.com)

A vogue for all things “Turkish” spread throughout Europe during the eighteenth century. Trade and travel between the Ottoman Empire and European states enabled Ottoman goods, including coffee, textiles, and costume albums, to flow into Europe. Likewise, artists living in the Levant, such as Jean-Baptiste Vanmour, produced numerous prints and paintings of Ottoman society for European audiences. Such objects inspired Turkish-themed masquerades in Rome, London, and Paris as well as portraits of European elites dressed à la turque. French nobles built cabinets turcs furnished with divans, sofas, and ottomans, while British and Polish monarchs erected Turkish-style tents and kiosks. Despite its immense popularity, European visual and material culture related to the Ottoman Empire remains underanalyzed. Like other forms of exoticism, turquerie has often been trivialized as a “decorative” style lacking both veracity and substance. This panel aims to critically rethink eighteenth-century objects and images categorized as turqueries. In line with recent reassessments of chinoiserie and the rococo, it seeks to explore new definitions and approaches that recognize the diversity and complexity of these works of art. Is turquerie a useful term? What are its characteristics and strategies? How do objects expand or challenge traditional understandings of turquerie? How is it similar to and different from other types of exoticism? Proposals addressing any aspect of the engagement of visual and material culture with real or imagined Ottoman forms, styles, and subjects are welcome. Send an abstract of 250-300 words and a brief cv.

**133. From Tabula Rasa to Terra Incognita: Landscape and Identity in the Enlightenment** Shirley F. Tung, Kansas State University; [sftung@ksu.edu](mailto:sftung@ksu.edu)

Enlightenment philosophical discourse situates travel as both the navigation of the literal terra incognita and the figurative terra incognita of the self, conflating geographical bodies with the bodies of the travelers crossing the terrain. In turn, eighteenth-century travelers seized upon this metaphor of embodied earth to depict the ever-expanding borders of personal and national identity. The historical transition of how landscape was conceived— from prospects offering a “blank slate” to places inscribed (and re-inscribed) with meaning— speaks also to its growing importance as a material and symbolic site where the potentiality of traveling subjects and the nations they represent could be explored on a global stage. Enlightenment era travel writers employed landscape as a means of actively shaping the dominant paradigm by conveying to their readership the perceived incommensurability between what their nation was becoming and what they, as self-reflexive subjects, might be. Such reconciliatory expressions of shifting selfhood anticipated solutions to particular sets of challenges commonly associated today with imperialism. The attempted resolution of these dynamic and oft-burdened relationships between individuals, homelands, and distant places lent a particular structure to eighteenth-century accounts of landscape which are evident across various genres and media. Accordingly, this panel welcomes proposals on landscape and identity in relation to Enlightenment literature, visual art, philosophy, geography, and science, and from within or across various national perspectives. Papers might focus on travel literature (both fictional and non-fiction accounts), loco-descriptive poetry, visual representations of landscape, cartography, tourism, scientific experiments and discoveries, philosophical treatises, and colonialism and/or empire.

**134. Age and the Academy (Roundtable)** Jan Blaschak, Wayne State University and Adrian College; [eb7549@wayne.edu](mailto:eb7549@wayne.edu)

Stemming from roundtable discussions, and caucus conversations about the state of our non-industry during the 2019 meeting, this discussion will focus on ageism in the academic world and possible solutions. The current climate of non-tenure-track, contract work is particularly discouraging to older students, who are faced with a constant flow of practical advice to limit expectations, given with the

best of intentions, and seemingly following due diligence in advising. This panel will discuss how we got here and what is possible for older students, many of which are also first-generation, working, and supporting others. We will begin, not from the attitude of accepting the "new norm" (that everyone, especially elders, are disposable), which has held sway for the last two decades, but rather will focus on exploring methods that organizations like ASECS can begin re-establishing the value of all academics within academy.

**135. Women Writers, Walls, and Gendered Spaces** Rachel Schneider, Missouri University of Science and Technology; [schneiderra@mst.edu](mailto:schneiderra@mst.edu)

This panel draws attention to the presence of walls as figures for the ambiguously gendered nature of domestic and other kinds of living spaces, such as prisons and brothels, barns, or walled gardens or estates, usually owned by men, which enclosed and figuratively or literally imprisoned women—though generally imagined as protection from the rough masculine world of business and politics. Certain walled spaces, such as those of a university, barred women's entrance; those of a convent or a Turkish bathhouse barred men. Gloomy castles might entrap Gothic heroines, where closets might provide sanctuary. How did women writers portray these walls and spaces and the displays of power within them, either at a contemporary moment in Britain or in another, perhaps distant or imaginary, time and place? How do questions of race or sexuality complicate these spaces? Where do feminized men or male eunuchs fit within them? In what ways, real or imagined, were women shown escaping such constriction and moving beyond or above these spaces or, instead, using the walls to their own advantage? This panel welcomes abstracts of up to 250 words on any exploration of this topic.

**136. Acts of Union: Anglo-Scottish Union Identities in the Long Eighteenth Century** Phineas Dowling, Auburn University; [pwd0002@auburn.edu](mailto:pwd0002@auburn.edu)

This panel welcomes papers on literary, artistic, and material culture of the long eighteenth century with the goal of exploring the (re)negotiation of Scottish identities and the Anglo-Scottish Union—through artistic, cultural, national, martial, political, and many other discourses. Some questions the panel seeks to explore include: What does it mean to be Scottish/ British/Anglo-Scottish, and does that meaning change throughout the century? How do the Scottish characterize Scottish identities (and how might that be shaped by region, class, gender, etc.)? How do others (the English or others) characterize Scottish identities? How are the Anglo-Scottish union and identities impacted by moments of political or military crisis, such as the Jacobite risings or the American Revolution? Topics might include, but are not limited to, literary representations of Scottish national, regional, gender, or political identities; material culture of Scotland and/or the Union; cultural memory; depictions or commentary of key figures or events; the political or social beginnings, aftermath, or ramifications of the Union. Authors are welcome (and encouraged) to explore intersections with diverse methodologies and disciplines (e.g., disability studies, gender/queer theory, performance theory, and more). The panel also welcomes alternative presentation methods and styles.

**137. Waste Studies and the Eighteenth Century** Catherine M. Jaffe, Texas State University; [cj10@txstate.edu](mailto:cj10@txstate.edu)

This panel invites proposals from all disciplines and national traditions for 15-minute presentations that study the material, ideological, or metaphoric aspects of trash and excess in the eighteenth century. Possibilities include considerations of the economics, ethics, or aesthetics of trash; eco-criticism and waste; history as sediment; approaches to waste such as race, gender, hygiene; recycling, producing, or disciplining garbage in literature and cultural production. 250 word abstracts.

**138. Grim Statistics and Faculty Advice: What is It Really Like to Be on the Job Market Today? (Roundtable)** Crystal Matey, University of North Georgia; [crystalleem@gmail.com](mailto:crystalleem@gmail.com)

How do you promote yourself in a challenging job market and in a job market that has less and less eighteenth-century positions? The session is intended to create a space for people who have been on

the job market within the past five years and is open to graduate students or recent graduates who have found success and those still searching. To that end, roundtable participants will provide advice on topics such as: managing the job market while still ABD or teaching full course loads, how to prepare for interviews, misconceptions about the job market, and practical tips from what we have learned about what to do and not do, whether applying for postdocs, tenure-track positions (both teaching and research focused), lectureships/ clinical positions, adjunct work, community college positions, or alt-ac jobs. This roundtable will allow those of us who have recently formulated documents, gotten phone or campus interviews, and/or accepted positions to share what we wish we had known before entering the job market, what surprised us about the job market, and what we would or will do differently in the future.

**139. Theatrical Labor and Negotiation** Chelsea Phillips, Villanova University; [chelsea.phillips@villanova.edu](mailto:chelsea.phillips@villanova.edu) and Jane Wessel, United States Naval Academy; [jwessel2@gmail.com](mailto:jwessel2@gmail.com)

The eighteenth-century theatres were a complex nexus, and the popular entertainments produced there relied on the labor of a range of figures, from star actors to supernumeraries, freelancing playwrights to scene painters, wardrobe staff to playbill printers. Yet our scholarship often either takes a literary approach to the drama performed, privileging written or printed texts, or approaches theatre through celebrity studies, privileging the stories of a few to trace the cultural production of the celebrity actor alongside the production of the plays. Such approaches risk missing much of the labor that went into and the collaborative nature of producing entertainment. This panel invites papers that investigate the ways various constituents negotiated in and around the theatres. How did managers negotiate with personnel beyond their star actors and playwrights? How did theatre personnel make their labor visible and valued? And how did theatre professionals of all sorts negotiate authority within a highly collaborative system? We are particularly interested in papers that consider the ways negotiating practices were gendered or in research that illuminates the often-invisible forms of labor necessary within the theatres.

**140. Women's Mobility and Travel in the Eighteenth Century** Yoojung Choi, Texas A&M University; [wendy0422@tamu.edu](mailto:wendy0422@tamu.edu)

In the eighteenth century, there was an increase of women's mobility through the expansion of transportation services, vogues of domestic and Grand tours, and migration into the New World. In the era of transportation revolutions and colonial expansion, women had more opportunities for transnational exchanges and communications, while there were backlashes against women's movement away from home. Building on recent scholarship concerning women's travel and travel writing, this session will discuss how various cultural forms represent or react to women's increased mobility, including travelogues, fictions, letters, periodicals, paintings, maps, and so on. Possibilities for discussion include: women's domestic and Grand tour, migration, involuntary travel such as captivity or slavery, imaginary journeys, the effects of travel on female education and women's writing, differences between male and female travelers, or journeys by women without the means to document their travel.

**141. Capital Punishment in the Long Eighteenth Century** Adam Kozaczka, Syracuse University; [askozacz@syr.edu](mailto:askozacz@syr.edu)

In 1785, the Rev. William Paley famously expressed his hardline conservative take on capital punishment: "he who falls by a mistaken sentence, may be considered as having fallen for his country; whilst he suffers under the operation of those rules, by the general effect and tendency of which the welfare of the community is maintained and upholden." Though Paley's views elicited the kind of radical outrage engendered by Edmund Burke's defense of "prejudice," he expresses them in terms of the relationship between the individual body of the condemned and the broader, social ramifications of capital punishment. This panel considers not only the polemical debate between supporters and critics of the death penalty, but also literary, dramatic, and visual representations of capital punishment. Possible topics include capital punishment on the stage and the language of the gallows—as in the Beggar's Opera's "neckties"—or the political resonance of execution, such as in Scotland after the '45, or in Ireland and in the overseas colonies in relation to social and political unrest. Other possibilities include

novel treatments of the death penalty from Henry Fielding to Walter Scott, women's responses to the practice, and the disagreement over the authority to punish that featured in the French Revolution debate.

**142. Charlotte Lennox: An Independent Mind** Nicole Horejsi, California State University, Los Angeles; [nhorejs@calstatela.edu](mailto:nhorejs@calstatela.edu)

Inspired by the recent publication of Susan Carlile's groundbreaking biography of Charlotte Lennox (Toronto 2018), this panel seeks submissions exploring new approaches to Lennox's life and works. One of the most important novelists of the eighteenth century, Lennox was also, as Carlile's book reminds us, a "central figure in the professionalization of authorship in England." In addition to achieving renown as a beloved writer of fiction, "Lennox engaged in the most important literary and social discussions of her time, including the institutionalization of Shakespeare as national poet, the career of playwriting for women, and the role of magazines as instructive texts for an increasingly literate population." This panel invites speakers to consider Lennox's life as well as her range of contributions to the Republic of Letters. What stories about Lennox and her oeuvre remain to be told? Participants will need to submit their papers in advance of the conference, as Susan Carlile will join us as respondent.

**143. Women in German Romanticism** Elizabeth Millán Brusslan, DePaul University, Chicago; [emillan@rocketmail.com](mailto:emillan@rocketmail.com) and Johannes Schmidt, Clemson University; [schmidj@clemson.edu](mailto:schmidj@clemson.edu)

Karoline von Günderrode writes in 1806: "The truth is only just the expression of being generally equal to oneself; completely true is therefore only that which is eternal [...]" ("Idee der Erde"). This central insight is part of Günderrode's attempt to address the daunting philosophical question "Yet, what is it again, life?", as she phrased it. Female writers had a profound impact on Romanticism. But while the period proved beneficial for a freer development of women, German Romanticism continued to be dominated by male figures. Still, the highly influential role women played (e.g. as creators of their own art and literature) was unprecedented. We seek papers that address the literary and philosophical contributions made by women to the development of German Romanticism as well as work on the spaces opened to women by German Romanticism. What were the philosophical frameworks and specific cultural circumstances that enabled female intellectuals of the period to actively pursue their intellectual projects? To what extent did restrictions persist? What role did salon culture play in the appreciation for women's intellectual strengths? How did women writers contribute to philosophical and aesthetic ideas that opposed closed systems and the hierarchies of Enlightenment thinking, and how did the leading ideas of Romanticism advance their emancipation? Papers may address philosophical and literary works by women; influences and collaborations; women as editors, translators and biographers, especially of other women; gender and genre issues (e.g. the novel, the fragment); the depiction of women; or topics such as maternity; love; marriage; nature.

**144. The Married Condition in the Eighteenth-Century Americas** Katherine Bergevin, Columbia University; [kb2770@columbia.edu](mailto:kb2770@columbia.edu) and Lilith Todd, Columbia University; [ldt2120@columbia.edu](mailto:ldt2120@columbia.edu)

As early as the sixteenth century, colonists used Pocahontas's mythologized marriages to white men to stake claim to indigenous land. As settler colonialism expanded, legal and customary regulation of marriage helped consolidate power in white hands. In response to such conditions, individuals excluded from the right to marry invented a variety of informal and semi-formal kinship structures. These ranged from the complex kin networks maintained by enslaved people in the face of forced geographic separation; to wealthy "Atlantic families" like that of the famous Dido Elizabeth Belle, whose mixed-race members faced lifelong struggles for financial, legal, and filial recognition. In novels and plays, such as Leonora Sansay's *Secret History* or Aphra Behn's *The Widdow Ranter*, the "marriage plot" interweaves characters' pursuit of white legal unions with scenes of revolt against the legal structures of enslavement and settler colonialism. This panel will explore the legal, economic, racial, and gendered discourses encoded in representations of the condition of American marriage. What was marriage in the eighteenth-century Americas? Who was excluded from it, and how? How did marriage-adjacent bonds like concubinage and polygamy operate in this period? How did these customs differ between English,

French, Spanish, and other linguistic cultures? How did indigenous and arrivant cultures negotiate kinship and inheritance outside of colonialist frameworks? What distinguished real and speculative value in marriage markets spanning the ocean, in which personal fortunes could balloon and collapse overnight? What becomes of the “marriage plot” if we pay renewed attention to all these questions? We welcome submissions which address these and other topics pertinent to marriage in the eighteenth-century Atlantic.

**145. The History of Emotions in Eighteenth-Century Ireland** Rebecca Anne Barr, NUI Galway; [rebecca.barr@gmail.com](mailto:rebecca.barr@gmail.com) and Michael Brown, University of Aberdeen; [m.brown@abdn.ac.uk](mailto:m.brown@abdn.ac.uk)

From the psychic pressure of the anti-Catholic penal code to the heartache of interpersonal violence in the 1798 Rising, Irish political life was a richly affective and frequently fraught emotional domain. The personal stories of private life in a country for whom famine, migration, as well as political contestation produced extremes of sentiment and passions. Yet Irish historiography has tended to veer away from analysing emotions: wary either due to an understandable fear of affirming Arnoldian notions of Celtic emotionality, or because of the ideological utility of supposedly transhistorical forms of feeling. A 2018 symposium at Sheffield University, UK, began what is a belated but urgently needed reassessment of the history of emotions in Ireland. This panel continues such work. We ask for speakers to explore the ways in which eighteenth-century Irish authors theorized, understood, and represented the passions and the emotions, and the ways in which Irish contexts – literary, political, philosophical—generated and influenced passions and emotions.

**146. Eighteenth-Century Addictions** Corey Goergen, Georgia Institute of Technology; [corey.goergen@lmc.gatech.edu](mailto:corey.goergen@lmc.gatech.edu) and Nick Allred, Rutgers University; [nallred1@gmail.com](mailto:nallred1@gmail.com)

While historians have long held that the disease model of addiction originates with the work of Thomas Trotter and Benjamin Rush, Roy Porter argues that habitual drug use was recognized as a disease in many instances in the eighteenth century and, in so doing, re-imagines Trotter and Rush as part of a longer history of addiction. Certainly, the word “addict” had negative connotations even before it was attached to medical notions of habitual drug use. Johnson’s Dictionary defines “to addict” as “1. To devote, to dedicate, in a good sense; which is rarely used. 2. It is commonly taken in a bad sense, as in he addicted himself to vice.” This panel seeks papers that historicize and/or theorize eighteenth-century notions of “addiction,” broadly construed. What enticements addicted and enthralled eighteenth-century figures, writers, and fictional characters? How do eighteenth-century addictions or addiction theories anticipate modern medical, clinical, or legal concepts of addiction, and how might they differ from those modern notions? What challenges did these addictions pose to contemporary notions of independent subjecthood? How do eighteenth-century addictions cleave to, or distort, literary structures like plot, character, and performance? How do notions of gender, race, class, and bodily ability shape and inform eighteenth-century ideas about addiction and autonomy? Please send abstracts of 300-500 words.

**147. Green Imperialism Revisited** Eric Gidal, University of Iowa; [eric-gidal@uiowa.edu](mailto:eric-gidal@uiowa.edu)

On the 25th anniversary of its publication, Richard H. Grove’s *Green Imperialism* (Cambridge UP, 1995) remains a landmark work of environmental history. Grove identified oceanic islands and colonial networks as important sites of origin for modern environmentalist thought, the former offering experimental models for both conservation and reform, the latter providing an information infrastructure for the exchange of observations and the documentation of planetary systems. Grove’s call for “an historical anthropology of global environmental awareness” has been taken up in varied forms by Anna Tsing’s ethnographies of global connections from Oregon to Indonesia, Fredrik Albritton Jonsson’s account of the Scottish Highlands as a laboratory for Enlightenment improvers and natural historians, Deborah R. Coen’s study of the Habsburg empire as a relay system for multiscale climate models, and Alan Bewell’s readings of colonial exchanges as translations of heterogeneous natures. This panel invites papers that consider and extend Grove’s turn to commercial networks and colonial systems of the eighteenth century as foundational for global environmental history and ecological thought.

**148. Hispanists Here to Help! Incorporating Spain and Latin America into Your Courses on the Eighteenth Century (Roundtable)** Karen Stolley, Emory University; [kstolle@emory.edu](mailto:kstolle@emory.edu)

This roundtable, proposed in the spirit of making ASECS "Everybody's ASECS," will explore how our teaching might lead to a more expansive understanding of the role played by Spain and Latin America in a global eighteenth century. The intended audience is non-Hispanists who might want to "globalize" their courses to incorporate Spain and Latin America but want some guidance in doing so. Our goal is to share with ASECS colleagues examples of texts, authors, issues and pedagogical strategies that emerge from our own teaching and research on the eighteenth century "en español," and that are readily accessible in English translation for a broader audience. We invite proposals from scholars that offer innovative ideas for including the Hispanic world — perhaps as a separate unit or in a comparative framework — in courses on the eighteenth century and/or the Enlightenment offered by departments of English, French, American Studies, Women and Gender Studies, History, Art History, and Music. We also welcome proposals that consider the broader implications of rethinking the traditional pedagogical parameters that have tended to marginalize the Hispanic eighteenth century for our understanding of issues such as empire, race, slavery, science, and commerce.

**149. Proper Strings in Proper Places: Managing Eighteenth-Century Data** D. T. Walker, Princeton University; [dtwalker@princeton.edu](mailto:dtwalker@princeton.edu)

We invite proposal for papers on any aspect of data management in eighteenth-century studies. With digital resources, computational analysis, distant reading, open access, and computer-based pedagogies now central to humanities scholarship, data management is no longer solely the concern of archivists and librarians, but increasingly conditions scholarly argument itself. We seek to convene a panel that considers how data's design, organization, presentation, and storage can shape, limit, or broaden the stories it tells. Salient areas of inquiry might include: what counts as "data" in the eighteenth century, and in the humanities; the portability of digital objects across interfaces, disciplines, and modes; data management as a praxis of accessibility; methodological applications of metadata and of metadata elements like controlled vocabularies; the facilitation of novel and open-ended research through data structure; and the forms of data organization that eighteenth-century rhetoric and media themselves suggest or enact. We welcome submissions from all who have thoughts to share on such topics, regardless of whether their work is focused on digital humanities or library science.

**150. Reproductive Justice, c18-c21 (Roundtable)** Danielle Spratt, California State University, Northridge; [danielle.spratt@csun.edu](mailto:danielle.spratt@csun.edu)

Responding to the recent draconian political legislation that criminalizes women's reproductive bodies, this panel seeks talks that consider how the literature and culture of the long eighteenth century can clarify, refine, resist, and/or trouble the possibilities for and limits of reproductive justice across the eighteenth and twenty-first centuries. Topics might include how we use archival materials from ecclesiastical courts, medical documents, records of the slave trade and the British Empire, legal precedents, media coverage of the Warming Pan scandal or Mary Toft affair, and/or literary works from Richardson, Sterne, Smollett, Fielding, and others to address matters of women's bodily political agency. The panel is also interested in considering how we use recent historical and secondary scholarship, particularly by feminist scholars of color including Daina Ramey Berry, Marisa J. Fuentes, Saidiya Hartman, Jennifer L. Morgan, Deidre Cooper Owens, and Sasha Turner, to historicize and theorize these topics. How, ultimately, might we use strategic presentism or activist presentism to address these issues for ourselves, our students, our field, and our contemporary political landscape?

**151. Crossing the Channel/Traverser la Manche (Roundtable)** Tili Boon Cuillé, Washington University in St. Louis; [tbcuille@wustl.edu](mailto:tbcuille@wustl.edu)

The impact of British thought and experiment on eighteenth-century France is widely recognized (to wit, the "new science" and the "new novel"). Less commonly acknowledged, perhaps, is the impact of French culture and society on the British traveling abroad or viewing the French from abroad. We wish to

investigate cross-pollination, collaboration, and reciprocity between the two. In order to foster interdisciplinary British-French studies, we will host a roundtable of up to seven colleagues studying points of convergence in the domains of the sciences, philosophy, literature, the arts, economics, politics, translation, print culture, popular culture, and/or secret societies, among others. We invite exploratory papers of approximately 10 minutes, depending on the number of participants, leaving time for discussion thereafter. Affinities between the Scottish and French Enlightenment are of particular interest.

**152. Cowries, Tokens, Farthings, Cash: Small Money in the Global Eighteenth Century** Rebecca L. Spang, Indiana University; [rlspang@indiana.edu](mailto:rlspang@indiana.edu)

Eighteenth-century Europe suffered a chronic shortage of small change. Take the case of Britain: the Mint issued silver coins only once in the second half of the century and so severe had the crisis become by the 1780s, that the wealthy besieged the Bank months in advance for sixpence to bake into their Christmas puddings. Municipalities, private employers, enterprising projectors, and counterfeiterers all stepped into the breach by issuing tokens made of copper or lead. These tokens were not legal tender, but they circulated widely and in enormous quantities: over three million were issued in one decade by booksellers and printers alone. Similar shortages hampered poor relief and tax collection all across Europe. In the European colonies of the Americas—even the Spanish ones, source of so much gold and silver—the shortage was almost complete; daily transactions therefore relied on credit and a host of substitute media (such as playing cards in French Canada). Things looked somewhat different in Asia, however: the Qing Empire treated low-denomination copper-alloy cash as the only legal tender (as had previous dynasties going back more than a thousand years) and cowry shells (better known for their role in the African slave trade) served as small change in Bengal. This session invites historians, literary critics, numismatists, and art historians: together, we can collaborate to forge a whole new understanding of “making change” in the 1700s.

**153. Systems of Life: Prospects, Proposals, Problems** Richard Barney, University of Albany, SUNY; [rbarney@albany.edu](mailto:rbarney@albany.edu) and Warren Montag, Occidental College; [montag@oxy.edu](mailto:montag@oxy.edu)

When in 1792 Adam Ferguson declared that “the love of science and the love of system are the same,” he meant by “science” any thoroughly organized pursuit of knowledge, which could include epistemology, history, political philosophy, theology, ethics, or what we now call the physical and natural sciences. Given the breadth and depth of system’s appeal during the late eighteenth and early nineteenth century, this panel invites contributions that examine the promise and problems, the gains and losses, the new pathways and cul-de-sacs, related to systematic thinking during the period. Among the sort of questions we welcome: How did “system” suggest a method for organizing relations not only within a particular field but across disciplinary boundaries? How did a systematic perspective shape the formation of genres, including literary texts such as novels, poetry, or drama? What were the political stakes of “system” at home in Europe and abroad, particularly when translated or applied to colonial contexts? What was the fate of “system” outside of Adam Smith’s work, which has received the bulk of scholarly attention to date? This panel will provide a forum on system, a topic of recent scholarly interest—including the work of Clifford Siskin, William Warner, and John Guillory—while also examining its relevance to areas of specialty that have been central to ASECS conferences in the past, such as the sciences, philosophy, literature, race, and colonization.

**154. Le Pays des Illinois: French perspectives on St. Louis and the Americas** Downing Thomas, University of Iowa; [downing-thomas@uiowa.edu](mailto:downing-thomas@uiowa.edu)

French names mark the streets, rivers, forts, and neighborhoods in and around St. Louis just as they do downriver in New Orleans: Crève Coeur, Lafayette, Chouteau, Bellefontaine, Chartres, Cuivre, Des Pères, Courtois, Gravois, Carondelet, and Soulard, among others. This panel aims to recognize the French heritage of this year’s annual conference site by focusing on historical accounts, literary representations, theatrical performances, musical traces, and graphic depictions of the early-modern Midwest. Perspectives on the European exploration of the area, colonial encounters, native American

contributions and achievements, conflicts such as the Seven-Years War, local-to-global connections, and intercultural exchanges in the region from a variety of critical perspectives (gender studies, ecocriticism, colonial and postcolonial studies, and others) are welcome.

**155. Literary Tools of the Eighteenth Century** Carolin Boettcher, University of California San Diego; [cbottche@ucsd.edu](mailto:cbottche@ucsd.edu)

Tools, instruments, and machines have risen to the forefront in the long eighteenth century. From the microscope in the home to print technologies and carriages, the pervasiveness of tools and machines is unmistakable. This panel will focus on the ways in which people in the eighteenth century interacted with the things that were supposed to make their lives easier, and how these things found their ways into the world of literature. People in the eighteenth century used, appropriated, or contested these objects that enhance the senses, facilitate the production of knowledge, or get people from one place to another. The connections between literature and the tools, instruments, and machines of the long eighteenth century become visible in both the content and the aesthetics of British literature. Possible questions include, but are not limited to: what purpose do tools and instruments like the microscope serve in literature? How do they change our perception of male and female characters? What do we learn about the tools themselves through their presentation in literature?

**156. Centering Mid-Century Drama** Brett D. Wilson, College of William & Mary; [bdwils@wm.edu](mailto:bdwils@wm.edu)

British drama at mid-century tends to fall out of view—and out of anthologies. An implicit history attributes this to a decline in quality effectuated by the Licensing Act, the rise of the novel, the advent of stuffy middle-class moralism, or all of the above. But to reenact this omission in contemporary scholarship is to disserve drastically the innovations in plot, character, and performance, in politics and affect, wrought by mid-century theatrical artists. Taking the Licensing Act (1737) and Goldsmith's essay on "Laughing and Sentimental Comedy" (1773) as bounds, this panel seeks papers on developments in mid-eighteenth-century theater. Submissions especially welcome would include, but are not limited to, representations of marriage and sexual ethics in the season of Lord Hardwicke's Marriage Act (1753); adaptation of Renaissance and Restoration works; depictions of patriotism, loyalty, rebellion and disloyalty in the era of Jacobite uprising, North American crisis, and European wars of succession; the reanimation of Scottish, Irish, and provincial theaters; and the artistry of London stage icons and impresarios, including David Garrick but extending beyond him to Peg Woffington, Kitty Clive, Susannah Cibber, Charles Macklin, George Colman the elder, Thomas Sheridan, and more.

**157. The South Sea Event: 300 Years Later** Dwight Codr, University of Connecticut; [dwight.codr@uconn.edu](mailto:dwight.codr@uconn.edu) and John O'Brien, University of Virginia; [jobrien@virginia.edu](mailto:jobrien@virginia.edu)

2020 marks the 300th anniversary of the South Sea Company event. We choose this term because it is both less familiar and less contested than the word "bubble," and thus it might help reframing an occurrence that has most frequently been described in ways that now seem overly narrow: in terms of its similarity to the share price collapse in 1719 of the French Mississippi Company, in terms of the "extraordinary popular delusions" of the masses, in terms of its validation of civic humanist doubts about the permanence of credit and paper instruments of exchange, and in terms of its long-term effects on the stock market and the economy. This panel invites papers that seek new approaches to the South Sea Event in the light of recent and seemingly endless financial crises in Western modernity. This panel invites scholars to speculate and interrogate the links between the South Sea Event and the trade in enslaved persons, as well as the connections and rivalries between the South Sea Company and other imperial and slaving institutions of the eighteenth century, such as the Royal Africa Company. We further invite scholars to consider how the emergence of new structures of law, finance, fictions of liberalism, and paradigms concerning governments and governing might have emerged in the wake of the event. In short, this panel invites new work on the South Sea Event, work that seeks to rethink that event in theoretically fresh and in ways that are politically relevant for the times in which we are now living.

**158. Humanitarianism and Human Rights** Melissa J. Ganz, Marquette University; [melissa.ganz@marquette.edu](mailto:melissa.ganz@marquette.edu)

From the natural rights theories of Locke, Hobbes, and Rousseau to the American Declaration of Independence and the French Declaration of the Rights of Man and Citizen, the long eighteenth century is permeated with rights consciousness. This panel invites papers that examine ideas about and representations of human rights in eighteenth-century culture. How do novelists, poets, playwrights, philosophers, theologians, and/or jurists conceive of human rights? What strategies do writers use to affirm individual rights and to critique inequality, suffering, slavery, and torture? To what extent do writers appeal to readers' empathy and to what extent do they rely upon reason and reflection to advance their arguments? How do their works extend and/or challenge received views concerning the decline of violence and the growth of humanitarianism during the long eighteenth century? Papers might examine ideas about freedom, equality, dignity, and/or self-possession as they relate to the abolitionist campaign, the American, French, or Haitian Revolutions, or advocacy on behalf of women, children, religious minorities, and prisoners. Papers that address moral, legal, and/or political aspects of rights discourse in any region are welcome.

**159. Abstraction and History** Katarzyna Bartoszyńska, Monmouth College; [kasiab@gmail.com](mailto:kasiab@gmail.com) and Laura Martin, University of California, Santa Cruz; [lemartin@ucsc.edu](mailto:lemartin@ucsc.edu)

Continuing the conversations about empire and form begun at ASECS in Denver, this panel poses a different, but related, series of questions about the relationship between abstraction and work on race, empire, and slavery, opening an inquiry into the resources that formalist methods and concerns offer to the study of history, and vice versa. Abstraction can be read as an act of symbolic violence; a denial of the texture of lived experience; an instrumentalization of suffering; or a universalizing gesture. Yet, it also makes legible acts of historical violence; renders lived experience transportable and communicable; and allows for solidarities across different experiences. Formalist critics of historicism point out its fetishization of particularity and detail, noting the necessity of abstraction (or generalization) for the production of ideas. Meanwhile, scholars of empire and slavery studies bring a necessary skepticism to abstraction, pointing to its homogenizing tendencies and problematic structures of enclosure, illuminating embedded meanings of various forms and thereby providing another way of understanding form itself. We seek papers that wrestle with the tension between abstraction and history, between the necessity of both generalization and particularity in the study of race, empire, and slavery. How do we approach the problem of abstraction in the archive? How do we generalize in an ethical way? What do we gain from particularity (and what do we lose)? What is the relationship between form and abstraction, or between abstraction and genre? Do we need "a little" abstraction?

**160. Criminal Accountability Between Rationality, Empathy, and Aesthetics** Niklas Straetker, Columbia University; [ns2953@columbia.edu](mailto:ns2953@columbia.edu)

When judging a perpetrator's accountability, the criminal law of late-eighteenth-century Europe, and especially Germany, shifted its ultimate point of reference from the guilty action ("actus reus") to the guilty mind ("mens rea"). This means that in a criminal trial the defendants' psycho-physical 'normality', i.e. their free will, could not simply be presupposed anymore but had to be ascertained by testing their affective, emotional, ethical, social, and rational competencies after the fact. An individual's accountability could then be conditioned by, for instance, their capacity to 'feel empathy/sympathy' (G.E. Lessing), their 'being socially recognized' (early Schiller), their 'transcendental free will' (Kant), their reflective competence (later Schiller), or their deterrability (Fichte, P.J.A. Feuerbach). Lessing, Schiller, K.P. Moritz, and Goethe were adamant that literary and aesthetic concerns had to influence criminal law regarding the reconstruction of the deed and its motivation (Schiller's advocating prose narrative), the actual establishment of a persons's accountability ("are they capable of empathy?" Lessing), the rhetorics of the trial (the authenticity, 'Wahrhaftigkeit' of speech acts as in Goethe's "Ipshigenie"), or the pedagogical generation of accountability (Kant's and Schiller's projects of aesthetic (beautiful, sublime) education towards rationality). While this panel would start out from the German discourse on accountability,

engaging in a comparative and contrastive reconstruction (e.g. involving Beccaria, Burke, Rousseau, Diderot, Walpole, etc.) would be desirable. The leading question would thus be in what ways (criminal) legal and literary techniques borrowed from each other and intersected regarding the conception of 'accountability' in the late eighteenth century.

**161. Title: Enlightenment Global Religion** David Alvarez, DePauw University; [davidalvarez@depauw.edu](mailto:davidalvarez@depauw.edu)

This panel seeks papers that consider the limits and politics of Enlightenment conceptualizations of “religion” as a global concept. To what extent are representations of religion outside of Europe structured by the divide between Roman Catholic and Protestant Christianity? And to what political ends? New secularism studies has argued that the concepts of the secular and the religious are, in the words of anthropologist Saba Mahmood, “interdependent and necessarily linked in their mutual transformation and historical emergence.” How might analyzing the co-formation of the secular and the religious help us better understand the genealogy and politics of such global Enlightenment projects as cosmopolitanism, human rights, and religious freedom? Papers that examine how Enlightenment constructions of global religion are implicated in colonial and imperial projects are especially welcome.

**162. Painting the Moor Green: How Not to Talk About Race and Gender in *The Magic Flute* (Roundtable)** Catherine Coppola, Hunter College, CUNY; [ccoppola@hunter.cuny.edu](mailto:ccoppola@hunter.cuny.edu)

Misconceptions about race and gender have clouded reception of *The Magic Flute*. Heavy-handed productions continue to critique it as outdated. The wish to revise or abandon this work unwittingly supports the fiction that we have progressed far enough to be shocked by its offensive aspects. This roundtable will interrogate that assumption and explore ways to present *Flute*—in production, pedagogy, and scholarship—that acknowledge messy realities. Many productions avoid the issue by reducing the Moor to a sanitized Other, as in Scarfe’s green creature and Peer’s tattooed skin. Yuval Sharon retains blackness and adds commentary: “This doesn’t seem right, you don’t tell stories like this today, why are we telling ourselves this story?”, yet global backlash against people of color intensifies daily. We feel uncomfortable when Papageno is startled by the black skin of Monostatos, but as Ava Duvernay captured in this year’s film *When They See Us*, the reaction to black skin produces horrendous consequences.

Enlightenment notions of progress toward human perfection were not monolithic, and racial and gender animus today leave us no moral high ground from which to judge Mozart. The audience groans at the line, “women do little but talk a lot,” yet female U.S. Supreme Court justices are interrupted three times as frequently as are males. Thus, fidelity to the text is not old-fashioned musicology: it facilitates new conversations about long-term wrongs. The proposed panel invites contributions from all disciplines, including but not limited to literary sources in the fairy tales by Wieland and others; cultural history related to theater and to Schikaneder’s advocacy of the *Singspiel*; 18th-century feminism; 18th-century views on race; Mozart and freemasonry with connection to his views on race and gender; production history, reception, and pedagogy.

**163. Teaching Eighteenth-Century Health Humanities (Roundtable)** [This panel is paired with **Research in Eighteenth-Century Medical Humanities**] Anne Vila, University of Wisconsin-Madison; [acvila@wisc.edu](mailto:acvila@wisc.edu) and Rebecca Messbarger, Washington University in Saint Louis; [rmessbar@wustl.edu](mailto:rmessbar@wustl.edu)

Programs in the health humanities are increasingly popular at the undergraduate level. What can eighteenth-century studies contribute to such programs? What themes and texts drawn from the period work best in the health humanities classroom? This roundtable aims to showcase a sampling of courses that explore the interaction of the arts and humanities with eighteenth-century understandings of health, illness or infirmity, and healthcare. We invite ~10-minute presentations on existing or planned health humanities courses, from a range of disciplinary perspectives. Topics addressed could include the history of the body; the role of language and images in the creation and circulation of biomedical knowledge during the eighteenth century; the lived experience of illness (physical and mental) as recounted in works from this period; the figures of the health-care provider and of the patient; the relationship between

religion and medicine; exchange and friction between biomedicine and other healing traditions; the role of medicine in politics, war, empire and nation building during the eighteenth century; and the intricate intersections of race, gender, sexuality, disability and medicine. Participants will be asked to pre-circulate a syllabus, a course description, or a sample lesson.

**164. Research in Eighteenth-Century Medical Humanities** [This panel is paired with **Teaching Eighteenth-Century Health Humanities**] Rebecca Messbarger, Washington University in Saint Louis; [rmessbar@wustl.edu](mailto:rmessbar@wustl.edu) and Anne Vila, University of Wisconsin-Madison; [acvila@wisc.edu](mailto:acvila@wisc.edu)

The emergent field of medical humanities moves beyond established history of medicine methodologies to analyze questions of health, sickness, medical care, and the body by means of the varied research and interpretive methods of art history, literature, cultural studies, religious studies, philosophy, and the visual and performing arts. Significant, widespread transformation and reform during the eighteenth century of medical practices, discourses, education, public policy, and imaging make it especially fitting for an interface with medical humanities. This session welcomes submissions that bring humanistic insights to bear on any aspect of medicine in the eighteenth century. Multidisciplinary and non-western topics are especially welcome.

**165. The Woman of Color in the Eighteenth Century** Regulus Allen, Cal Poly, San Luis Obispo; [rlallen@calpoly.edu](mailto:rlallen@calpoly.edu) and Nicole Aljoe, Northeastern University; [n.aljoe@northeastern.edu](mailto:n.aljoe@northeastern.edu)

The republication of the 1808 novel *The Woman of Colour, A Tale*; the debut of *Belle*, a film inspired by the 1779 portrait of Dido Elizabeth Belle; the reissue of the 1767 text *The Female American*; a new edition of Lady Mary Wortley Montagu's 1763 *Turkish Embassy Letters*; and work by scholars such as Lyndon Dominique, Felicity Nussbaum, and Sarah Salih have facilitated a greater focus on eighteenth-century representations of women of color, and have indicated that such depictions are more prevalent and complex than the criticism has previously suggested. This panel invites papers from all disciplines as we consider verbal and visual depictions of women of African, American, or Asian descent and their impact on eighteenth-century culture and society.

**166. Bringing Historical Maps into GIS (Workshop)** Kacie Wills, Illinois College; [kacie.wills@gmail.com](mailto:kacie.wills@gmail.com) and Erica Hayes, Villanova University; [ericay.hayes@gmail.com](mailto:ericay.hayes@gmail.com)

Interacting with historical maps in their proper geographic space allows for a more accurate representation of a particular place and the changes it has undergone over time. The study of historical maps is important to eighteenth-century scholarship, specifically as it deals with notions of globalization and attempts at de-colonizing empirical approaches to space. This workshop will provide participants with the technical skills to align geographic coordinates to a digitized historical map in the eighteenth-century in order to create a georeferenced historical map. Participants will learn how to use simple tools like Map Warper, an open source image georeferencer tool, in order to overlay the digitized historical map on top of a GIS modern basemap for comparison and use in an interactive web mapping application. This workshop is ideal for scholars working with historical maps or interested in learning digital humanities GIS skills. Workshop participants will need to bring their own laptops. No prior GIS or mapping experience is required.

**Note:** Please contact the organizers to secure your space in the workshop. Signups will be accepted on a first come, first serve basis; there is a limit of 30 participants. Workshop participants will not be listed in the program. If needed to secure travel funding, a letter from the ASECS Office formally inviting you to participate in the workshop will be provided.

**167. Visualizing the French Empire in the Eighteenth Century** Izabel Gass; [izabel.gass@gmail.com](mailto:izabel.gass@gmail.com) and Philippe Halbert, Yale University; [philippe.halbert@yale.edu](mailto:philippe.halbert@yale.edu)

In recent years, art history's "global turn" has worked to acknowledge the vital role that non-Western cultures and imperialism played in the formation of European art and material culture. This commitment to more inclusive narratives has had a pronounced impact on many fields that privilege and

address eighteenth-century art and history. For example, the study of British culture in this period has in many instances been fully eclipsed by the emergence of a “British Atlantic World” and a model of empire that no longer views colonies in isolation from metropolitan centers, and vice versa. This phenomenon is comparatively less pronounced among scholars of French art and those exploring the various legacies of France’s “first” overseas empire, which at its height stretched from Cayenne to Québec and also included points in Africa, India, and the Indian Ocean. This panel seeks to address, and hopefully redress, this disparity as we meet in Saint Louis, founded by the French in 1764 and North America’s last French colonial settlement. We are interested in two lines of inquiry: first, historiographical and methodological papers that explore why, exactly, French visual culture (inclusive of canonical art and material culture) of the long eighteenth century has received less of a global perspective within art history; second, papers that take on this global perspective in exploring topics and themes within the visual culture of a larger, lived French colonial experience.

**168. Aphra Behn: Innovative Methodologies, Resources, and Theories [Aphra Behn Society]**

Aleksondra Hultquist, Stockton University; [Aleksondra.Hultquist@stockton.edu](mailto:Aleksondra.Hultquist@stockton.edu)

The landmark Cambridge Edition of the Works of Aphra Behn is forthcoming in the next four years—eight volumes will be published between 2020 and 2022. On the eve of this edition, it makes sense to reflect on Behn Studies’ current position in literary history and culture and evaluate what future work can and should contribute. Papers are welcome on any aspect of Aphra Behn and her work, especially new methodological and theoretical approaches to her life and writings. The panel is especially interested in discussing innovative and/or lesser-known resources to continue to unpack the work of this influential writer. Panelists might explore new biographical information, lesser-studied works, pioneering historical contexts, 21st-century theoretical readings, or other un(der)explored or re-evaluated aspects of Behn’s life and work. Papers might also demonstrate how digital resources and computational tools and methods can be used to better appreciate Behn’s contributions. Please send proposals of about 500 words.

**169. Burneys and Stuff: Material Culture and the Visual Arts [The Burney Society]** Alicia Kerfoot, SUNY Brockport; [akerfoot@brockport.edu](mailto:akerfoot@brockport.edu)

From the mechanical pineapple automaton in *Evelina*, to the pawnbroker’s shop in *Cecilia*, the locket in *Camilla*, or van Dyke’s *The Children of King Charles I of England* in *The Wanderer*, Frances Burney’s novels, plays, letters, and journals are full of the material culture of eighteenth-century life. This panel calls for papers on any aspect of material culture or the visual arts in the works of Frances Burney or other members of the Burney family and their circle (including figures such as Frances Burney’s mother, Esther Sleepe, who was a fan-maker, or her cousin, the artist Edward Francisco Burney). Presentations might consider the relationship between objects as portrayed by any of the Burneys in art and literature (including novels, plays, letters, paintings, craft work, the needle arts, and music) and as surviving objects in archives and collections today. Papers might also focus on the historical and cultural networks that one object can conjure, the relationship between historical object and its textual representation, or on that which cannot be fully captured in the visual, textual, or material representation of stuff.

**170. The Indigenous Eighteenth Century (Roundtable) [Canadian Society for Eighteenth-Century Studies]** Gena Zuroski, McMaster University; [zuroski@mcmaster.ca](mailto:zuroski@mcmaster.ca)

What does it mean to make eighteenth-century studies more inclusive of Indigenous scholarship and ways of knowing? Since the final report of the Truth and Reconciliation Commission in 2015, Canadian universities have turned attention to “Indigenization”—“broadly defined,” according to a 2018 Maclean’s article, “as incorporating Indigenous worldviews, knowledge and perspectives.” Nor are these efforts limited to Canada; institutions in other settler colonial states including the US are similarly considering Indigenous representation as part of broader “diversity and inclusion” mandates. Yet critics of “Indigenization” point out that without a commitment to decolonization, the “inclusion” of Indigenous knowledge within universities’ existing institutional structures and epistemological frameworks simply reproduces colonial patterns of appropriating aspects of Indigenous cultures and experience while

perpetuating material inequity, marginalization, and territorial dispossession. This roundtable asks whether it is possible to “decolonize” eighteenth-century studies, or to practice them in positive relation to broader decolonizing movements. Acknowledging the colonialism inherent to the field as we currently know it, what must we put in place, and what must we commit to doing and not doing, in order to increase the contributions of Indigenous scholars in ways that are respectful and transformative, not exploitative? What kinds of structures and practices must we adopt to counter the academy’s entrenched erasure and marginalization of Indigenous ways of knowing? We invite 5-10 minute papers on what it means, both intellectually and structurally, to make room for an Indigenous intervention in eighteenth-century studies and on strategies for doing so.

**171. Presenting the Self and Self Presentation (Roundtable) [The Defoe Society]** Kit Kincade, Indiana State University; [Kit.Kincade@indstate.edu](mailto:Kit.Kincade@indstate.edu)

The panel seeks to examine various modes, versions, or types of self-presentation of authorial representation in their texts; to show fictional characters present or represent themselves or seek to hide facets about themselves to manipulate other characters or the reader; and to evaluate the efficacy of such attempts and/or works.

**172. Eighteenth-Century Scottish Music and Media [Eighteenth-Century Scottish Studies Society]** Juliet Shields, University of Washington; [js37@uw.edu](mailto:js37@uw.edu)

This panel seeks papers on any aspect of eighteenth-century Scottish music. What roles did music play in defining political, religious, ethnic, or gendered identities in eighteenth-century Scotland? How were Scottish musical forms or traditions perpetuated and/or transformed during the eighteenth century? What was the place of music in Scottish print and/or performance cultures? How has eighteenth-century Scottish music been represented in literature, art, or film, and what do these representations reveal about its place in a cultural imaginary, Scottish or otherwise?

**173. Acts of Cultural Remembrance: The Case of the 250th Anniversaries of Beethoven, Hegel, and Hölderlin [Goethe Society of North America]** Peter Höyng, Emory University; [phoe yng@emory.edu](mailto:phoe yng@emory.edu)

In 2020, German society will celebrate three of its greatest cultural icons from the domains of music, philosophy, and literature: Beethoven, Hegel, and Hölderlin, all born in 1770. They have in common the fact that, while steeped in the long eighteenth century, they each produced artistic and intellectual work that we have come to regard as modern. Thanks to this triple anniversary, but also to highly differential treatment by political channels, a host of questions arise which panelists might want to address: Since when and why have anniversaries of artists/intellectual figures become a significant part of a given culture? What modes and practices of remembrance and celebration of artistic and intellectual achievements in the 21<sup>st</sup> century exist and/or are feasible and/or desirable? What effect does it have for today’s culture that music can be culturally translated but a “foreign” language remains resistant within the age of globalization and digitization? To what extent does the performativity of cultural artifacts play a role when celebrating them? What are the different modes of reception of artistic and intellectual achievements? What role should and/or must scholars play in regard to the culture of remembrance?

**174. Anne Schroder New Scholars Session [Historians of Eighteenth-Century Art and Architecture (HECAA)]** Susanna Caviglia, Duke University; [susanna.caviglia@duke.edu](mailto:susanna.caviglia@duke.edu).

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

**175. Questioning Creole Revolutions: Watersheds and Continuities [Ibero-American Society for Eighteenth-Century Studies]** Kevin Sedeño-Guillén, Colorado College; [kevin.sedeno-guillen@uky.edu](mailto:kevin.sedeno-guillen@uky.edu) and Valentina Tikoff, DePaul University; [vtikoff@depaul.edu](mailto:vtikoff@depaul.edu)

The decade begun in 1820 is traditionally considered a watershed in Latin American history, capping the first three decades of the nineteenth century and marking the end of the “long eighteenth

century.” Movements toward formal political independence from European powers were a major feature of these years. This panel invites papers that interrogate the significance of those movements two hundred years later. Do the independence movements reflect a real breaking point? Do subsequent national histories overstate the revolutionary aspects of independence movements, obscuring continuities that persisted across the putative divide between the colonial and national periods? How does the label “creole revolutions” help or hinder our understanding of these movements and their agents? Beyond addressing the significance of specific years and topics, this panel has the potential to open up a rich discussion about periodization in cultural and historical studies. The panel invites papers informed by multiple disciplines and approaches, from and about a broad range of Latin American contexts, including reflections on them from European and North American perspectives.

**176. Eliza Haywood and Empire [International Eliza Haywood Society]** Catherine Ingrassia, Virginia Commonwealth University; [Cingrass@vcu.edu](mailto:Cingrass@vcu.edu)

Too often Eliza Haywood is read as a writer focused exclusively on the institutions and sites that can be considered “domestic.” Yet throughout her career, Haywood’s work represents and deeply engages with empire and England’s increasingly dominant global presence. This panel, the first proposed by the International Eliza Haywood Society (formed 2019), seeks papers that consider Haywood and empire, broadly defined. Empire, and its attendant colonial pursuits, inform much of Haywood’s work across multiple genres. In her political writings, Haywood presents and critiques England’s imperial efforts and their effects on subjects at home. Her periodicals such as *The Female Spectator* frequently comment on wars generated by colonial competition and the deleterious effects of life in the West Indies; the very title of her periodical *The Parrot* invokes the exotic locales of empire (and she compares her eidolon to an African). In her prose fiction, colonial sites function as a source of wealth, an engine for consumer culture, a source for enslaved labor, and, often, a plot device that, like a convent, provides a destination for transgressive women. This panel seeks four 12-minute papers on Haywood texts across multiple genres over the forty-year span of her career.

**177. “Johann Gottfried Herder’s particular universalism” [International Herder Society]** Johannes Schmidt, Clemson University; [schmidj@clemson.edu](mailto:schmidj@clemson.edu)

For readers today, Herder’s works seem to be full of apparent tensions and relativistic ideas. How, for example, is the observer of history supposed to “feel oneself into” the time, location, and situation of a historical event, but is simultaneously bound by one’s own perspective in time and space? Since scholars struggle to explain obvious inconsistencies in his writings, we could easily dismiss Herder’s thoughts as illogical and unphilosophical, as he has been criticized since Kant; or we may want to engage with more recent positions that identify Herder’s “radical anti-dualism” (Vicki Spencer) and critical appreciation of inconsistencies in human nature. It seems that Herder was able to think two (or more) opposing concepts at the same time, without being encumbered by conflicting conclusions. More specifically, Herder’s inconsistencies “point towards a resolution that lies not in the matter itself, but in the methodology with which they can be analysed” (John Noyes). While Herder’s approach suggests that universalism is multi-layered—which includes the particular, as much as the particular is also always multi-layered—the overwhelming complexity of humanity essentially calls Herder’s evenly balanced emphasis on individuality into question. This panel seeks critical papers that address Herder’s “enlightened relativism” (Sonia Sikka), specifically with respect to the question of how Herder unifies the universal with the particular. We welcome related discussions on Herder’s philosophy, anthropology, aesthetics, language theory, political thought, his philosophy of history, methodology, literary criticism, (etc.), or likewise contemporary responses to his particular universalism.

**178. Global Richardson (Roundtable) [The International Samuel Richardson Society]** Sören Hammerschmidt, GateWay Community College; [soren.hammerschmidt@gmail.com](mailto:soren.hammerschmidt@gmail.com)

This roundtable seeks contributions that illuminate the global reach of Samuel Richardson and his writings and/or the reach of the global within his writings. Speakers on our ASECS 2019 roundtable “50

Years of Samuel Richardson” showed us some of the printer-novelist’s pasts and futures, so now it is time to investigate where he has been and project where he might go. How have students, teachers, and researchers around the world engaged with his writings; are there geographical or cultural differences in teaching and studying him that might throw light on interesting but hitherto overlooked facets of his work? How far has the reading and study of Richardson spread, and are there parts of the world in which he has been particularly embraced or rejected? At the same time, what new insights might we gain by bringing a variety of geographical and cultural perspectives to bear on his novels, letters, pamphlets, etc.? In what ways is his work open to new readings that the current global turn of eighteenth century studies makes possible? Was Richardson himself particularly aware of “the world” in an expansive geographical or cultural sense? Was his writing or where his activities as a printer “global”? We seek submissions from a broad range of disciplines and approaches, both in research and in teaching. Panelists will present 5-minute position statements or case studies, with most of the roundtable reserved for open discussion with all attendees.

**179. Johnson, His Circle, and Life-Writing [Johnson Society of the Central Region]** Stephen Karian, University of Missouri; [karians@missouri.edu](mailto:karians@missouri.edu)

This panel seeks papers related to Johnson, his circle, and life-writing. Papers might address Johnson's theory and/or practice of biography as expressed in various works, such as *The Lives of the Poets*, *Life of Savage*, his periodical writings, his poetry, or other works, as well as such concerns among figures associated with Johnson, including but not limited to Boswell.

**180. G. E. Lessing and Dreams [Lessing Society]** Beate I. Allert, Purdue University; [allert@purdue.edu](mailto:allert@purdue.edu)

Had Sara paid attention to her dream it would have saved her life, since she would not have been poisoned. Had Recha not been able to let go of her dream in which an angel rescued her from the fire, the person who in fact rescued her would never have been recognized. Dreams play a variety of roles in Lessing’s dramatic but also theoretical works, including his *Bürgerliche Trauerspiele*, the *Laokoonessay*, and *Gespräche: Ernst und Falk*. This panel invites papers on dreams and on the liminal between the unconscious and the conscious in a variety of contexts in G. E. Lessing’s works, or in dialogue with his contemporaries. Please submit an abstract of 100-200 words and a brief bio.

**181. “Flyover” Texts [Midwestern American Society for Eighteenth-Century Studies]** Sharon Smith, South Dakota State University; [sharon.smith@sdstate.edu](mailto:sharon.smith@sdstate.edu)

This panel seeks papers exploring the significance and value of texts that have been routinely passed over within eighteenth-century studies and/or the eighteenth-century classroom. Perhaps scholars and teachers know of them and even reference them every so often, but haven’t quite given them the attention they deserve. Or, perhaps—much as Oklahoma and the Dakotas were omitted from the 1989 Rand McNally Atlas—they’ve just been left off the “map” altogether. Why do they merit the attention of scholars and students? What contributions can they make to our conversations about eighteenth-century life, and how can they deepen or complicate our understanding of eighteenth-century culture? In other words, why are these texts worth visiting? Papers can discuss individual texts or multiple texts from a specific genre. Also, “texts” should be interpreted broadly here to include literary, visual, aural, and material texts.

**182. Charles Burney’s Tour in Perspective [Mozart Society of America]** Laurel E. Zeiss Baylor University; [Laurel\\_Zeiss@baylor.edu](mailto:Laurel_Zeiss@baylor.edu)

2020 marks the 250th anniversary of Charles Burney’s tour of France and Italy, which resulted in his book *The Present State of Music in France and Italy* (1771) and eventually his multi-volume *A General History of Music* (1772, 1782 and 1789). This session seeks to examine Burney’s first European trip, his writings, and his influence from a variety of perspectives. Scholars could contextualize the cities and institutions he visited and the music he heard, discuss the people he met, and/or address how Burney has influenced the study of eighteenth-century music and music historiography. How teachers employ

Burney's writings as a pedagogical tool would also be of interest. Please send a 250-350 word abstract and indicate audiovisual needs.

**183. The Eighteenth Century on Film [NEASECS]** John H. O'Neill, Hamilton College; [joneill@hamilton.edu](mailto:joneill@hamilton.edu)

Recognizing the richness and variety of presentations of the eighteenth century world in modern cinema, this session welcomes and encourages proposals for papers on any aspect of its topic, including but not limited to film, television, or digital adaptations of eighteenth century narratives (e.g., Robert Zemeckis's *Cast Away*, Tony Richardson's *Tom Jones*, Stanley Kubrick's *Barry Lyndon*), original works set in the period (e.g., Amma Asante's *Belle*, Patrice Leconte's *Ridicule*, Tomás Gutiérrez Alea's *The Last Supper*) and film treatments of eighteenth-century history or biography (e.g., Peter Watkin's *Culloden*, Sofia Coppola's *Marie Antoinette*, Jean-Marie Straub's *The Chronicle of Anna Magdalena Bach*). Proposals for discussions of adaptation theory as it applies to eighteenth century works are also welcome.

**184. "I Refute It Thus": Encounters with Eighteenth-Century Objects (Roundtable) [Northwest Society for Eighteenth Century Studies]** Marvin Lansverk, Northwest Society for Eighteenth Century Studies; [lansverk@montana.edu](mailto:lansverk@montana.edu)

Proposals invited on any aspect of encounters with eighteenth-century objects, then and now, whether personal, professional, or philosophical; whether in texts, or with texts, or without texts.

**185. L'étrange, l'étranger chez Rousseau/The Strange, the Stranger, the Foreigner in Rousseau [Rousseau Association]** Brigitte Weltman-Aron, University of Florida; [bweltman@ufl.edu](mailto:bweltman@ufl.edu)

This session will explore the ways in which the figure of the stranger and/or the foreigner is addressed by Rousseau in his writings. His oeuvre also records several instances of strange behavior or occurrences Rousseau observed in others or himself. Proposals for papers in English or in French are welcome on either or both of these issues.

**186. Samuel Johnson, His Circle, and the Disabled Body [Samuel Johnson Society of the West]** Myron D. Yeager, Chapman University; [yeager@chapman.edu](mailto:yeager@chapman.edu)

This session, sponsored by the Samuel Johnson Society of the West, invites proposals for papers that explore the relationship of disability or disease to the development of identity in the works or biography of Johnson or his circle. Boswell reports that at the end of his life Johnson defiantly asserted, "I will be conquered; I will not capitulate." With the challenges Johnson faced from his many maladies as well as compromised vision and hearing, his life and works present an opportunity for an exploration of the representations of disability and its intersection with those issues that define identity—personal, social, cultural, or historical. From Mrs. Williams' blindness to Sir Joshua Reynolds' deafness, from Boswell's venereal disease to Johnson's own interest in medical science, Johnson and his circle can be seen defining themselves in a culture of disease and disability. This session invites papers that explore disabilities either through literary representation or biographical analysis to assess more effectively the influence of disease or disability in the formation of the self in eighteenth-century Britain.

**187. Music and Privilege [Society for Eighteenth-Century Music]** Emily H. Green, George Mason University; [egreen10@gmu.edu](mailto:egreen10@gmu.edu)

Recasting and combining recent work on race, disability, exoticism, and consumer markets, this session investigates the ways privilege affected participation in musical culture in the long eighteenth century. In particular, it asks: to what degree did various forms of privilege—and their opposites, including economic or identity-based stress—allow some individuals or groups to participate in various musics more readily than others? This question has been asked before: economic privilege is a subject implicit in studies of Mozart's finances and Haydn's rags-to-riches biography; white privilege implicit in studies of music of enslaved people; male privilege implicit in studies of domestic music; national privilege implicit in studies of cultural appropriation and representation. This session, however, will

include papers that make the frame of privilege more explicit, that front a musical actor's modes of access to education, to meaningful employment, literacy and music literacy, like-minded communities, and any other "unearned assets" (McIntosh 1988). Access can be measured materially, as in the literal "privilege" to publish, or more abstractly. The goal is to contribute to a growing sense of inclusivity in the study of music's history and to understand the roots of that same discipline's diachronic exclusivity.

**188. Material Manuals: Making and Using Eighteenth-Century Instructional Books [Society for the History of Authorship, Reading, and Publishing (SHARP)]** Christine Griffiths, Bard Graduate Center; [christine.griffiths@bgc.bard.edu](mailto:christine.griffiths@bgc.bard.edu)

Instructional manuals and recipes books were not immutable sets of directions, but rather flexible and adaptable objects that entangled practices of reading, writing, and making. This panel invites papers that expand the definition of "making" beyond the books' contents (i.e. what is to be made or learned—recipes, drawing, anatomy, etc.) to include the construction and modification of printed and manuscript manuals themselves. What can examining physical books tell us about how people were reading and using instructional manuals? How do these material features interact with a book's textual content? Possible topics include—but are not limited to—how book size and format shaped didactic encounters, what bindings (multiple bindings, Sammelband), blank leaves, and watermarks can tell us about knowledge circulation, compilation practices, or relationships between print and manuscript, evidence of users' interaction through marks of design transfer (tracing, gridding, pricking), marginalia, annotation, or marks of recording, the use of books as repositories for all kinds of material (seeds, plants, textiles, embroidery, hair, feathers), how analysis of scents or stains (dyes, pigments, food) can complicate discussions of cultural practices. Individuals with interdisciplinary approaches are especially welcome to apply. Proposers should submit titles, a short abstract (250-300 words), and brief biography (250 words). Proposers need not be members of SHARP to submit, but panelists must be members of SHARP in order to present. For questions about SHARP membership, please direct inquiries to Eleanor F. Shevlin, Membership Secretary, at [eshevlin@wcupa.edu](mailto:eshevlin@wcupa.edu).

**189. "Those Fair Seats:" Early American Immigrant Materialities [Society of Early Americanists]** Patrick M. Erben, University of West Georgia; [perben@westga.edu](mailto:perben@westga.edu)

With his 1751 paper "Observations on the Increase of Mankind," Benjamin Franklin famously created a hallmark contribution to the development of anti-immigrant sentiment and discourse in British North America. By wedding racialized fears of German immigration to a vilification of multilingualism, Franklin initiated a potent cocktail of xenophobia that could be re-deployed throughout successive waves of American nativism. Following Franklin, William Smith, episcopal priest and first provost of the College of Philadelphia (later University of Pennsylvania), in 1755 admonished German immigrants that the possession of their "fair seats" was conditionally tied to their degree of assimilation to English language and culture. Other Non-Anglophone immigrants (Spanish, French, Dutch, Swedish, etc.) in eighteenth-century America began to face similar resentments and coercive schemes aimed at assimilation and/or exclusion. Yet these non-English speaking immigrants left indelible marks upon the linguistic, cultural, and especially the material landscape of eighteenth-century America. This panel invites presentations that consider materiality beyond the metaphorical representation of abstract concepts such as citizenship and property. How did these immigrant populations carve out physical "seats"—furniture, houses, books, decorative arts, architecture, ecological spaces—that resisted assimilation, marginalization, and alienation (in the sense of being made to appear "alien")? The panel encourages scholarship that employs methodologies of recovery and a variety of physical archives or repositories to re-center the material presence of immigrant constituencies whose presence and foreignness cultural arbiters like Franklin and Smith sought to erase. How do physical traces—both material and in their textual echoes—continue to resist the precarious conditionality promoted by Anglo-American stakeholders?

**190. Shorelines: The Enlightenment Experience of Beaches, Coasts, Harbors, Bays, Islands, and Riversides [South-Central Society for Eighteenth-Century Studies]** Kevin L. Cope, Louisiana State University; [encope@lsu.edu](mailto:encope@lsu.edu)

Transitions from water to land are everywhere in the long eighteenth-century experience. Both fictional and factual characters such as Robinson Crusoe and Philips Ashton wash up on beaches; history and portrait painters, including Benjamin West, deploy more than a few shoreline scenes; landscape daubers, whether Caspar David Friedrich or Claude Lorrain, juxtaposed sea against land, as did illustrators such as William Westall; eighteenth-century navies employed artist-navigators to sketch coasts; poets such as Abraham Cowley versified the edging of water along terra firma; explorers discovered assorted uncharted islands and new coasts; casual philosophers such as Margaret Cavendish imagined the arrival at utopian lands; geologists and paleontologists, including John Woodward and John Ray, wandered coasts in search of fossils; optical experts offered mariners ever-better spyglasses by which to sight faraway sands; even musical composers tried to capture the joys of making landfall. The artificial shore—the port; the harbor; the esplanade; the maritime supply infrastructure; even the boathouse—likewise bustled with international cultural, economic, and political activity. This panel will investigate the evocation, rendering, representation, uses, and influence of shores in the full range of long-eighteenth-century genres, disciplines, and pursuits. A special welcome is extended to authors of papers exploring the interaction of media, whether the interplay of early oceanography with imaging of seashores or whether the use of museum architecture to reorganize near-marine coastal artifacts.

**191. New Perspectives on Southeast Asia, 1720-1820 [Southeast Asian Society for Eighteenth-Century Studies (SASECS)]** Emily Kugler, Howard University; [Emily.Kugler@Howard.edu](mailto:Emily.Kugler@Howard.edu) and Samara Cahill, Independent Scholar; [samara.cahill57@gmail.com](mailto:samara.cahill57@gmail.com)

SASECS welcomes proposals for papers related to representations of Southeast Asia in the period 1720-1820. 2019 marked the tercentennial of the publication of *Robinson Crusoe* and the bicentennial of Sir Stamford Raffles' establishment of a trading post in what would become the British colony of Singapore. How did the imaginary of Southeast Asia shift between these two events? Papers on any aspect of cartography, culture, politics, and literature in the Southeast Asian region during the rise of the British Empire (particularly those incorporating non-European sources) are most welcome. We especially welcome papers that de-center a Eurocentric perspective. What approaches help us navigate the history of colonialism without replicating the Eurocentric hierarchies that enabled imperial agendas? In what ways did the novels of the 1720s contribute to the orientalist/colonial imaginary that would culminate in British colonial dominance in certain areas of Southeast Asia a century later? How did immigration from other nations/groups (Tamil, Chinese, Portuguese) shape this period? How did literary cartography inform maps, worldviews, trade relations, geopolitical strategies, and the underlying assumptions that enabled colonialism (or orientalism more broadly)? Please send abstracts of 300 words or less.

**192. Recent Research on Voltaire [Voltaire Society of America]** Theodore Braun, University of Delaware, Emeritus; [brauntheodore@yahoo.com](mailto:brauntheodore@yahoo.com)

This session is open to all members who wish to present their most recent research on Voltaire, his works in any of the numerous genres he worked in, aspects of his life, his relationships with friends or enemies, new approaches to understanding and interpreting his output, new interpretations of his work, his enormous correspondence, etc.

**193. The Global Eighteenth Century (Roundtable) [Western Society for Eighteenth-Century Studies (WSECS)]** Sören Hammerschmidt, GateWay Community College; [soren.hammerschmidt@gmail.com](mailto:soren.hammerschmidt@gmail.com)

Picking up where our inspiring regional conference left off, this roundtable seeks contributions that rise to the challenges of our keynote panelists to “widen” the eighteenth century by incorporating multiple modes of inquiry, multiple perspectives, and multiple disciplines into our work (Nussbaum); to de-center the eighteenth century by attending to the failure of (Western) categories and periodizations to

translate across regions or fields and by seeking out alternative perspectives and “worlds” (Shimazaki); to become attuned to collaborations, blending, and mixture so that old centers may be questioned and new positions and constellations can be revealed (Brown); and to link “the global eighteenth century” to “the global now” such that eighteenth century studies might not only sustain a diversity of objects and perspectives of study but also become hospitable to a diversity of scholars and students (Allen). How, this roundtable asks, can we make good on the promises and tackle the difficulties that the global eighteenth century holds for us? We seek submissions from a broad range of disciplines and approaches, both in research and in teaching. Panelists will present 5-minute position statements or case studies, with most of the roundtable reserved for open discussion with all attendees.