

NCall for Papers
50th ASECS Annual Meeting
Denver, CO
March 21-23, 2019

Session Program Guidelines

Proposals for papers should be sent directly to the session organizers no later than 15 September 2018, along with any audio-visual needs and special scheduling requests. 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 2018 may not be accommodated.

Session organizers are reminded that all submissions received up to the 15 September 2018 deadline **MUST** be considered. Do not announce that any panel is closed prior to the deadline. Completed panels should be submitted using the online form; a link to this form will be sent to session organizers on 15 September 2018. In the meantime, please contact the ASECS Business Office with any questions – asecsoffice@gmail.com.

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, or a panel discussant, but they may not present a paper at sessions they chair. No member may appear more than twice in the program (excluding plenaries and the Innovative Course Design Competition).

Anyone who submits a paper proposal to more than one session must notify the organizers of all sessions involved. Otherwise, session chairs may decide among themselves in which session the paper will be presented or whether the paper 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 by 15 October 2018 for a participant to be included in the program and to receive pre-registration materials. You may join or renew your membership at <https://asecs.press.jhu.edu/general%20site/membersh.html>.

1. **“Il Caffè”: A Journal to Enlighten Italy** [Italian Studies Caucus] Sabrina Ferri, University of Notre Dame; sferri@nd.edu

Born out of an extraordinary confluence of talent in the unique socio-political context of Habsburg Lombardy, “Il Caffè” (1764-66) was a short-lived but wide-ranging journal, which would prove to be one of the most original and influential intellectual products of the Italian Enlightenment. Inspired by the “Spectator” and by the Encyclopédie, the contributors wrote on the most disparate aspects of cultural, social, and political life: from agriculture to natural history, from aesthetics to medicine. The panel aims to promote a collective discussion that could result in a long-term collaborative project, such as a translation or a volume of essays, that raises awareness about “Il Caffè” in the Anglophone world. We invite papers that consider broadly the place of “Il Caffè” in the European Enlightenment. Possible topics include, but are not limited to: 1) specific themes and topics dealt with in the journal; 2) circulation, access, and readership; 3) the founders and authors; 4) their intellectual and social networks; 5) the legacy of the journal; 6) digital humanities; 7) translating “Il Caffè.”

2. **“Giuseppe Baretti, his Friends and Foes” [Italian Studies Caucus]** Francesca Savoia, University of Pittsburgh; savoia@pitt.edu

2019 marks the 300th anniversary of the birth of Giuseppe Baretti, an Italian lexicographer, literary critic, publicist, translator and teacher, who was born in Turin in 1719, and died in London, a few months before the outbreak of the French Revolution, after spending half of his life in the British capital. It is by now a widely shared opinion that with his private teaching, his anthologies and grammar books, his dictionaries, literary dissertations, travel accounts, and cultural commentaries Baretti succeeded in playing a vital role in the revision of ideas about Italy and Italian culture in mid-to late 18th-century England, while fostering his countrymen's appreciation for the English language and culture. The session invites contributions pursuing a more nuanced “reading” of Baretti's personal and professional relationships with the important writers, artists, scientists, and politicians - men and women - he frequented in Italy and Great Britain.

3. **“Disability as Metaphor/Lived Experience” (Roundtable) [Disability Studies Caucus]** Travis Chi Wing Lau, University of Texas at Austin; travisclau@austin.utexas.edu AND Madeline Sutherland-Meier, University of Texas at Austin; madelinesm@austin.utexas.edu

A central tension between disability theory and disability activism has been the place of the phenomenological or the embodied, lived experience of disabled people. As disability studies has grown as an interdisciplinary field, critics of disability theory have emphasized how theory (much of which has come from scholars in literary, queer, and cultural studies) has felt increasingly removed from the actual experiences of disability. This critique of theory with no praxis begs the question of how theory can be better mobilized in a way that ethically witnesses the lives from which it derives rather than erases legacies of disability oppression and rights-based activism. In the activist spirit of “nothing about us, without us,” how might we theorize disability both as metaphor and lived experience in the eighteenth century? How are historical representations of disability sometimes in tension with accounts of disabled lives? Is this a productive tension that challenges or expands theories of disability?

4. **“Disability, Impairment, Improvement” (Roundtable) [Disability Studies Caucus]** Travis Chi Wing Lau, University of Texas at Austin; travisclau@austin.utexas.edu AND Madeline Sutherland-Meier, University of Texas at Austin; madelinesm@austin.utexas.edu

Essential to the progress narrative of the eighteenth-century Enlightenment was the concept of improvement. As a slow, progressive movement toward betterment or even perfection, “improvement” underpinned major shifts in social governance, commercial industry, and theories of the human. Disability studies in turn has rightly critiqued improvement in relation to eugenics and the medical model, which frames human “improvement” in terms of the cure or elimination of disability and impairment all together. Disability too often has been the unruly remnant of what refuses to be improved. How did the eighteenth century define impairment? Who was considered disabled or impaired or in need of improvement? What were eighteenth-century techniques and methods for improving disabled lives and what institutions and figures claimed to provide them? Did those individuals consider themselves disabled or impaired? How do eighteenth-century narratives by and about disabled people challenge concepts of improvement and progress? Does the eighteenth-century archive we consult consider itself disabled?

5. **“Liveness” [Theatre and Performance Studies Caucus]** Natalya Baldyga, Phillips Academy Andover; nbaldyga@yahoo.com

Although the concept of “liveness” has come under intense scrutiny in recent years as our global society becomes increasingly mediatized, considerations of liveness are not unique to our own historical moment. This panel invites contributors to consider the concept of liveness in relation to performance in the Long Eighteenth Century, from either a theoretical or historiographical lens. Papers are welcome to address performance across a variety of forms – theater, dance, music, fair entertainments, masquerades, and so forth. Current conversations regarding liveness are focused on distinguishing – or blurring the distinctions – between mediatized and live performance. How might such questions apply to eighteenth-century studies? What distinguishes an “active, dynamic relationship between individual and experience” (Reason and Lindelof) from other forms of cultural production in the eighteenth century? To what degree can historians convey to their readers the experience of live performance or of daily life? How did eighteenth-century theorists and critics engage with their own historically constituted understandings of liveness in terms of performance? To what extent can contemporary performance assist in the recovery of historical performance?

6. **“Picturing the Stage” [Theatre and Performance Studies Caucus]** Michael Burden, Oxford University; michael.burden@new.ox.ac.uk

What is the relationship between the moving action of live theatre and the static “pictures” that both adorned the stage and visually represented it? How did 18th-century audiences (and how do modern scholars) “picture” or imagine stage action? The stage, by definition, makes “pictures.” In an 18th-century theatre, the proscenium arch forms a picture frame through which the theatre-goer viewed the action, and onstage pictures, such as moveable scenery, added dimension to the play text. Offstage, meanwhile, theatrical pictures proliferated, especially images of performers, both in conventional portraits, in character, and as caricatures. Pictures were also used in support of the dramas themselves; one of the great publishing schemes of the 18th century, John Bell’s plays, was accompanied by a series of prints of performers “in character.” Capturing stage action on the page or canvas, however, was not an easy task and presents the artist with a series of challenges, and it presents us with versions of the same challenges in interpreting the results. We invite papers on any aspect of the topic and encourage participants to be creative in interpreting the title of the panel.

7. **“Interfaces” (Roundtable) [Digital Humanities Caucus]** Mattie Burkert, Utah State University, mattie.burkert@usu.edu AND Collin Jennings, Miami University Ohio; jenninc@miamioh.edu

Interfaces are thresholds that separate and mediate; they are surfaces through which users encounter tools, as well as protocols that allow different systems to interact. Interfaces are central to digital scholarly work, enabling the operations of databases, archives, and exhibitions that provide new forms of access to historical materials. Interface design often prioritizes ease of use, but recent critiques of search engines and social media platforms have shown how streamlined, user-friendly interfaces can obscure choices made about what is displayed and how. Humanities scholars have a role in these conversations, both in critiquing existing interfaces and in developing new approaches. How, we might ask, can we design interfaces that highlight principles like transparency and ambiguity without sacrificing usability? We invite proposals that explore interface models for digital projects, as well as ones that examine how eighteenth-century authors and illustrators engaged what we might anachronistically call interfaces. These could include experimental forms (Chambers’s “view of knowledge,” Priestley’s timeline) or reflections on the limits of such sites (Sterne’s blank page). How can we reconsider Enlightenment interfaces, and how do interfaces affect the way we

produce knowledge in eighteenth-century studies? How might a focus on interface change the way we approach our materials?

8. **“Women’s Precarity in the 18th Century” (Roundtable) [Women’s Caucus]** Jennie Batchelor, University of Kent; j.e.batchelor@kent.ac.uk

At a time when precarity seems every more symptomatic of the modern condition (as well as of modern academia), this roundtable seeks presentations that offer a long view of how eighteenth-century women experienced, navigated, resisted and overcame precariousness in their personal and working lives. Topics for discussion might include but are not limited to: authorship and precarity; women's status within the law; women's experiences or representations of the labour and/or marriage market; or the relationship between race or sexuality or health and precarity in the period.

9. **“Women Don’t Ask: Negotiating the Academy” [Women’s Caucus]** Katarina Stenke, University of Greenwich, K.Stenke@greenwich.ac.uk AND Youmi Jung, Texas A&M University; youmi23@tamu.edu

For many women, the idea of negotiation provokes anxiety, as it implies conflict. Convinced that negotiation means one must be aggressive, self-absorbed, and dominant and that negotiation strategies are defined by assertive language, distrust, and uncertain boundaries, many women tend to avoid negotiating. But research suggests that shying away from asking for what one wants—unlike the mode of many of our male colleagues-- can have a significant impact on a career: delayed professional advancement, lost income and benefits, fewer teaching and scholarly resources, increased stress and anxiety, and strained professional relationships. These problems, of course, are the problems of those who have successfully negotiated themselves into a career. Also at issue is how that is done, given the competitive market and the pressures of families and partners. This panel invites women to discuss effective negotiation strategies at all stages of the academic career.

10. **“Teaching the Eighteenth Century: A Poster Session” [Pedagogy Caucus]** Bethany Williamson, Biola University; bethany.williamson@biola.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. Brief presentations (5 minutes) will be followed by time for browsing and conversation. Participants in other, “traditional” panels are also welcome to participate in the poster session. Posters will remain on display throughout the conference.

11. **“From Dissertation to Book: Cultural Studies Caucus Publishing Roundtable” (Roundtable) [Cultural Studies Caucus]** Robert Markley, University of Illinois; rmarkley@illinois.edu

This roundtable invites proposals for six to ten minute papers from junior scholars, editors of book series for scholarly presses, senior scholars, and editors representing university presses. In the past, the Cultural Studies Caucus has sponsored sessions, featuring journal editors, that focused on addressing questions how to publish articles in eighteenth-century studies. This roundtable will seek to answer questions for graduate students and junior scholars interested in learning more about how book publication works in the various fields represented in ASECS: literary studies, history, art history, etc.

12. **“Disease and Health in the Eighteenth Century: New Approaches” [Cultural Studies Caucus]** Anika Mann, Arizona State University; Annika.Mann@asu.edu AND Lucinda Cole, University of Illinois; lcol@illinois.edu

This panel invites proposals that offer new historical or theoretical perspectives on disease and health during the eighteenth century. We are especially interested in papers that seek to explore eighteenth-century texts in the context of the medical humanities and that view health and disease in the context of theoretical and historical work in ecological studies, animal studies, disability studies, or the new materialisms.

13. **“Nutrition and Health in the Long Eighteenth Century” [Graduate Student Caucus]** April Fuller, University of Maryland, College Park; amfuller@umd.edu

In the preface to Louis Lémery’s translation of his 1702 *Traité des aliments*, he argues that “the Ground-work of our Preservation, consists chiefly in a Knowledge of suiting Foods to every Constitution, as it best agrees with; and so the Knowledge we ought to be most desirous of, should be that of Foods” (ix-x). Diet and survival were salient concerns throughout the eighteenth century, and, in turn, literature is bursting with references to the production and consumption of food. However, foodstuffs in relation to health is still a relatively overlooked topic in eighteenth-century scholarship. This panel welcomes papers that explore, but are by no means limited to: dieting for weight loss; cannibalism; conditional consumption; social and gendered eating; starvation; or diseases and sickness that are either caused or cured by particular foods or drinks, such as scurvy, diabetes, and gout.

14. **“Job Market Crash Course: Five Ways to Make a Great Impression” (Roundtable) [Graduate Student Caucus]** Kristin M. Distel, Ohio University; kd484114@ohio.edu

This roundtable is designed to foster a discussion about common questions that arise for graduate students and postdocs as they enter the job market. Advice will address careers both in academia and in alt-ac. The session is intended to create a space in which seasoned professionals and early career scholars can share tips and ideas, describe job application experiences, and foster mentorship relationships. To that end, roundtable participants will provide suggestions and advice on five of the thorniest aspects of job hunting: questions to ask (and avoid) during a campus interview; do’s and don’ts for a Skype/phone interview; how to promote your accomplishments; preparing your elevator speech; and writing cover letters and statements of teaching philosophy. With increasing frequency, new hires are expected to teach a wide variety of courses, work in or oversee campus writing centers, and serve in generalist capacities. Thus, in regards to the five aforementioned topics that foreground this roundtable, participants are encouraged to tailor their proposals and advice to the ever-changing (and increasingly challenging) landscape of today’s job market.

15. **“Diversités, différences, et dilemmes” [Society for Eighteenth Century French Studies]** Barbara Abrams, Society for Eighteenth-Century French Studies; Babrams@suffolk.edu

Historically, writers, social critics, artists, poets and philosophers are often on the margins of society working from the position of observer. Although their methods and vocabulary often seem to push opposing agendas, one thing that modern day philosophers, artists, economists, historians, political scientists and literary scholars all have in common is a heightened appreciation of the long Eighteenth Century (especially from the beginning of the century until 1830) as the pivotal turning point in the development of a "modern" mindset. This panel probes the background of our modern concepts of diversities and differences beginning with the French Enlightenment philosophes, writers, critics,

artists and poets. The early modern dilemmas that form the base of the concepts of diversity and difference inform the ways we interpret modern commentaries on diversities and differences as well. This panel will address questions such as: how difference and diversity is represented in 18th Century French literature? How do marginalized individuals contribute to the discussion about equality, liberty, private lives, public spheres in the long Eighteenth Century? How does the 18th Century write and reflect the notion of Dilemma?

Historiquement, les écrivains, les poètes, les artistes, les philosophes et les critiques se placent souvent à la marge de la société pour mieux observer. Bien que leurs méthodes et leurs lexiques semblent relever d'agendas différents, les philosophes, artistes, économistes, historiens, politologues et historiens de la littérature voient tous pourtant dans la période (début du dix-huitième siècle jusqu'au 1830), un tournant majeur dans le développement d'une mentalité "moderne". Cette session explore les origines de nos concepts modernes de diversité et de différence en commençant par les écrivains, les poètes, artistes et philosophes des Lumières. Les dilemmes de la période pré-moderne qui forment le socle des concepts de diversité et de différence informent également les façons dont nous interprétons les commentaries modernes sur les diversités et différences. Cette session essaiera de répondre à ces questions, notamment, comment la différence et la diversité sont représentées dans la littérature des Lumières ? Comment les individus qui ont été marginalisés contribuent aux débats sur l'égalité, la liberté, la vie privée et les sphères publiques pendant le long XVIIIe siècle? Comment le XVIIIe siècle écrit et conçoit la notion de dilemme?

16. "Analogy/Analogie" [Society for Eighteenth Century French Studies] Sarah Benharrech, University of Maryland; sbenharr@umd.edu

Universal, discursive, or instrumental, "analogy" took many forms during the Enlightenment. While defending the use of analogical reasoning, Dumarsais deplored the lack of rigor in many of its applications. In some instances, the trope seduces, or expands the cognitive abilities of the understanding; in others, it acts like a deforming prism, or introduces the disruptive powers of the unbridled imagination. This panel will explore the multifarious and sometimes subversive forms of analogy in literary, scientific, and philosophical writings of the Enlightenment. Interdisciplinary papers that examine hybrids between reason and imagination, science and literature, how analogies shaped specific discourses on race, gender, and non-humans, etc. are most encouraged. Submissions in English and in French are welcome.

Universelle, discursive ou instrumentale, l'analogie est multiforme au siècle des Lumières. Si Dumarsais défend le raisonnement par analogie, il déplore parfois le manque de rigueur dans ses applications. Tantôt, ce trope séduit, ou étend les capacités du jugement ; tantôt il sert de prisme déformant, ou renvoie aux excès d'une imagination débridée. Cette session examinera les formes multiples parfois perturbatrices de l'analogie dans les écrits littéraires, scientifiques et philosophiques des Lumières. Seront bienvenues les communications interdisciplinaires sur les hybrides entre raison et imagination, science et littérature, comment l'analogie informe les discours sur la "race", le genre et le non-humain, etc. Les soumissions en anglais et en français sont les bienvenues.

17. "Getting Started With Digital Humanities: A Mini-Workshop for Beginners and Curious" [Digital Humanities Caucus] Megan Peiser, Oakland University; mpeiser@oakland.edu

Digital Humanities remains elusive to many scholars because they do not know where/how to begin, and access to training can be costly. Many successful ASECS digital humanists are self-taught, with small budgets. This session will serve as 1) an introduction to topics a principal investigator needs to consider before beginning project, and 2) break-out workshops of 6 or fewer led by experienced

colleagues. This session helps beginners know where to start and what skills they may need, while experienced practitioners can share specific knowledge rather than generalities. We seek two types of applicants: 1) PARTICIPANTS with an idea for a digital humanities project: provide an outline of your project proposal including scope, topic, type of project (archive, database, mapping, etc.), why a digital platform will best serve your project and what you hope to learn and 2) LEADERS with specific experience, who can provide an introduction to that type of project, a bibliography of resources, and advice on when/where/how to learn necessary skills. (Workshop offerings will be based on leaders willing to offer guidance). All participants will appear on the ASECS program to ensure maximum institutional funding. This session will also be open to spectators.

18. “Knowing Better: Empirical Epistemology and Scholarly Teleology” (Roundtable)
[Science Caucus] David Alff, SUNY-Buffalo; dalff@buffalo.edu AND Leah Benedict, Kennesaw State University; leahbenedict45@gmail.com

This roundtable solicits papers that address how present-day scholars and teachers manage the illusion of hindsight when assessing seventeenth- and eighteenth-century scientific practice. In *Leviathan and the Air-Pump*, Steven Shapin and Simon Schaffer famously encourage historians to “adopt a calculated and an informed suspension of our taken-for-granted perceptions of experimental practice and its products.” However, it can be easy to do the opposite by assuming that we “know better” while the denizens of history did not. The common phrase “they didn’t know any better” associates the past with inextricable ignorance and the present with corrective certitude. This roundtable seeks to interrogate both sides of that temporal fantasy by asking how attitudes of “knowing better” shape our inquiries into eighteenth-century understanding of the natural world. We welcome proposals for brief ten-minute presentations that explain how we confront our own futurity/belatedness with respect to early modern scientific discovery and social change in our research and in the classroom.

19. “Science and Empire” (Roundtable) [Science Caucus] Danielle Spratt, California State University, Northridge; danielle.spratt@csun.edu

In its dedication to Charles II, Thomas Sprat’s apologetic *The History of the Royal Society* (1667) infamously connects the raw power of scientific inquiry with violent acts of empire, proclaiming that the work of the Royal Society was “An Enterprise equal to the most renown’d Actions of the best Princes. For, to increase the Powers of all Mankind, and to free them from the bondage of Errors, is greater Glory than to enlarge Empire, or to put Chains on the necks of Conquer’d Nations.” Ironically, freedom from intellectual bondage (for some) relies on the enslavement of many. As historians of science, how do we grapple with the legacy of science and empire in the west? This roundtable seeks talks that address how our methodological, theoretical, and/or pedagogical approaches respond to the ways in which early modern scientific theories and practices informed an oppressive colonial agenda and subordinated generations of non-European, non-white, non-male bodies, a tradition that still reverberates in twenty-first-century medicine, science, and culture. Talks that offer an overview of such a methodological/theoretical approach, or case studies in a particular subject, text, or figure, are equally welcome. Please send abstracts of approximately 300 words.

20. “Forms of Empire” (Roundtable) [Race and Empire Caucus] Sunil Agnani, University of Illinois-Chicago; sagnani1@uic.edu

Some recent scholarship on literary and aesthetic form has been framed as a corrective to critical overemphasis on historical, political, and cultural contexts. This panel asks, however, whether paying attention to a particular historical subject—namely, empire—actually precludes the study of form.

After all, eighteenth-century writers and artists depicting empire experimented with genres ranging from travel narrative to porcelain ware. The administration of empire also depended heavily on forms like illustrations and maps. This roundtable thus seeks brief papers on the relationship between aesthetics and empire. Papers on diverse forms and geographical locales are welcome. Also welcome are papers that address the problems involved in aestheticizing the types of exploitation that constituted eighteenth-century empire. What were the limits of such a project in the eighteenth century, and what are the limits of the project of considering both aesthetics and empire today? Note: this roundtable will be a companion session to the Race and Empire Caucus's other roundtable on "Forms of Resistance." To encourage dialogue across sessions, organizers will ask participants in one roundtable to serve as respondents for the other. Papers will be circulated in advance.

21. **"Forms of Resistance" (Roundtable) [Race and Empire Caucus]** Julie Chun Kim, Fordham University; jukim@fordham.edu

In the context of empire, resistance is usually understood as a political phenomenon of opposition to colonial and imperial forms of domination. Can we nevertheless identify an aesthetics, as well as a politics, of resistance? Are there certain forms—in the sense of formal structures or devices—that have helped give shape to acts of resistance, rebellion, and revolution? Conversely, have these acts helped produce new forms or "arts of resistance," to use James C. Scott's phrase? This roundtable seeks brief papers exploring these and other questions at the intersection of art, empire, and resistance. Papers on diverse forms and geographical locales are welcome. Also welcome are papers extending recent work questioning the concept of resistance. Could the consideration of aesthetics and the "resistance" of works of art to simplistic reduction help us recognize forms of practice that do not fit neatly into the categories of pro- or anti-empire? Note: this roundtable will be a companion session to the Race and Empire Caucus's other roundtable on "Forms of Empire." To encourage dialogue across sessions, organizers will ask participants in one roundtable to serve as respondents for the other. Papers will be circulated in advance.

22. **"Ireland, Scotland, and the Sublime Landscape" [Irish Caucus]** Michael Griffin, University of Limerick; Michael.J.Griffin@ul.ie

In 1739 Susanna Drury's painting *The Giant's Causeway* offered a glimpse of a sublime aesthetic in landscape painting in Ireland. Dr. Johnson's description of the subject of Drury's painting as 'worth seeing, but not worth going to see' suggests, in spite of its dismissive tone, a domesticated appreciation for the wild Irish landscape. There has been a significant recent interest in the influence of Scotland and Ireland in and on the evolution of a Romantic aesthetic. To this panel we invite papers which discuss the influence of Irish and Scottish culture, not just on the culture of the Romantic period traditionally defined (1789-1830) but going back to an earlier moment when ideas of sublimity were being applied in innovative ways: to the representation of landscape in Ireland and Scotland, but also to representations by Irish and Scottish writers and artists of sublime landscapes more generally. A core consideration will be the extent to which sublimity in landscape complimented or complicated national and/or regional enlightenments. Proposals can be interdisciplinary, and we would welcome considerations of painters alongside literature and aesthetics. Please send a 300-word abstract for a 20-min paper, along with a 50-word biographical note.

23. **"An Emotional History of the Irish Eighteenth Century" [Irish Caucus]** Scott Breuninger, University of South Dakota; Scott.Breuninger@usd.edu

From the vitriol of Swift's "Modest Proposal" to the sentimentalism of Maria Edgeworth's *Castle Rackrent*, one of the foremost means by which eighteenth-century Irish thinkers and writers

apprehended themselves and the world was through emotions. The malleability of this concept ensured that the passions, emotions, and sentiments could be used (sometimes interchangeably, sometimes discretely) to provide insights into human motivation and the nature of society. Thus Berkeley's early philosophical work could be grounded in an "emotive" theory of meaning, Hutcheson's moral philosophy was built upon an analysis of the "passions," and two of the cornerstones of Burke's political work were "feelings" and the "sublime." Despite the fact that appeals to the "passions" and "emotions" served as a common Irish thread during the eighteenth century, there have been few examinations of the broader significance of this intellectual touchstone. This panel seeks papers that explore the disparate use emotion (in its various guises) within eighteenth century Irish culture; of particular interest are proposals that investigate how these concepts were utilized in relation to artistic representation, political theory, literary representation, and/or historical memory. Please send a 300-word abstract for a 20-min paper, along with a 50-word biographical note.

24. **"Queer Forms and Formalisms" [Gay and Lesbian Caucus]** Kevin Bourque, Elon University; kbourque2@elon.edu AND Morgan Vanek, University of Calgary; morgan.vanek@ucalgary.ca

In recent work by Lisa Moore, the sonnet – "a form that often exceeds, reverses, doubles, or even contradicts its syntactic meaning" – operates in constitutively queer ways, and queer formalism "break[s] open lesbian possibilities in canonical and non-canonical sonnets alike." This panel calls attention to queer forms and formalisms in the eighteenth century, a period characterized by deep interest in form and genre: among many others, the letter, the couplet, biography and the novel. How does eighteenth-century form generate queer possibilities? Along similar lines, how could formalisms expand eighteenth-century queer studies?

25. **"Queer Ecologies" (Roundtable) [Gay and Lesbian Caucus]** Morgan Vanek, University of Calgary; morgan.vanek@ucalgary.ca AND Kevin Bourque, Elon University; kbourque2@elon.edu

"The anthropocene," declares Stacy Alaimo, "is no time to set things straight." For better and (mostly) for worse, the discovery that the current geological epoch might be defined by human activity has challenged many assumptions about the notion of the natural. At the same time, this slow catastrophe has exposed a longstanding intimacy between fields of thought that investigate the diversity of life lived beyond this category's bounds; "fully and properly," Timothy Morton observes, "ecology is queer theory and queer theory is ecology." For some, like Morton (via Judith Butler), the promise of queer ecology lies in its anti-essentialism, or its new angle on the claim that no body is "an impermeable, closed form." More recently, Greta Lafleur reminds us that this "sense of sex...that is done to the body by the world" has another genealogy in the archive of eighteenth-century natural history; fully and properly, that is, eighteenth-century environmental writing is queer ecology, positing both a "starkly different vision of what sexuality is" and equally novel possibilities for re-imagining the non-human, the object, and other 'outsides' of the natural. This roundtable invites proposals for 10-15 minute papers that engage with any dimension of these provocations.

26. **"Teaching Timeless Truth and Reason in the Face of Immediacy and Fanaticism" (Roundtable) [New Lights Forum: Contemporary Perspectives on the Enlightenment]** Jennifer Vanderheyden, Marquette University; jennifer.vanderheyden@marquette.edu

In his recent book *Dans la main droite de Dieu: psychanalyse du fanatisme*, psychoanalyst Gérard Haddad prefaces his study with Lessing's reference to the following Biblical parable: "If God held in His right hand all the truths, and in his left hand the tireless effort toward the truth, and he said to me:

‘Choose!’ I would desperately gesture toward His left hand, while stating: “Father! Give it! The pure truth is for You alone!” Whether in a religious or philosophical context, or simply factual, this parable resonates in our present search for truth in the immediacy of such a technological society. Not only is it difficult to methodically and reasonably find the truth among the Wikipedia articles, Facebook hacks and various other websites and media, the prompt attainment of possible answers subverts a reasonable and thorough quest. Even worse, this subjective truth can lead to the fanatic who, according to Haddad, claims to hold an absolute truth at the expense of all others, and will do anything to uphold it, potentially leading to extremist movements of intolerance. This interdisciplinary panel invites an interdisciplinary discussion of the challenges of teaching the eighteenth-century’s reasoned examination and investigative search for truth, as contrasted through the lens of the contagion and immediacy of technology and fanaticism. How do we mentor and educate our students to follow a methodical search for the truth when they expect immediate results? Topics might include examples of fanaticism in the eighteenth century, either factual or fictional, and how the determination of its justification or fallacy differed from that of the present.

27. “Corruption and Enlightenment” [New Lights Forum: Contemporary Perspectives on the Enlightenment] Adam Schoene, Cornell University; ajs593@cornell.edu

“Romans, hasten to tear down these amphitheatres, break these marble statues, burn these paintings, chase out these slaves who subjugate you and whose fatal arts corrupt you.” So writes Jean-Jacques Rousseau in his *Discours sur les sciences et les arts*, in which he argues that in lieu of purifying morals, the restoration of the arts and sciences has instead corrupted them. Corruption remains a prominent focus in much of his writing, revealing the process by which we are degraded through the institutions and conventions of civil society, and stray from the natural state of individual independence and freedom. This panel seeks to examine intersections between corruption and the Enlightenment, such as how its thinkers condemn certain forms of art as immoral, criticize religious and political excesses and inequalities, or call for limitations on power. In what ways do these Enlightenment critiques still resonate or take on newfound meaning in light of today’s struggles against unethical authoritarians who claim to speak for the people, kleptocracy, and other instances of corruption?

28. “Anne Schroder New Scholars Session” [HECAA] Susanne Anderson-Riedel, University of New Mexico; ariedel@unm.edu

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

29. “Race, Gender, Empire, and the Archives” (Roundtable) [SHARP] Sean Moore, University of New Hampshire; sean@unh.edu

Saidiya Hartman, in *Venus in Two Acts*, has contended that “the archive is the place of death” to invoke the challenge extant documents present to scholars interested in the histories of the oppressed, a sentiment shared in Michel-Rolf Trouillot’s *Silencing the Past* and Vincent Brown’s *The Reaper’s Garden*. They see the archive as largely a place of exclusion of the voices of women, African slaves, and other people of color, which makes it difficult to recover aspects of their culture and agency. At the same time, recent work by Leon Jackson has demonstrated “the advantages to be gained from an alliance between book historians and scholars of African American cultures of print,” and Matt Cohen has argued that the history of the book should “involve the material instantiation of communication as much as its ethnohistorical context.” This roundtable, combining the efforts of ASECS affiliate SHARP (Society for the History of Authorship, Reading and Publishing) and the Race and Empire Caucus, seeks to bring together critical race theorists, postcolonialists, book historians, and others

who do work in book history and archives in relation to race, gender, and empire. Is there a “post-colonial book history” of the eighteenth century? By what methodologies do we recover the role of women in archival silences?

30. **“Intersections between age and gender in Enlightenment society” [German Association of Eighteenth Century Studies]** Hanna Nohe, Rheinische Friedrich-Wilhelms-Universität Bonn; hnohe@uni-bonn.de

In Beaumarchais’ *Le barbier de Séville* (1775), the old Bartholo plans to marry the young Rosine, a wedding which can only be prevented by the intrigue organised by Figaro. In *El sí de las niñas* (1806), Leandro Fernández de Moratín stages the high discrepancy of age in the arranged marriage between a young girl and an old man, ending happily, however, with the love marriage between her and the old man’s nephew. Thus, toward the end of Enlightenment, Moratín and Beaumarchais arouse the discussion of a socially acknowledged habit and at the same time propose alternatives. Up to now, research has focussed on gender roles themselves. This panel proposes to draw a link between gender and age by raising the following questions. How did gender roles change with age? In what ways, for instance, were girls attributed different social roles than boys? How did the differences between boys and girls express themselves in social interaction? Contributions from different areas of research are encouraged: be it literature, representations in art, historical sources, sociological studies or philosophical reflections. This panel is explicitly open to young scholars.

31. **“Libel, Lampoons, & Celebrity” [CSECS]** Leslie Ritchie, Queen’s University, Canada; ritchie@queensu.ca

This panel seeks papers that discuss the relationship of libel, humour, and celebrity in arts culture of the long eighteenth century. Libel was, and remains, a notoriously difficult crime to define. As one correspondent to the *Public Advertiser* put it, “no particular Words constitute it . . . Good Words made use of ironically will, and bad Words applied jestingly will not, be a Libel. The Intent and Design are what must determine in every Case.” Libel was attractive and durable: a “scandalous Report” that “does not die like Words which may be forgot,” libel, Giles Jacobs wrote, “survives.” What libels use jests, lampoons, and satire to attempt to escape legal culpability, and to what effect? In what ways does libel constitute the celebrity of its author and/or its subject? Papers from a range of arts disciplines (art, music, theatre, literature, history, legal history) are welcome.

32. **“Recent Research on Voltaire” [Voltaire Society of America]** Theodore Braun, University of Delaware; brauntheodore@yahoo.com

Voltaire studies are alive and well. Many new discoveries and interpretations of Voltaire the author and Voltaire the man are published every year. We encourage participation in this session by three (or four) scholars to share their news.

33. **“The Eighteenth Century on Film” {Northeast American Society for Eighteenth Century Study}** [John H. O’Neill, Hamilton College; joneill@hamilton.edu

Recognizing the richness and variety of representations of the eighteenth century world in modern cinema, this session welcomes and encourages proposals for papers exploring any aspect of its topic, including – but not limited to – film and television adaptations of eighteenth century narratives (e.g., Robert Zemeckis’s *Cast Away*, Tony Richardson’s *Tom Jones*, Stanley Kubrick’s *Barry Lyndon*), original films set in the period (e.g., Amma Asante’s *Belle*, Patrice Leconte’s *Ridicule*, Tomas Gutierrez 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.

34. “Factual Fictions and Fictional Facts” [North West Society for Eighteenth Century Studies] Marvin D. L. Lansverk, Montana State University; Lansverk@montana.edu

Papers invited on the presence of the factual within fictional forms and the presence of the fictional within factual forms. Thus, papers are welcomed on the boundaries between fact and fiction, on eighteenth-century epistemologies, on the rise of the novel and the rise of journalism and their mutual interaction.

35. “Women in the Early Caribbean” [Early Caribbean Society] Kelly Wisecup, Northwestern University; kelly.wisecup@northwestern.edu

Recent scholarship by literary scholars and historians has highlighted the challenges of locating and researching women who lived and labored in the Caribbean, challenges created by archival absences, by eighteenth century legal practices privileging white men, and by the racialized and gendered violence of the colonial system. Yet these studies have also proposed new methodologies for teasing both enslaved and free women’s lives out of the archives, by attending to materials as varied as legal records, performance, religious documents and ceremonies, novels, and autobiographies. This panel seeks papers that examine women’s writing and/or representations of women in the early Caribbean; intersections of gender and race; women’s interactions with the legal system; and more. What does a literary history of the Caribbean that accounts for both gender and race look like, and what methodologies are needed to construct that literary history? Proposals of 250 words and a short CV.

36. “The Black Legend in the 18th Century” [Ibero-America Society for Eighteenth-Century Studies] Catherine Jaffe, Texas State University; cj10@txstate.edu AND Karen Stolley, Emory University; kstolle@emory.edu

The Black Legend, the negative opinion of Spaniards and the Spanish Empire as cruel and intolerant, first emerged in response to accounts of Spanish abuses during the 16th-century conquest period and lived on in the 18th century in the context of evolving imperial, religious and commercial rivalries. How was the Black Legend envisioned, represented, fictionalized, historicized, critiqued, perpetuated, deployed, debated, dramatized, or denounced, in the transatlantic world during the long 18th century, and/or in 18th-century studies? We invite 15-minute papers from all fields — literature, history, art history, music, political theory, etc. — that offer fresh perspectives on the Black Legend in the 18th century. Send 150-word abstracts to both organizers.

37. “Archives, Mediation, and Publication” (Roundtable) [Eighteenth-Century Scottish Studies Society] Juliet Shields, University of Washington; js37@uw.edu

From new print editions of the works of major figures such as Robert Burns and Alan Ramsey to the digitization of manuscript sources such as the National Library of Scotland’s journals of Henrietta Liston, the increasing availability of hitherto under-studied archives is transforming our understanding of eighteenth-century Scotland. This panel invites papers that explore these archives and their impact on the field. How does this newly published material mediate our relationship to eighteenth-century Scotland? What kinds of archives remain unexplored, or at least unavailable to the public? How might new media help us to increase the visibility of those who have traditionally been marginalized or overlooked in the study of eighteenth-century Scotland, including women and people of color? Papers might offer case studies of particular texts or historical figures, or more general

arguments about the state of the field. Since the aim of this roundtable is to open up discussion, speakers will be limited to 8-10 minutes. Please send 300-word abstracts.

38. **“Society for Eighteenth-Century Music Panel” [Society for Eighteenth-Century Music]** Rebecca Geoffroy-Schwinden, University of North Texas; rebecca.geoffroy-schwinden@unt.edu

The SECM panel welcomes paper proposals on any topic that deals with the intersection of eighteenth-century music and culture, and employs methodologies of interest to a broad audience of eighteenth century scholars. Papers that situate music in relation to science, media, and technology are particularly welcome. Potential areas of inquiry might include, but are not limited to: music, medicine, and health; music and print culture; organology; and digital approaches to eighteenth-century music scholarship.

39. **“It's OK Not to Like Jane Austen: Taste, Preference, Evaluative Criticism, and the Unevenly Talented Enlightenment” [South-Central Society for Eighteenth-Century Studies]** Kevin L. Cope, Louisiana State University; encope@lsu.edu

Underlying most scholarship concerning the long eighteenth century is the assumption that authors, artists, or thinkers should, if properly studied and understood, elicit approval. Few scholars toil away at essays in the hope that readers will condemn the works or people under consideration. Fewer still confess to disliking authors, artists, or their messages. This kind of institutionalized delicacy distorts the documentary record of the long eighteenth century, which abounds in adverse judgments, while covering up questionable practices in modern academe, where scholars, blessed with academic freedom, specialize in what they like rather than in less pleasant topics that might reveal more about the Enlightenment. This panel will welcome papers from scholars who address any of a variety of topics pertinent to evaluative analysis of our period of study. Topics might include the role of taste and preference in eighteenth-century studies and pedagogy; judgmental criticism (and reviewing) during the long eighteenth century; reception histories of authors with less than welcoming audiences; sudden changes in author or artist reputation (from good to bad or bad to good); the effect of strong judgments on the distribution of cultural artifacts; the effect of personal responses on scholarly development; and more.

40. **“Burney and the Gothic” [Burney Society]** Teri Doerksen, Mansfield University of Pennsylvania; tdoerkse@mansfield.edu

Violence and passion. Imprisonment and deceit. Disguised identities and wild coincidences. Ascents in class status and descents into madness. We all know and love the Burneys, just as we all know and love the late 18th century Gothic. For this panel, we seek papers exploring the textual moments, places, and events where the two categories intersect, overlap, and inform one another. Where do Frances Burney's novels engage with the Gothic? How do the Court Diaries Gothicize her experience as a courtier? How does Charles Burney's life and career reflect Gothic narrative? Where and how do illustrated editions of Frances Burney's novels invoke the Gothic? Panelists are encouraged to consider the categories broadly, thinking about the lives and works of all the 18th-century Burneys in light of the Gothic and Gothic tropes.

41. **“The Threshold Narrative in Recent Art Historiography” [Mozart Society of America]** Edmund Goehring, The University of Western Ontario; egoehrin@uwo.ca

Music-historical inquiry over the past two generations has redrawn the stylistic boundaries of the era of Haydn and Mozart. The continuous Classic/Romantic tradition that was a commonplace fifty years ago has been replaced with a much stronger sense of discontinuity. It is not just that, in the ongoing evaluation of our musical past, the new model fits the evidence better. Rather, an entire way of making and thinking about music (and the other arts?) since Renaissance humanism is said to have ended at around 1800. There, radically new concepts or practices appeared: of disinterested viewing, of creative genius, of artistic autonomy, of the work-concept. Facilitating this reconception is a distinctive kind of historical vision. As Reinhard Strohm and others have noted, rhetorically, it draws on the language of myth and its demystification; historiographically, it installs the architecture of the threshold narrative, by which a later era, in this case, Romanticism, occludes an earlier one, in this case, Classicism. This panel looks to reexamine the threshold narrative. Do such narratives appear in other fields? What does the approach say about the present-day subject who does the demythologizing? What alternative visions are available? Submissions from across disciplines are welcome.

42. **“Frameworks of Time in Rousseau” [Rousseau Association]** Masano Yamashita, University of Colorado-Boulder; masano.yamashita@colorado.edu

This panel explores conceptions of temporality in Rousseau. How did Rousseau understand the deployment of time in natural and man-made history? What role does time play in Rousseau's understanding of everyday life? What makes Rousseau's conception of time distinct from his contemporaries' engagements with the subject? Possible topics include, but are not limited to: slow time in natural education, deep time, dead time, beginnings and endings, repetition and duration in human experience, religious and secular frameworks of time.

43. **“50 Years of Samuel Richardson” (Roundtable) [The International Samuel Richardson Society]** Sören Hammerschmidt, Arizona State University; soren.hammerschmidt@asu.edu

As ASECS celebrates its 50th anniversary, it seems an opportune time to take stock of the field's approaches in both teaching and research to one of its main-stay figures, the novelist and printer Samuel Richardson. Recently the recipient of a major edition of his writings (in progress), Richardson features prominently in curricula and publication lists alike. But how have students', teachers', and researchers' interests in his work changed over the decades? What old challenges in studying Richardson remain to be tackled, what new complications have been uncovered? Most importantly what new directions and insights might indicate to us the directions that the teaching and study of Richardson will take in the next 50 years? We seek submissions from a broad range of disciplines and approaches, both in research and in teaching. Panelists will present short, 5-minute position statements or case studies, with most of the roundtable reserved for open discussion with all attendees.

44. **“Absence in the Archives: New Methods for Representing Exclusion” (Roundtable) [Bibliographical Society of America]** Lisa Maruca, Wayne State University; lisa.maruca@wayne.edu AND Eleanor Shevlin, West Chester University; eshevlin@wcupa.edu

In recent years, the trend toward archival recovery has been supplemented by a new analysis of absence in the archives: the idea that not all groups or individual lives are recorded or collected to be excavated by later scholars. As Lauren Klein has noted, “in spite of...the ‘epic transformation’ of the

archive, characterized not only by increased access to content, but also by the proliferation of paths ... facilitated by the digital archive's underlying database structure, the issue of archival silence—or gaps in the archival record—remains difficult to address” (“The Image of Silence,” *American Literature*, 85:4, 662). This panel invites eighteenth-century scholars of bibliography, book history, textual studies, and related fields to share digital humanities projects, more traditional works, or new theories that grapple with absence by creating new methods of analysis. Presentations might discuss approaches that make visible what has been rendered invisible, alternate forms of historiography, the rethinking of bibliographic practices, or ways to reimagine archives. Projects such as these might productively “reframe[] the archive itself as a site of action rather than as a record of fixity or loss” (Klein 665). Send 250-word abstracts.

45. “Herder’s Temporalities” [International Herder Society] Johannes Schmidt; schmidj@clemsun.edu AND Liisa Steinby

The work of Johann Gottfried Herder (1744–1803) took place during a period of general change in the temporal experience of reality. This has been described as a falling apart of past experiences and future expectations (Koselleck); and it is Herder who played a major role in this perceptual understanding of the temporal horizon. A great variety of ‘Herder’s temporalities’ concerning diverse levels of human existence can be discerned: the created universe as a set of organic forces (Kräfte) dynamically unfolding, creating, destroying; the education (Bildung) of humanity as a continuous process of self-creation. Herder’s innovative view of temporality necessitated a new, contextual sensitivity to historical differences and their causes. At the same time, Herder also draws on organic metaphors of growth and decline, such as the “stages of life” (Lebensalter) analogy, as well as circular, cyclical temporalities. The multifarious and seemingly irreconcilable temporalities in Herder’s thinking about temporality and his influences on eighteenth- and nineteenth-century perceptions of time raise a great variety of questions for research that this panel seeks to address. Submit 250-word abstracts.

46. “Johnson, his Circle, and the Periodical Essay” [Johnson Society of the Central Region] Stephen Karian, University of Missouri; karians@missouri.edu

We are seeking papers that engage with periodical essays by Johnson or others of his circle or with aspects of the periodical essay genre as they relate to Johnson's writings. Within this framework, we are open to a range of topics and approaches.

47. “Perspectives From the Archive: Reflections on Using 18th-Century Materials in the Digital Age” (Roundtable) [American Antiquarian Society] Nan Wolverton, American Antiquarian Society; nwolverton@mwa.org

For nearly thirty years the American Antiquarian Society and the American Society for Eighteenth-Century Studies have offered an annual fellowship to scholars for research on projects related to the American eighteenth century. The 50th Anniversary of the Society seems an appropriate time to reflect on the collaboration of these two organizations and the future of researching with 18th-century collections in the archive. This roundtable will address how research practices for scholars working with 18th-century materials have changed over the past 50 years. Drawing on the experiences of four former AAS-ASECS fellows working in a variety of disciplines as well as institutional perspective from two curatorial and fellowship staff members at the American Antiquarian Society, the roundtable will identify how scholars have used the physicality of collections in significant ways and explore how those practices can interface with the use of digital resources. The roundtable will help scholars think about new ways to conduct research into paper, bindings, marginalia, and other unique

aspects of early collections. It will also provide guidance on how to make research trips to library archives viable to funding committees in the digital age.

48. **“Queer Female Networks” (Roundtable) [Aphra Behn Society]** Jade Higa, University of Hawaii; jadehiga@hawaii.edu

In her poem, “To my Excellent Lucasia, On Our Friendship,” Katherine Philips writes, “thou art all that I can prize, / My joy, my life, my rest.” Restoration era poems of love between women by writers such as Philips establish and emphasize the importance of female networks throughout the eighteenth century. From 1660-1830, women supported each other in politics, art, literature, the theater, and more. In these networking relationships, women also developed strong attachments to one another that many scholars have recognized as at least homosocial if not homoerotic. This roundtable will further the conversation surrounding these queer female networks of the long eighteenth-century. Questions might include but are not limited to: What did specific queer female networks accomplish? How do these female networks complicate the false homo/hetero binary? How are implications of queerness a necessary element of these female networks? Proposals on these questions, on specific female relationships, or on any other subject related to queer female networks are welcome. Please send 250 word abstracts.

49. **“Rethinking Agency in the Americas in the Long 18th-century” [Society of Early Americanists]** Lisa Logan, University of Central Florida; lisa.logan@ucf.edu

The Society of Early Americanists seeks proposals that reconsider the concept of agency in 18th-century contexts beyond western concepts of “choice” and “free will.” For example, Sherry Ortner and Monica Diaz have discussed an “agency of intentions,” which operates in colonial contexts and differs from power and resistance (2001, 2011). What networked or collective possibilities for agency do we find in the words or works of marginalized and indigenous people in the 18th-century Americas? How do Indigenous, African American, and Transoceanic Studies ask us to rethink what constitutes agency? What alternative models of agency might scholars adopt when working through indigenous, marginalized, or even lesser well known texts? What literary and cultural practices and behaviors might constitute alternative forms of agency, e.g. textile production, accounting, public speaking, map-making? How do we teach 21st-century students about alternative models of agency? Please send proposals and one-page c.v.

50. **“British Music and Sound in Television, Film, and Theater” [North American British Music Studies Association]** Eric Saylor, Drake University; eric.saylor@drake.edu

Music and sound are often used to establish time and place, and particular sonic conventions associated with the British long eighteenth century have developed across various media. This panel invites proposals for 20-minute papers that consider how these overlapping geographical and temporal pasts are configured on stages and screens. Papers might consider sound designs that locate scenes in the past; musical performances that mix music and sounds from the past and present in unexpected ways that create new meanings (Horrible Histories); or plays that seek to revivify the British past through the incorporation of archaic-sounding music (Queen Anne).

51. **“1719 and the ‘Rise’ of the Novel” (Roundtable) [The Defoe Society]** Kit Kincade, Indiana State University; kit.kincade@indstate.edu

The year 1719 was a watershed year for the development of the novel, if one follows Watts's traditional theory of its development. This panel seeks to investigate how individual novels, such as Daniel Defoe's *Robinson Crusoe* and Eliza Haywood's *Love in Excess*, contribute to this theory as well as other novels and fictional works that cause us to revise and reassess Watts, McKeon, and other novel theorists.

52. **“Freakery: The Limits of the Body”** Stan Booth, University of Winchester.; stan.booth@winchester.ac.uk

After the success of the panel in Orlando, 2018, I propose that we explore the limited body away from the use of prosthetics. This panel therefore solicits papers that focus on the body that is limited in some way, but does not or cannot resort to artificial assistance. As such, the foci of its source material may derive from Rosemarie Garland Thomson and the freakish body that was the subject of the denigrating gaze. Alternatively Teresa Michals' work on suggests Admiral Horatio Lord Nelson, was read as a successful naval officer despite lacking an arm and an eye. A third stimulus is Simon Jarret's work on idiots which indicates the high degree of normalcy that was attributed to those born with some form of mental incapacity. From where do such divergent views derive? Who was the subject and who the object of the interactive gaze? Who the representative of the norm and who the freak? Submissions may centre on mental/physical/conceptual limitations of the body. By highlighting individual instances of how the extremes of the body's physical experience were implied and represented this panel hope to extend the work of representing the unique nature of experience.

53. **“Health and Disease”** Chris Mounsey, University of Winchester; Chris.Mounsey@winchester.ac.uk

The three iterations of this very popular panel discussed Health and Disease in our period from the point of view of the Doctors, the Patients and Cure. At ASECS 2019 it is proposed to explore the notion of the “Case Study”. By bringing together the experience of a health condition, the competence of the physician who was called in to help, the regimen of care, and the instability of what a cure might represent (all of which notions are outcome of the past three years' work of the panel), this panel hopes to explore the individuality of health care in the eighteenth century. Proposals might explore infectious disease medicines, obstetrics, amputations, venereal disease medicines, eye care, nostrums, hospitals, madhouses, cancer operations, bladder stone operations. Sources may be literary, technical, archival, anthropological or historical.

54. **“Addison Now”** John Knapp, University of New Mexico; jwknapp@unm.edu

2019 marks the tricentennial of the death of Joseph Addison. What better way to measure the significance of his contributions to contemporary cross-disciplinary scholarship than to convene a panel of scholars whose papers focus squarely on Addison, from his political life and "sociable" Whig vision, to his poems, plays, and wide-ranging essays in "The Spectator"?

55. **“Mastering Disguise: An Interdisciplinary Examination of Ulterior (or Mistaken) Identities”** Meg Kobza, Newcastle University; m.m.kobza2@ncl.ac.uk

An ambivalent relationship to anonymity and disguise has been part of Western culture throughout history. Hidden and mistaken identities continuously surface in eighteenth-century studies, appearing in history, literature, and art. Disguise flourished throughout the period taking many forms, as seen with the circulation and readership of 'spectator' periodicals (*Athenian Mercury*, *Spectator*, *Weekly*

Journal), the passing of the Black Act in 1723, and the practice of anonymous publishing used by writers such as Jonathan Swift, Daniel Defoe, and Frances Burney. Disguise has additionally been tied to marginality and social inequality, from the use of initials to conceal the author's gender and ensure a wider readership, to the use of costume at masquerades and molly-houses as expressions of sexual orientation. This panel seeks to explore the concept of disguise and its significance within the eighteenth century through an interdisciplinary examination of historical, literary, and artistic contexts. The aim is to create interdisciplinary connections around multiple aspects of disguise, including (but not limited to) the lived experience of disguise, authorship, personal and public identity, power, and legality.

56. “Affective Epistemologies” Tita Chico, University of Maryland; tchico@umd.edu

As a period famed for the emergence of the scientific method, Enlightenment social contracts, and whole-scale rationalization of political policy and peoples, among other schemes of instrumental reason, the long eighteenth century also tells stories about the failures and limits of such classificatory gestures. This panel takes up these potentials and limitations by studying how theories of knowledge embed, convey, and / or depend upon theories of affect—and vice versa. Traditional studies of sentiment reveal the power of affect in cultural, literary, philosophical, and even economic terms, but this panel views the now familiar critical binary between the rational and the sentimental as obscuring the complicated and definitional cross currents between and among rational acquiescence and affective capitulation. In short, how is feeling a form of knowing? And how is knowing, in turn, a form of feeling? Of particular interest are papers that imagine these processes of knowledge making across and beyond our now entrenched nationalistic and disciplinary divides.

57. “The Theory and Practice of Magic in Enlightenment Europe” Michael R. Lynn, Purdue University Northwest; mlynn@pnw.edu

This session will explore the continued interest in magic during the age of Enlightenment. Although intellectual support for magic waned with the rise of skepticism and the mechanical philosophy, a number of thinkers continued to support the idea of magic in various forms including astrology, alchemy, Tarot cards, etc. In addition, the popular practice of magic continued to occupy people who sought to use magic, and especially various techniques for divination, to help deal with issues related to lost objects, absent family, or obtaining someone's love and devotion. But how did people justify magic in an enlightened age? What forms remained acceptable and which were decried as superstition? How did the support or rejection of magic manifest in different regions, classes, or genders? And how did that support change over the course of the eighteenth century?

58. “Acolytes and Adversaries of Newton” Erika Mandarino, Tulane University; emandari@tulane.edu AND Arianne Margolin, Colorado College; margolan@colorado.edu

This panel calls for papers that consider how Isaac Newton and his scientific theories were depicted in literature, painting, and theatre during the long eighteenth century. Work on Newton's influence on Enlightenment culture and society, most notably J.B. Shank's *The Newton Wars* (2008) and Michael R. Lynn's 2006 monograph on science and public opinion, have drawn attention to his paradoxical status as both an essential figurehead of reason and natural philosophy and as an enemy to scientific independence and freedom. While the representation of Newton as an anti-scholastic, 'modern' philosopher is far from a new theme – per the works of Voltaire and Algarotti – his active ties to the 'ancient' ways of alchemy, biblical study, and his suspiciously esoteric gravitational theory have sparked a new interest in recent scholarship such as in Sarah Dry's *The Newton Papers* (2014) and Robert Iliffe's *Priest of Nature* (2017). Given his profound cultural presence as a 'scientific

giant', we seek to address a series of questions about Newton's inconsistent 'image' in the Republic of Letters: to what extent did Newton as a public figure influence quarrels on science? How did Newton influence literary device and theatre? How was Newton himself represented in fiction?

59. **"Imagining Exile"** Linda Zionkowski, Ohio University; zionkows@ohio.edu

In her reflections on the relation between community and identity, Simone Weil states that "To be rooted is perhaps the most important and least recognized need of the human soul." Eighteenth-century culture articulates this need in depicting the experience of exile, or the sense of being unwillingly uprooted from the surroundings and relationships that confer meaning and value upon individual lives. This session will focus on representations of exile in eighteenth-century textual and visual narratives, with a particular emphasis on how subjects reflect upon, respond to, and compensate for their separation from their homes and homelands. Topics might include the state of exile created by domestic separation, transportation, enslavement, war, immigration, or the reconstitution of national boundaries.

60. **"Colloquy with Tita Chico on The Experimental Imagination: Literary Knowledge and Science in the British Enlightenment"** Dennis Moore, Florida State University; dennis.moore@fsu.edu

Rather than presenting a paper, each participant in this interdisciplinary roundtable -- including Tita Chico, author of *The Experimental Imagination: Literary Knowledge and Science in the British Enlightenment* (Stanford U.P., 2018) -- will make a four- or five-minute opening statement laying out a specific issue or question related to this book. The panelists' selfless brevity frees up time for lively, substantive discussion that engages members of the audience as well as panelists; this format liberates the book's author from having to serve as The Respondent. Dennis Moore, recipient of the ASECS Graduate Student Caucus' Excellence in Graduate Student Mentoring Award, 2017 (and Founding Mentor of the Junior Scholars Caucus with ASECS' Americanist affiliate, the Society of Early Americanists), is cooking up this proposal -- and admits to having appropriated the format of the Joyceans' "living book reviews."

61. **"ASECularization, 1969-2019" (Roundtable)** Dustin D. Stewart, Columbia University; dds2152@columbia.edu

Contributors should explore the relationship between eighteenth-century studies and secularization as both have been theorized, practiced, and fought about in North America since ASECS was founded fifty years ago. For the purpose of this roundtable, what counts as eighteenth-century studies and, especially, what counts as secularization theory remain open questions. Alternatives to both concepts as normally understood (and the intellectual and social dimensions of those alternatives) might be discussed in some contributions. Micro-histories of critical, pedagogical, and institutional practice -- examinations of the Society's annual meetings, for instance, or of its journal -- are welcome.

62. **"Women, Writing, the Salon and Revolution"** Sharon Worley, Sam Houston State University; sharonworleyprofessor@gmail.com

This session is open to all aspects of women's participation in revolution in the medium of writing and the salon. The salon is regarded as a space for intellectual inquiry but also a medium for spreading revolutionary ideas. Papers may include the topic of women's rights, republicanism, novels, expository writing and salon networks that intersect with revolutions and revolutionary ideas.

63. **“Alexander have a care’: How Women Poets Reset Aesthetic Norms”** Betty Schellenberg, Simon Fraser University; schellen@sfu.ca AND Jennifer Keith, University of North Carolina at Greensboro; jmkeith@uncg.edu

Has the poet Anne Finch’s thinly veiled threat to Alexander Pope that he might someday face the revenge of women marginalized by his polite verse come to pass? With the recent availability of anthologies and editions of poetry by women, how are the long-held aesthetic norms of the eighteenth-century poetic canon being challenged? This panel invites considerations of how an eighteenth-century literary field populated by dozens of accomplished women poets has recalibrated, and will continue to recalibrate, our measure of what makes good poetry.

64. **“Community Colleges and the Eighteenth Century” (Roundtable)** Chloe Northrop, Tarrant County College; chloe.northrop@tccd.edu

Due to the growth of community colleges in America, many graduate students and early career scholars are finding employment opportunities in these institutions. In the past, community colleges have been on the sidelines of the conventional academic hierarchy. While the focus of community colleges mainly surrounds teaching survey level courses, the purpose of this roundtable will be to examine how scholars of the eighteenth century remain connected to the academic world of their respective disciplines. Furthermore, this roundtable will also focus on methods of instruction that incorporates the eighteenth century into classrooms. These presentations will illuminate both the barriers and opportunities present in the community college setting. We welcome proposals from all disciplines connected with community colleges and from full time and adjunct professors.

65. **“Insights of Perspective in German Literature, Culture and Thought”** F. Corey Roberts, Professor of German, Calvin College; fcr3@calvin.edu

This session will examine 18th-century German literature, culture and thought for its fascination with the insights provided through perspective. “Perspective” here is defined broadly to include things as diverse as innovative narrative strategies in a literary text, self-reflective structures inherent to autobiography, paradigmatic points of view in philosophical writings, as well as cultural, scientific and aesthetic discourses of enhanced sensual perception. This list is not exclusive, but rather seeks to demonstrate this topic’s flexibility to accommodate contributions from a variety of disciplines. German culture throughout the 18th century regularly highlighted or otherwise promoted the insights offered by enhanced perspective. Some prominent examples are the self-perspective of religious experience that is given narrative representation in the Pietist tradition of confessional autobiography; the focus on perception and experience in the nascent discourse of aesthetics from Bodmer, Breitinger, Gottsched and Baumgarten to Hamann, Kant and Moritz; the depiction of artistic insight as divinely inspired transcendence in the theoretical and poetic works of Herder, Lenz and Goethe; and even in the history of the *Aussichtsturm*, a popular phenomenon that began in the late 18th century. Contributions are sought that examine these or other instances of perspectival insight within a German literary and/or cultural context.

66. **“The Animal and the Human in the Anthropocene” (Roundtable)** Ramesh Mallipeddi, University of Colorado Boulder; ramesh.mallipeddi@colorado.edu AND Laura Brown, Cornell University; lsb7@cornell.edu

This roundtable will take up current trends in literary animal studies and ecocriticism, seeking specifically to address their interconnection with earlier modes of political critique that have been influential in eighteenth-century studies, such as marxism, feminism, or critical race studies. We will consider the ways in which the current engagement with animals and with climate change might

modify, extend, or complicate these earlier forms of political criticism. Key topics will include the relation of the political to ecological systems, the status of agency, the formal engagement with the trans-individual and the incommensurable, and the representation of time and temporality. The discussion will offer a perspective on the state and especially the future of eighteenth-century studies in the era of the Anthropocene.

67. “Pedagogy in Practice: Teaching 18th Century Literature in the Second Language Classroom” (Roundtable) Renee Gutiérrez, Longwood University;
gutierrezar@longwood.edu

We will explore the challenges of teaching 18th-century literature to second language (L2) learners. Many undergraduate degrees in world language departments require courses on the literature of target cultures. Eighteenth-Century scholars in these departments teach literature classes in their languages to non-native speakers. Students often feel doubly overwhelmed – reading texts that are both in the L2 and from a cultural/historical context far-removed from their own. Instructors working with L2 populations face unique challenges, very different from those of our English Department colleagues. During the roundtable we will exchange teaching experiences and curricular ideas, aiming to problem-solve challenges presented by teaching literature in an L2 context. Questions might include: How do we engage students majors and minors in the L2, but have no literary experience? How can we design/advertise courses to attract students to our field? How do we accommodate a variety of language levels in the classroom, from minors to majors to native or heritage speakers? What techniques do we use to overcome lexical, linguistic, and cultural challenges in teaching our literature? What role does 18th-century literature play in the Modern Language BA degrees?

68. “Sentiment, Sensation and Science in Italy between the 18th and 19th Centuries”
Paolo Pellecchia, The Graduate Center at CUNY; paolopellecchia.gc@gmail.com

The conjunction between Sensationism and science typical of the Enlightenment plays a pivotal role for intellectuals of 18th-century Europe. Such is the poignancy of this connection that not only does it affect 18th-century philosophers, but it also heavily influences aesthetic reflections and practices of 19th-century authors and intellectuals. In this context, the work of 18th and 19th-century Italian thinkers and writers also attempts to provide significant contributions to the understanding of the relationship between Sensationism, science and aesthetics. This panel seeks papers that explore the fruitful intersection of Sensationism, science and aesthetics in Italy between 18th and 19th century, in authors such as Pietro and Alessandro Verri, Cesare Beccaria, Ludovico Antonio Muratori, Melchiorre Cesarotti, Giacomo Leopardi and Alessandro Manzoni. Possible topics: the role of science and analysis; the tension between sense and sensibility; Italian re-readings of the 18th-century concept of emotion; affect theory; overlaps between 18th and 19th-century literary, philosophical and scientific reflections; Italian interpretations of Sensationism. Papers utilizing contemporary theoretical approaches are welcome.

69. “Beyond Chawton: Eighteenth-Century Literary Tourism Then and Now”
(Roundtable) Mary Crone-Romanovski, Florida Gulf Coast University;
mromanovski@fgcu.edu

This roundtable session will explore eighteenth-century literary tourism through how it is practiced now and how authors, artists, readers, and even characters practiced similar kinds of tourism in the long eighteenth century. In honor of the 50th anniversary of ASECS, we might also consider how modern tourism has changed over the last 50 years. We know the usual sites for British literary tourism, like Chawton and Bath for Austen, and the Lake District for the Romantic poets; but what

other locations have important literary associations that have been overlooked or have only recently begun to receive attention? What new destinations have emerged with the recovery of literature by women, colonized peoples, and other marginalized groups? Where did eighteenth-century authors or readers go to honor or channel their favorite literary moments? What characters from eighteenth-century literature practice literary tourism in some form? This session aims not only to provide an inspiring list of new places to visit, but also to foster a discussion of how literary tourism can enhance our research and teaching.

70. **“Social Minds” (Roundtable)** Lisa Zunshine, University of Kentucky;
lisa.zunshine@gmail.com

Continuing the series of ASECS panels on “cognitive approaches” and exploring ways of integrating the new interdisciplinary field of cognitive literary and cultural studies into eighteenth-century studies, this roundtable will focus on an interplay of historical and cognitive factors that shaped representation of sociality and interiority in the long eighteenth century. Of particular interest are papers theorizing the relationship between insights from cognitive psychology and historically-specific constructions of social minds in drama and visual arts. Please send a 300-word abstract and a brief CV. Visual aids are strongly encouraged.

71. **“Eighteenth-Century Fiction and Transport”** Emily Hodgson Anderson, University of Southern California; ehanders@usc.edu

As Sarah Kareem has recently noted, “metaphors of reading as geographical transport abound in the mid-eighteenth century,” with one example being Henry Home, Lord Kames’ assessment of narrative’s ability to “transport the reader as if by magic into the very place” that the narrative describes. This panel invites participants to consider the importance of “transport” by exploring how eighteenth-century fiction invokes, and sometimes intertwines, both literal forms of movement and the more figurative forms of transport cited by Kames. In what ways is eighteenth-century fiction focused on movement and to what ends? What is the relationship between the fictionality of the work in question and the way its characters (and readers) negotiate space? In addressing these questions, we invite participants to comment on a wide range of fictional forms—plays, verse, and periodical accounts, as well as novels. Ways into the topic could include, but are not limited to: intersections between travel literature and eighteenth-century fiction; pilgrimages that appear within, or are inspired by, the literature of the period; contemporary theories of “worlding” as applied to eighteenth-century studies; and eighteenth-century scientific approaches to motion or space.

72. **“The Eighteenth Century in the Undergraduate Curriculum” (Roundtable)** Joseph Bartolomeo, University of Massachusetts Amherst; bartolomeo@hfa.umass.edu

The fifty years since the founding of ASECS have seen considerable changes to undergraduate curricula, resulting from both disciplinary and institutional imperatives. These include the expansion of and challenges to canons, revisions to requirements within majors, and the diminution of “liberal arts” within General Education. At the same time, there have been well-documented declines in the number of students majoring in history, literature, and foreign languages. This roundtable will address the effects of these developments on the ways in which—and extent to which—we teach our period to undergraduates. Proposals should describe and reflect on ways in which one’s own pedagogical approaches—choice of texts, thematic emphases, depth and breadth of “coverage”—have evolved in response to changing conceptions of the period and to the need to attract and engage a critical mass of students. I also welcome contributions that detail successes in placing courses on the eighteenth century into various “core” curricula.

73. **“Scholarly Activism and Professional Precarity”** Tracey Hutchings-Goetz, Indiana University; trahutch@indiana.edu AND Victoria Barnett-Woods, Bard College Baltimore; victoria.barnettwoods@gmail.com

It has long been a commonplace to describe higher education as “in crisis.” This panel/roundtable will serve as a critical entry point to discuss the intersection of two symptoms of higher education’s current crisis: the ever-diminishing job security for scholars and the increasing activism of educators fearful of a future bleaker than our present. From teacher strikes to the fight for grad student unionization, public activism has become intertwined with the depreciating material conditions of higher education, including decreased state support. This panel hopes to serve as a springboard for discussants and audience members to share their experiences of precarity in the field and provide an open forum for how change can be initiated and organized. To this end this panel welcomes both reflections on activism and eighteenth-century studies in particular and within the humanities in general. We also welcome non-traditional presentations and proposals, like organizer training, activist toolkits, etc. Possible topics can include: union organizing, bargaining for the common good, building coalitions within and outside the university, making the case for the humanities/eighteenth-century studies, challenging the financialization and privatization of the public university, and the role of faculty and instructors in student movements.

74. **“Spectatorial Judgments: Rights and Justice”** Mrinmoyee Bhattacharya; bhattacm@dickinson.edu

Eighteenth-century thinkers are fascinated by the ideas of justice and rights: their multiple forms, effects, aesthetic merits. The goal of this panel is to take stock of the aestheticized forms of representation (visual, poetic, prosaic) in the imagining of rights. How do eighteenth-century authors respond to changes in the way rights are conceived, transformed, and debated by law-makers, explorers, revolutionaries, different minority groups, etc.? What work do aesthetic categories do in discourses of rights and justice? How does eighteenth-century writing engage with the spectatorial emotions and resentments in advancing rights? Papers might explore processes of indignation, judgment, and emotions in articulations of rights. In what manner have these concepts changed or informed the twentieth and twenty-first centuries? This panel seeks a dialogue that discusses either one aspect or all three from a variety of interdisciplinary approaches, including sexual, geographic, literary, artistic, political, and philosophic.

75. **“‘Ladies’ Men’: Men and Masculinities Constructed by Eighteenth-Century Women” (Roundtable)** Mary Beth Harris, Bethany College; marybethharris86@gmail.com

The larger question this panel seeks to explore is as follows: if gender is performance, then masculinity must also be a type of performance; given that, how can and do women figures play a role in constructing these performances? Femininity and queerness have been viewed as the product of both men and women’s pens in the eighteenth century. Masculinity (at least normative masculinity) has long been understood as the province of men: biologically male bodies, male authors, male performers, canonical genres, patriarchal culture, and so on. However, recent work in feminist recovery projects and gender studies has shifted conversations on eighteenth-century women writers and figures to consider broader conceptions of gender performance, mixed-gendered audiences, and genre. This panel seeks to consider how women played an active role in the construction, revision, and enforcement of eighteenth-century masculinity. What types of masculinities do women authors and artists create? How might traditionally feminine genres or forms—like romance and amatory fiction—construct masculinity? How do women authors speak to male readers and audiences? How

do women performers—like Charlotte Charke—create or define masculinity, queer or otherwise? When do masculine bodies become texts for or by women? Proposals from all disciplines welcome.

76. **“Religion in the Eighteenth Century and Its Study”** David Diamond, Colorado State University; raroseng@uchicago.edu AND Richard A. Rosengarten, The University of Chicago; davidmarkdiamond@gmail.com

This panel invites papers on the uses (and abuses) of religion in study of the eighteenth century. What J. Paul Hunter once termed “the poetics of embarrassment” (1987) has become in the past ten to fifteen years a major lens through which to do intellectual history (J. Israel et al) and a powerful tool through which to adumbrate local complexity (I. Rivers et al). We welcome papers assessing the salience of these and/or identifying other major impulses about/toward eighteenth-century religion as theology and/or practice, and especially encourage submissions that think forward versions of “the long eighteenth century” that consider both progenitor influences (e.g., Luther, Bunyan, Milton) and halcyon, cumulative statements gesturing toward fundamental shifts in religious authority (e.g., Kant).

77. **“The Lives of the Plants in the Eighteenth Century”** Katie Sagal, Cornell College; aksagal@gmail.com

With the recent rise in critical plant studies as a vector for understanding the relationship between humans and nature, it is worth reflecting in 2019 on how eighteenth-century thinkers understood the relationship between humanity and vegetality. Where the conventional narrative of man’s inevitable and triumphal dominion over nature has long since been disrupted by early eco-criticism (like Carolyn Merchant’s landmark book *The Death of Nature*), this panel hopes to continue to rethink the possible intersections between people and plants in the Enlightenment. This panel thus proposes to think both about and beyond traditional narratives of taxonomizers, explorers, and collectors to sort through the complex and complicated nodes between humans (always a part of nature) and plant life (always a part of the human experience). We might also think specifically about the “lives of the plants” in ways that are separate from and not reliant upon human intervention. Papers might cover any aspect of the relationship between humans and plants in the eighteenth century, encompassing critical perspectives on medicine, science, pornography, fiction, poetry, visual arts, and so on.

78. **“Women and Whiteness”** Katharine Jensen, Louisiana State University; kjensen@lsu.edu

Inspired by Sue Lanser's 2018 Presidential Address, this panel seeks multiple approaches to the racial/racist/class assumptions informing representations of women and whiteness in the eighteenth century. Whether literary, historical, or visual, the papers might consider: Are women portrayed and privileged as white to counter what were perceived as threats by people of color? Is this privileging linked to class as well, or instead, and why? Are women of color ever portrayed as "white" and why? How do representations of women and whiteness do political work to enlist readers' or viewers' emotions and to what end?

79. **“Graduate Student Mentoring Roundtable” (Roundtable)** Kathryn Temple, Georgetown University; templek@georgetown.edu

As the principal investigator on the Georgetown Mellon Grant “Connected Academics,” a grant that aims to diversify the types of careers that graduate students in the humanities might pursue, I propose a panel on graduate student mentoring that would feature both graduate students and faculty. I welcome faculty who wish to speak about best practices in mentoring and graduate students who are

interested in discussing what has worked for them, hasn't worked, been helpful or not, etc. Possible topics might include how to help students articulate the value of their training to those outside of the academy, resources for students who do not pursue academic positions, the non-traditional dissertation alternative, course distributions and requirements and their relevance (or lack of relevance) to the job market, etc. See reinventphd.georgetown.edu for more information.

“Pilgrimage during the Enlightenment” Jonathan Carlyon, Colorado State University; jcarlyon@colostate.edu

This panel will study all aspects of pilgrimage during the Enlightenment. How, during the age of reason, was religious pilgrimage understood? Conversely, in what ways did scientific expedition connote the experience of pilgrimage? How did scientific expedition displace religious pilgrimage? How did religious pilgrimage develop during the age of Enlightenment?

80. “Republican Mothers and Female Patriots” Wendy Gunther-Canada, University of Alabama at Birmingham; wgcanda@uab.edu

This panel welcomes interdisciplinary proposals from scholars and students working on enduring questions of gender, political subjectivity, human rights, and citizenship. How did natal narratives like republican motherhood promote a functionalist ideology of sexual difference dividing family and polity into separate spheres? What constructive and/or contested roles did female patriots play in rights debates, popular revolts, emerging republics, and as advocates for women's political rights? Our panel aims to create a discursive space for comparative analysis of women's agency, strategies, and lived experiences of political rebellion and gender trouble in the long eighteenth century.

81. “Form and Empire” Jonathan Kramnick, Yale University; jonathan.kramnick@yale.edu
AND Ashley L. Cohen, University of Southern California;
ashley.cohen@georgetown.edu

While both of the subfields designated by these keywords have flourished in recent years, they have for the most part done so in isolation from one another. We believe that the field of eighteenth-century studies would be enriched by a more vibrant conversation between these two areas of inquiry. In this spirit, this panel asks: How might formal and formalist approaches to eighteenth-century literature be productively complicated by more sustained and systematic attention to histories of race and empire? How might the interdisciplinary methodologies deployed in studies of race, empire, and global connections be strengthened by the insights yielded from new approaches to literary form? We seek papers that take an ‘applied’ as well as a ‘theoretical’ approach to answering these questions, and we particularly invite contributions that offer roadmaps for future study.

82. “Scholarship Across the Aisle: Establishing Meaningful Scholarly Relationships Outside of One’s Linguistic/Cultural Tradition” (Roundtable) Logan J. Connors, University of Miami; logan.connors@miami.edu AND Jason H. Pearl, Florida International University; jpearl@fiu.edu

In honor of the organization’s 50th anniversary, this roundtable seeks to reflect upon the disciplinary boundaries that are caused by specific linguistic and cultural traditions and posit new methods for crossing the divides that continue to characterize eighteenth-century studies. We seek a diverse group of scholars with different theoretical approaches and areas of specialization. Participants are encouraged to consider the following questions: what structures prevent us from engaging with scholars outside of our national/linguistic traditions? What can we do to make ASECS more welcoming to people working in areas outside British literature (the most dominant specialization

inside the organization)? What can we do to facilitate more interaction among scholars of different fields? It's common to talk of "the global eighteenth century" and the value of interdisciplinarity—and yet we separate ourselves by subspecialty every year. What would it take for us to work beyond those boundaries and create meaningful interactions (conferences, colloquia, seminars, workshops, etc.) that allow us to learn more from each other? Submit proposals of approximately 250 words that engage with any of the questions listed.

83. **“Plugging into Eighteenth-Century Studies: From C18-L, ECCO, and MOOCs to Instagram, Vimeo, and Scalar” (Roundtable)** Devoney Looser, Arizona State University; devoney.looser@asu.edu

This roundtable will consider the evolution and promise of digital and social media in C18 studies—its opportunities, costs, outreach, and audiences. Participants will describe how digital-born efforts have emerged and are changing our field. We will also discuss impact on careers through these questions: How digital is eighteenth-century studies compared to other fields and eras? In what ways have eighteenth-centuryists been innovators? In what ways are we being left behind? How does one's access to digital commercial products continue to create or limit opportunities for innovation? What new tactics might be used to address issues of access? How do you get started in C18 digital and social media work? What are the benefits, problems, and pitfalls at any career stage? How is digital work supplanting traditional print-based scholarship? What are the employment prospects of those choosing digital-project or non-traditional dissertations? What does the digital C18 have to offer to those who seek to become C21 public intellectuals? Is digital/social media C18 more, less, or just as likely to serve audiences beyond academe? How do (or how ought) we to teach digital C18 in our field-specific undergraduate and graduate curricula, beyond multimodal assignments and hiring TAs onto existing DH projects?

84. **“‘Extracting sunbeams out of cucumbers’ and ‘unfold(ing) to the world the deepest mysteries of creation’: Representations of the (Mad) Scientist in the Long Eighteenth Century”** Anaclara Castro-Santana, Universidad Nacional Autónoma de México (UNAM); anaclarius@gmail.com

Between the formation of the Royal Society in 1660 and 1851 when the first annual Government Grant was awarded for private individual scientific research, the systematic study of natural phenomena went from being the hobbyhorse of a few gentleman-amateurs to an organizing principle of society. The rapid developments in mathematics, physics, chemistry, geology, and biology, as well as the elevation of the cultural and political status of science registered in the representation of scientists in the literary production of the long eighteenth century. While early in the century Jonathan Swift satirized natural philosophers as loony squanderers of time and money, later authors such as Mary Shelley felt that science was as beguiling as perilous. This panel seeks to explore the ways in which writers responded not only to the scientific developments of their time, but also to the cultural aggrandizement of the scientific pursuit. Was the scientist to be feared, admired, or belittled? How do the representations of scientists vary depending on the religious, generational, or socioeconomic background, and/or the gender of the writer? Papers that provide fresh readings of well-known exemplars of (mad) scientists are especially welcomed.

85. **“Repurposing during the Long Eighteenth Century”** Lauren DiSalvo, Dixie State University, lauren.disalvo@dixie.edu AND Sarah Sylvester Williams, Independent Scholar; sarahjswilliams@gmail.com

Objects have long been recycled, reused, and repurposed. In the eighteenth century Habsburg Empress Maria Theresa and her children repurposed Mughal paintings for display in gilt boiserie; Chinese porcelain was embellished with gilt handles, rims, and stands; and artists outfitted Roman statues with fully restored limbs and attributes during the Grand Tour. This panel seeks to explore the ways in which materials, ideas, motifs, and subjects were repurposed during the long eighteenth century. We would welcome papers that address the literal reuse of materials, such as old canvases, paper, textiles, etc; the adoption and reuse of visual or literary motifs, tropes, or processes; or the repurposing of a traditional subject for new ends. Submissions from any eighteenth-century discipline are welcome, and topics that are interdisciplinary or global in scope are particularly encouraged.

86. **“Reciting/Reading 18th-Century English Verse” (Roundtable)** John Richetti, University of Pennsylvania; jrichett@english.upenn.edu

This roundtable will invite participants (five or six) to read or (preferably) recite from memory a short poem or a part of a longer eighteenth-century English poem and to present their thoughts on how such oral rendition or performance can help students to understand such verse. Audience members will be invited to critique these performances and to offer their views on the role of oral performance as a crucial adjunct to understanding these verses and, especially, as a means of teaching eighteenth-century verse.

87. **“Eighteenth-Century High”** Jared Richman, Colorado College; jrichman@coloradocollege.edu AND Jason Pearl, Florida International University; jpearl@fiu.edu

There’s a robust discussion about travel and exploration across horizontal space—over land and sea—but what about vertical journeys: treks up mountains, ascensions into the atmosphere, poetic flights of fancy and imagination? In the 1780s, climbers finally reached the peak of Mont Blanc, and the Montgolfier brothers invented the hot air balloon. This seems a fitting subject as we gather in a U.S. state equated with the feeling of a “Rocky Mountain High.” What was the cultural impact of these developments in the eighteenth century? What sorts of narratives were fostered about modernity, gender, individualism, and alienation in light of these developments? How did high-altitude pioneers situate themselves with respect to empire and ecology? Did mountaineers and balloonists contribute meaningfully to longstanding questions in science and aesthetics? At the same time, what did the experience of extreme elevation reveal about bodily difference, ability, and vulnerability? And what’s the legacy of these efforts and the stories handed down about them? We welcome any proposals that explore these themes as well as those that deal broadly with notions of altitude, sublimity, elevation, and verticality.

88. **“Art, Literature and Medicine in 18th-century Italy”** Francesca Savoia, University of Pittsburgh; savoia@pitt.edu

In the 18th-Century - in Italy as in the rest of Europe - doctors, scientists, writers and artists formed an integrated educated elite. A wide range of literary and figurative works testify to a close interplay of medicine, art and literature in this period. Painters, poets, novelists and dramatists – both men and women - drew on medical language and learning for their models of human nature, and picked on themes emerging from scientific debates (on the treatment of diseases, the role of diet and lifestyle on health, the action of emotions, the dialectic of body and mind, whether reading and writing were

themselves therapeutic or harmful etc.). This session seeks contributions that explore the reception, influence and representation of medical theories and practices in Italian art and literature of the long 18th-Century.

89. **“The Landscape Garden - In 18th-Century England and Beyond”** Janet R. White, University of Nevada, Las Vegas School of Architecture; janet.white@unlv.edu

The 18th-century landscape garden has been called England's most enduring contribution to design of the built environment. This interdisciplinary session invites historians, landscape architects, architects and others to discuss the landscape garden's impact in England, beyond England, and beyond the 18th century. Topics might include such areas as selection and design of follies and pavilions, selection and distribution of plant materials, theoretical underpinnings in the Picturesque, differences between English and Continental examples of the phenomenon, women's contributions to the design of the garden, travelers' accounts of garden visits, or manifestations of the landscape garden in later centuries.

90. **“Lascivious Bodies in Restoration and Eighteenth-Century Observational Science”** Pierce Williams, Carnegie Mellon University, piercew@cmu.edu AND James P. Ascher, University of Virginia; jpa4q@virginia.edu

Ample scholarship has shown that the moral status of experimental philosophy was highly contested until the mid-eighteenth century. The observational sciences, by contrast, including natural history and astronomy, were far less impeachable as exercises in virtue. In the wrong hands these latter pursuits were no less susceptible to charges of vanity, vulgar materialism and libertine sexuality. Science studies highlights the centrality of the experimenter's body in determinations of the virtue or vulgarity of laboratory life. Gender and sexuality studies have explored the liabilities of variously suspect bodies in more “popular” or publicly accessible scientific domains: in the polite science of salon culture, in the lucretian topoi of theatrical fictions, in practical mathematics and public works projects. This panel invites papers that analyze the suspect bodies of natural historical and astronomical observers, and of the bodies they observed, with an emphasis on retracing the limits of propriety in practice and representation. How was the boundary between proper and improper curiosity policed in these domains? Where and by whom were these boundaries violated? When terrestrial or celestial bodies were the objects of inquiry, what made the difference between science and smut?

91. **“Appearances in the Wake”** Dana Van Kooy, Michigan Technological University; drvankoo@mtu.edu

Christina Sharpe has suggested recently that we direct our attention to the wake, to the tracks and disturbances in the water, to the regions where the flow is obviously disrupted, to the troubled waters of history and cultural production. Moreover, she invites us “to stay in the wake” and in the “wake time” of the *longue durée* where “structural silences” rupture and reveal a space of appearance in which to be and to act in the midst of scenes of social death. As Hannah Arendt notes in *The Human Condition*, “the space of appearance” precedes representation and the reification that occurs in defined public space. This panel will explore appearances in the wake of slavery in eighteenth-century performances (very broadly defined) and/or the possibilities for a radical aesthetics of appearance in the wake of slavery throughout the Atlantic world.

92. **“Material Affects, Or, Feeling with Capitalism” (Roundtable)** Suvir Kaul, University of Pennsylvania; suvirkaul@gmail.com AND Chi-ming Yang, University of Pennsylvania; chiming24@gmail.com

Ranting, raving, quaking, shaking . . . what can 18th-century expressions of politicized affect teach us about the history of human sentiment as shaped by and responsive to social and economic injustice? What kinds of affects in 18th-century texts lead us to an understanding of feelings as an index of political antagonisms? What have we inherited in the way of these antagonisms, and what have we forgotten as we lament our present crises (i.e. of climate, war, misogyny, and racism)? Raymond Williams argued that tensions between experience and understanding often do not take a fixed and familiar form, but are known as “an unease, a stress, a displacement, a latency.” He also suggested that these affects, even though they are “emergent or pre-emergent . . . do not have to await definition, classification, or rationalization before they exert palpable pressures and set effective limits on experience and on action.” Examples might come from cultural performances and texts that mourn or protest or legitimize, or are queasy or uncertain about, the dispossession of lands or livelihoods, that examine enslavement, the slave trade and plantation slavery, that note changes in social relations accompanying (or enabling) changes in legal regimes or material circumstances.

93. **“Gesturing toward the Antique”** Monica Anke Hahn, Community College of Philadelphia; mhahn@ccp.edu AND Craig Hanson, Calvin College; CraigAshleyHanson@gmail.com

More than three decades on from the publication of Haskell and Penny’s seminal work, *Taste and the Antique*—an extended edition of which is slated for publication in 2019—this panel seeks to broaden, expand, and trouble the examination of classicizing poses and gestures in the eighteenth century. How might a borrowed pose elucidate themes of performativity, ephemerality, portraiture, or satire? What were the commercial, intellectual, poetic, or social stakes of such gestures? How did such evocations of antiquity function within larger aesthetic frameworks—whether a collection, a decorative arts program, or some other stratum of visual culture? We welcome proposals from a wide range of approaches with the goal of complicating and re-evaluating straightforward stylistic narratives, aiming to avoid making too little or too much of the antique along the way.

94. **“Making Stars: Biography and Eighteenth-Century Celebrity”** Nora Nachumi, Yeshiva University; nachumi@yu.edu AND Kristina Straub, Carnegie Mellon University; ks3t@andrew.cmu.edu

A celebrity is not a person, exactly, but a construct established through the public discourse and representation that we now think of as celebrity culture. During the long eighteenth century, biography was key to an earlier form of celebrity culture that anticipates what we experience as modern celebrity. We invite work that clarifies and gives nuance to the prehistory of the celebrity bio as a genre and that thinks about ways in which material and ideological conditions shaped the formal and experiential effects of celebrity between 1660 and 1830. Papers might focus on comparing biography’s relationship to celebrity representation in other genres and media; a specific challenge posed by a person, text or specific form of representation; or contested representational forms. We also invite work that grows out of or reflects on the process of writing a modern biography of an eighteenth-century celebrity. How do biographies create celebrities? How might attention to the formal rhetorics of biographical studies provide new ways to think about celebrity culture in the long eighteenth century? How might the terms of celebrity studies allow us new insights into biography? What case studies allow us to see the constitutive work of celebrity and biography in action?

95. **“Contentiousness and the Public Sphere”** Shane Herron, Furman University;
Shane.herron@furman.edu

This panel seeks to reassess notions of civil discourse, the public sphere, and consensus-driven political debate. Rather than seeing recent developments like fake news, hyperpartisanship, and polarization as threats to established norms of civil debate, perhaps we should rather consider these very conditions as essential features of open, vigorous discourse. The eighteenth-century would suggest that even censorship, often taken as the fundamental violation of contemporary norms of open discourse, does not appear to pose the mortal threat to public discourse we might think. Both satire and censorship, reasoned debate and intemperate affect, were features of public discourse in the eighteenth-century. Rather than discard the notion of the public sphere or wring our hands about the threat that contemporary politics poses to it, this panel asks: can we rethink disruptive passion as simultaneously threatening the public sphere, and constituting an intimate part of it, from the very start?

96. **“Consuming Foreign Music, Theater, and Dance in Eighteenth-Century England”**
Alison DeSimone, University of Missouri - Kansas City; desimonea@umkc.edu AND
Amy Dunagin, Kennesaw State University; adunagin@kennesaw.edu

When Italian opera arrived on the early eighteenth-century English stage, it provoked fierce debates concerning national identity, gender, party politics, and the state of England’s own dramatic and musical traditions. London’s theatrical marketplace became a space in which cultural anxieties surrounding the integration of foreign culture—Italian opera—with native traditions—English theatre—could play out on a nightly basis, with plenty of commentary following. This panel invites papers that examine eighteenth-century English reception of foreign musico-theatrical works from multiple disciplinary perspectives. We seek scholars who work especially in art history, cultural history, theater history, dance history, and musicology. Topics might include the reception of certain performers; the relationship between opera and politics; criticisms of opera in light of the English theatre; issues relating to gender anxieties and ambiguities (especially concerning the castrato); and musical, textual, or visual analyses of specific works. This panel seeks to question the following: Why did some Englishmen and women embrace foreign culture even as English national identity was being defined in opposition to the Continent? In what ways was the London stage integrated in a transnational enterprise?

97. **“Fashioning Power and the Power(s) of Fashion”** Jennifer Buckley, University of York; jennifer.buckley@york.ac.uk AND Benjamin Jackson, Queen Mary, University of London; b.l.t.jackson@qmul.ac.uk

This session seeks to redress the imbalance in our current understanding of the relationship between fashion, material culture, and gender. It desires to push beyond a notion of female fashion, with all its connotations, to consider how fashion was used by both sexes to simultaneously homogenise and destabilise traditional power relations. From architecture to clothing, books to consumer goods, the manifestations of power, commerce, and even colonialism, are imbued in the material world of the past. These materialisations of power are too often obliquely and uncritically accepted as part of a narrative of clear, delineated power structures. Addressing the relationship between print and material cultures, this panel seeks to re-expose the intricate nuances of power that permeated the eighteenth-century material world. Topics to consider may include, but are not limited to: letterpress printing and the manufacture of printed polemics; bespoke handcrafting and handicrafts; architectural plans; trade cards, magazines and periodicals; taste and politesse; the correlation of texts and textiles.

98. **“Enlightening the Night”** Pamela Phillips, University of Puerto Rico-Río Piedras;
phillips.pamela@gmail.com

Night occupies a special place in studies on the Age of Enlightenment. Its darkness contrasts with reason's light, but over the course of the century, it acquired a meaning much more complex and variable. This interdisciplinary panel welcomes papers that explore the eighteenth-century's fascination with the concept of night.

100. **“Small Things in the Eighteenth Century”** Chloe Wigston Smith, University of York;
chloe.wigstonsmith@york.ac.uk AND Beth Fowkes Tobin, University of Georgia;
btobin@uga.edu

This panel invites papers that address the scale of material objects, in particular the smaller things that have received less critical attention than larger, substantial goods. We are interested in how the scale of things shapes the cultural and / or literary significance of objects and what size might illuminate more broadly about the value and meanings of material culture. Do small things merit different kinds of attention across genres or types of media? How does monetary value, labor, and time affect perceptions of the minute? What is the place of the small in scholarly conversations about material culture across humanities disciplines? This panel will serve as a starting point for discussion of the same theme at an interdisciplinary conference to be held June 6-7, 2019 at the University of York (organized by Chloe Wigston Smith and Beth Fowkes Tobin). Please submit abstracts of up to 500 words, along with a very brief biography, to both organizers.

101. **“Bon Appétit: Dining in the 18th Century”** Joanna M. Gohmann, The Walters Art Museum; jgohmann@thewalters.org

In the mid-18th century, chefs began to delight aristocratic taste buds with nouvelle cuisine, a style of French cookery that gradually spread across mainland Europe and transformed food from nourishment into pleasurable, intellectual entertainment. In addition to foodstuff, the material landscape of eating - tablescapes, dining rooms, dishes, furniture, cookbooks etc. – became more complex, specialized, and pleasurable. Porcelain dinner services expanded, cookbooks included more categories of food, dining tables were marketed in a variety of shapes with surprising features, and dining rooms were increasingly elaborate. What cultural work did these transformations in food preparation and consumption achieve? Responding to such publications as E.C. Spary's *Eating the Enlightenment* (2012) and Krikorian's *Les rois à table* (2011), exhibitions like Winterthur Museum's "Dining by Design" (2018), and popular blogs like *The History Kitchen*, this panel seeks to explore how 18th-century consumers understood the century's new dining practices in relation to the century's intellectual, social, political and even religious trends. This panel hopes to address the many ways in which individuals encountered these changes in culinary and dining practices – be it through text, visual art, material culture of the table etc. – and invites participants from all disciplines and areas of specialization.

102. **“Awkward Selves: Alternative and Dissident Characters”** Robert W Jones,
University of Leeds, UK; r.w.jones@leeds.ac.uk

Not every one fits in, many are excluded. Idealisations of normalcy play a decisive and usually divisive role in the formations of all cultures. Understanding but not accepting this power, studies of identity and the politics of resistance have proved immensely valuable to eighteenth-century studies, excellent work has retrieved many life narratives long buried, ignored, or deliberately marginalised. This panel will build on these researches, but will seek to move beyond the paradigms of identity politics as such, and explore individuals who, for whatever reason, elected to pursue dissident,

awkward, and non-compliant paths. We shall be interested in those who display obstinacy, stubbornness, ingratitude, defiance, truculence, and insolence. We will explore individuals who were tough and difficult: women and men whose conduct challenges the notion that eighteenth-century society was always polite, gregarious, or fair minded. Because the panel will be primarily interested in the ways in which personality (or character) interacts with but also re-shapes conceptions of identity, papers which focus on lives lived outside marriage, the metropolis, the elite, and the 'normal' are particularly encouraged.

103. "When Does the 18th Century Pass the Bechdel Test?" (Roundtable) Sharon Harrow, Shippensburg University of PA; srharr@ship.edu AND Bethany Qualls, University of California, Davis; bequalls@ucdavis.edu

Named for MacArthur Award-winning writer Alison Bechdel, the Bechdel Test measures if a text includes two named women who speak to one another about something other than a man. The test's implicit claims—about women's voices, narrative space, literary and cultural production, the representation of women characters, writers, and actors—are central to feminist critical engagements with eighteenth-century texts; and the test provides a generative frame through which to consider both familiar and lesser known works across genres and national boundaries. This roundtable invites papers that examine how the Bechdel Test furthers our understanding of eighteenth-century texts. Papers could consider: What texts (novels, plays, poems, non-fiction, etc.) pass the test, and what does this suggest to us regarding prehistories or feminist interpolation? What intellectual precedents exist? Can such a test shed new light on canon formation, pedagogy, or adaptation? How do we compare eighteenth-century texts that don't pass the test with twentieth-century or twenty-first-century adaptations that do pass? What can this lens tell us about the way the field of eighteenth-century studies has changed over the past 50 years?

104. "The 17th Century in the 18th: Reeditions, Reuses and Adaptations" Geoffrey Turnovsky, University of Washington, gt2@uw.edu AND Mathilde Bombart, Université Jean Moulin Lyon 3; mathilde.bombart@univ-lyon3.fr

This panel explores reuses and reeditions of 17th-century texts in the 18th century. We invite abstracts that focus especially on new, often polemical meanings generated by the republication of these works in new political and cultural contexts, in the example of annotated reeditions of Fénelon's *Télémaque* in the 1720s as a pamphlet critical of absolute monarchy. Proposals might highlight, among other themes, literary or rhetorical techniques of rewriting and repurposing, editorial tools – paratexts, annotations, layout – that transformed 17th-century texts for an 18th-century reading public, economic aspects of reediting represented by lucrative commercial opportunities the republication of a well-known corpus offered or the legal problems it posed in an age of early copyright debates, the challenges raised for authorities seeking to police the press, or the decentralized geography of reedition, generally undertaken in the provinces or abroad where it might be informed by the scholarly culture of Huguenot expatriates. While the panel focuses on 18th-century France, we welcome proposals that engage these issues from other linguistic and national frameworks (eg. 18th-century translations of 17th-century French works). Please send 200-word abstracts to both organizers.

105. **“Between Art and Labor: Craft in the Global Eighteenth Century”** Cassidy Picken, Capilano University; cass.picken@gmail.com

Handicraft is a generative concept within at least two hierarchies of enlightenment thought. Within the realm of political economy, handicrafts are positioned midway between the foraged goods of hunter-gatherers and the manufactured wares of commercial society; within aesthetics, craftwork mediates between the drudgery of labor and the free play of the liberal arts. This panel explores the rise of craftwork as a distinct cultural category during the long eighteenth century. Shifting from accounts of craft that emphasize its “traditional” status, we are interested in artisanal practices that emerged at the interstices of the eighteenth century’s global empires. How might we account for the relationship between the disciplinary formations mentioned above, and the actual practices of making that emerged at the frontiers (external and internal) of mercantile capitalism? What forms of knowledge and intimacy were grounded in the craftwork of women, the enslaved, creoles, indigenous communities, peasants, and domestics? How did poets, novelists, artists, philosophers, and scientists conceive of their crafts in relation to the field of labor?

106. **“Staging the Restoration”** Amanda Eubanks Winkler; awinkler@syr.edu

Davenant's *Macbeth* (Folger Theatre, 2018), Davenant/Dryden/Shadwell's *The Tempest* (Sam Wanamaker Playhouse, 2015), Betterton's (?), *The Fairy Queen* (Glyndebourne, 2009): recently professional theatres and opera houses have turned their attention to staging multimedia extravaganzas that were originally produced in the Restoration. Yet, the elaborate special effects, lavish musical episodes, and dance that were so appealing to Restoration-era audiences present significant challenges today. Witches burst into jolly song in *Macbeth*, a grotesquely humorous disruption to the tragedy; the act 5 Masque of Neptune in the Restoration *Tempest* features mythological characters in an episode only tangentially related to the main plot; and *The Fairy Queen* (a Restoration adaptation of Shakespeare's *Midsummer Night's Dream*) incorporates a singing drunken poet and rustic lovers who have little to do with the Bard's original play. This panel will explore contemporary staging approaches to these multimedia works, discussing the baroque aesthetics and dramaturgy that appealed to audiences in the long eighteenth century as well as what might appeal to audiences today. Contributions might focus on the juxtaposition of past and present, strategies of adaptation, and the ways in which historical knowledge of the period might be creatively deployed in contemporary productions.

107. **“Ecology and Infrastructure”** Tobias Menely, UC Davis; tmenely@gmail.com

This panel invites inquiry around the intersections of ecology and infrastructure in the long eighteenth century. What Greg Laugero identified as the “infrastructures of enlightenment” – the building of roads and the institution of Literature – underscores how our favorite “event in the history of mediation” (Siskin and Warner) was also an event in the history of infrastructure, an event, we're now learning, with geohistorical implications, as accelerating patterns of inorganic energy consumption, urbanization, globalization, and commodified agricultural and industrial production began to alter the earth systems. As the “infrastructural turn” in eighteenth-century studies takes on new momentum, opportunities for ecological reflection seem manifold. How can historical and critical work in literature, art, philosophy, and culture attend to the intersections of ecosystems and transport networks, energy converters and commodity chains, bioregions and development zones? How can the eighteenth century offer a unique perspective on a condition of global modernity in which human knowledge about the planet becomes inextricable from human impact on the planet? How do “elemental media” (Peters) and “knowledge infrastructures” (Edwards) manifest in the forms,

systems, and networks of literary expression? What do different reading practices, close and distant, surface and deep, have to contribute to these lines of inquiry?

108. “The Planetary Turn” Eric Gidal, University of Iowa; eric-gidal@uiowa.edu

The millennial turn to the global in eighteenth-century studies, exemplified by Felicity Nussbaum’s *The Global Eighteenth Century* (2003), drew on world-systems analysis and critical globalization studies in order to establish genealogies of modern world-making without recapitulating Enlightenment universalisms. This panel asks how consideration of the planetary—in dialogue with Earth system science, “world ecology” (Moore) and “cosmopolitics” (Stengers, Latour)—might extend, and complicate, this project, by placing the emphasis on the geophysical system that precedes, and shapes, the production of anthropogenic worlds. What is involved in conceptualizing the Earth as a system, object, or form? What connections might we draw between planetary systems—such as trade winds and ocean currents, the climate and the hydrological cycle—and the emergent ecologies and economies of the eighteenth century? What circuits—of capital, of information, of energy, of species—link enclosures and plantations, manufacturing industries and resource frontiers? What might we learn about the current crisis in the Earth system by reconsidering eighteenth-century forms of planetary knowledge: its poetic and fictional worlds, its scientific advances in understanding the Earth’s structures and cycles? How can we attend to the reorganization of planetary systems alongside the persistence of the indigenous, the uncolonized, or the wild?

109. “Enacting Politics: Reconsidering the Associational World” Dafydd Moore, University of Plymouth, UK; d.r.moore@plymouth.ac.uk

Politics manifests itself in many forms and many places. Political identity can be rehearsed and refined in a myriad of ways; can be formed by and, through its operation, can help to form various physical, institutional, literary and social arena. The stage for these acts might be as focussed as a single poem or as capacious as the identity of a geographic region or nation; in each case both stage and actor are changed by the performance. The study of the associational world of politics offers its own space for interdisciplinary dialogue and the interchange between historians of different kinds. In this panel we will explore the places, spaces, social practices and literary forms through which politic identities can be performed, parodied and policed during the eighteenth century. As such the panel welcomes papers that reflect on the textual, physical and social sites for the performance of political identities. Papers with an interest in hitherto overlooked locales (of whatever scale) for the performance of political identity, or those that reflect on the political, theoretical or literary-historical implications such acts of establishing these new locations, will be particularly welcome.

110. “Teaching Tough Texts” Anne Greenfield, Valdosta State University; algreenfield@valdosta.edu

In this era of attacks on the humanities and dwindling numbers of liberal arts majors, many faculty have needed to market their courses aggressively, and pique student interest by highlighting the sexiest qualities of the eras and genres we teach. Courses like “Jane Austen and Zombies” or “Sex, the City, and Restoration Comedy” will likely drum up easy interest, but what of the other important authors and texts that now seem laborious to students, and which no longer carry immediate appeal? This panel seeks to examine the opportunities, drawbacks, and ideas associated with teaching “difficult” long-eighteenth-century texts in the university classroom. Papers are welcome from any discipline.

111. “Music, Ballet, and Opera and Recent Enlightenment Studies” Hedy Law,
University of British Columbia; hedy.law@ubc.ca

Despite recent scholarship on the discourse of music and the French Enlightenment (Verba 2017), insufficient attention has been made to place specific musical works in this discourse. On one level, the separation of music studies from the Enlightenment sustains the claim of the Enlightenment as an “intellectual” movement (McMahon 2001, Russo 2007, Edelstein 2010), but on another level this separation fails to explain why some *Encyclopédistes* such as Cahusac and Rousseau discussed music, ballet, or opera in their writings that helped shape the Enlightenment project. This perceived separation also leaves the following problems unresolved: the relationships between the Regency and the Enlightenment, especially, between libertinism and liberty, are not fully understood; the tensions between the Enlightenment strive for progress and the adherence to music institutional and generic conventions are not investigated; the significance of pre-Revolutionary sacred music is downplayed. In what ways did key Enlightenment concepts such as the *siècle de lumières*, *répandre*, *l’esprit philosophique*, and *philosophie* appear in musical writings or musical works? What does it mean to differentiate music of the Enlightenment from eighteenth-century music? This panel invites papers that offer methodological reflections or case studies situating music, ballet, and opera in the context of recent Enlightenment studies.

112. “Trailing Spouses of the Enlightenment: In the Shadow of the Luminary?” Rori Bloom, University of Florida, ribloom@ufl.edu AND Margaret Butler, University of Florida; mbutler@arts.ufl.edu

While the wedding scene continued to provide a happy ending to classical comedies in eighteenth-century theater, the real institution of marriage was undergoing important transformations off the stage and the page. By offering material resources, social connections, emotional support or intellectual stimulation, spouses in creative partnerships made valuable contributions to eighteenth-century culture. This interdisciplinary panel seeks to examine the spousal relationship in the context of cultural creation in the Enlightenment. At certain times, one spouse remained in the shadows to allow the other to shine as a writer, musician or painter, while at others the two shared the limelight, attracting public attention in different ways. Whether as enabler, impresario, teacher, collaborator, the spouses of Enlightenment figures often shaped each other’s careers. In this session, we are not asking whether we would have had Sade without Renée or Elisabeth Vigée Lebrun without Jean Baptiste Pierre Lebrun. Instead, we wish to reexamine assumptions about traditional roles in famous pairs to better understand the impact of creative partnerships on eighteenth-century culture.

113. “The Colors of Race” Jennifer Chuong, Harvard University;
jennifer_chuong@harvard.edu AND Oliver Wunsch, Harvard Art Museums;
owunsch@gmail.com

Scholars in a variety of disciplines have argued that over the course of the eighteenth century, nascent racial categories began to coalesce around visual distinctions, skin color chief among them. The range of disciplinary perspectives on the topic reflects the many ways that color could be mobilized in the service of human difference, whether through the materials of the artist, the theories of the natural philosopher, or the lexicon of the writer. This panel provides an opportunity to bring together research in these different areas and to explore possible interactions among them. In doing so, we aim to initiate a larger conversation about the relationship between race and visibility in the eighteenth century. We welcome papers that explore the various practices through which color took on racial significance in this period, and we especially invite proposals that address the use of color in more than one setting (e.g. in multiple media, across fields, or for different audiences).

114. **“Subaltern Archives” (Roundtable)** Charlotte Sussman, Duke University;
sussman@duke.edu

It has been more than thirty years since Gayatri Spivak asked, “Can the Subaltern Speak?” and concluded that “the subaltern as female cannot be heard or read.” And yet interest in eighteenth-century archives of colonialism, bondage, and subalternity remains intense, from Saidiya Hartman and Marisa Fuentes’ interrogations of the records of slavery, to Lisa Lowe’s consideration of the East India Company papers, to Francoise Lionnet’s excavation of the history of the Indian Ocean, to M. NourbeSe Philip’s virtuosic deconstruction of legal documents in her long poem, *Zong!*. As we learn more about the structure and history of archives, questions gain urgency: how can we derive an understanding of subaltern lives from systems that were designed to erase their specificity and value? How do we interpret the silences of the archives--as indices of oppression or traces of resistance? How can we negotiate the tensions between permanence and ephemerality, indigeneity and arrival, invisibility and hypervisibility, and violence and redress, as we confront these remains of eighteenth-century life? Proposals are invited for 7-8 minutes talks addressing specific archives, methodological issues in archival work, the history of eighteenth-century studies’ engagement with subaltern archives, the relation between critical fields (such as critical indigenous studies) and archival work, new forms of accessing or representing archives, such as the digital, among other topics.

115. **“The Multimedia Eighteenth Century” (Roundtable)** Rachael King, UC Santa Barbara; rking@english.ucsb.edu

Although the eighteenth century has long been understood as an established “print culture”—with the rise of the professional author and development of the print public sphere—a new critical consensus is emerging around the continuing significance of other media such as manuscript, speech, and gesture throughout the period. The Multigraph Collective’s *Interacting with Print* stresses “the interplay of media ... and the porous boundaries between them,” while in *The Invention of the Oral* Paula McDowell notes, “The eighteenth century saw the emergence of a sustained, self-conscious discourse questioning the effects of, and relationship between, different media forms.” How does this framework change our understanding of eighteenth-century publication and performance? Does it challenge the dominance of print, or subsume other media under “print culture”? Where does a media studies-informed eighteenth century go from here? Proposals are solicited for short roundtable presentations on aspects of the “multimedia eighteenth century” and its methodological significance.

116. **“This Unnatural Rebellion: The Jacobite Rising of 1745 in the Long Eighteenth Century”** Phineas Dowling, Auburn University; pwd0002@auburn.edu

This panel seeks papers on literary, artistic, and material culture of the long eighteenth century with the goal of exploring the Jacobite Rising of 1745 and its ramifications—whether artistic, cultural, national, martial, political, etc. Topics might include, but are not limited to, the literary culture of the Jacobites (or anti-Jacobites); material culture of the Jacobites; cultural memory of the ’45; representations of the conflict and its participants; depictions or commentary of key figures or events; the political or social aftermath or ramifications of the rebellion; contextualization of the Rising and/or its impact; creative expressions in any medium of the contemporary or memorial experiences of participants and/or onlookers.

117. “Producers, Creators, Designers: Women Artists in the Long Eighteenth Century”

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

This panel seeks proposals that consider women’s roles as producers, creators, and designers of art objects, buildings, and interior spaces in the long eighteenth century. We invite papers that further knowledge of women’s artistic production, and indeed, even reclaim their achievements. This panel will continue the conversation on women’s roles, a subject taken up most recently by the exhibition, "Becoming a Woman In the Age of Enlightenment: French Art from the Horvitz Collection," curated by Melissa Hyde and the late Mary D. Sheriff. This exhibition, the first to focus specifically on representations of women from a broad range of ages and conditions, sheds light on the philosophical and cultural debates surrounding womanhood in this period. The dominant ideology assigned women to limited roles due to long-held beliefs about gender difference derived from Christianity and scientific and medical tracts. As a result, historians have often relegated women’s involvement in the art world to historical footnote or anecdote, despite a rich tradition of female creativity. Possible topics for this panel include investigations of women artists’ little-known objects and spaces, hierarchies of genre and their gendered implications, the role of women in the Academy, programs of commissioning, and collaborations with colleagues.

118. “Innovative Course Design Competition” 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 on the eighteenth century. 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 have never been taught or have been taught very 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 on the Innovative Course Design session at the Annual Meeting; a \$500 award will be presented to each of the participants, who also will be invited to submit a twelve-page account of the unit/course, a syllabus, and supplementary materials, for publication on the ASECS website.

119. “Social Network Analysis in the Long Eighteenth Century” (Roundtable) Jennifer

Golightly, Colorado College; jgolightly@coloradocollege.edu

This roundtable will showcase digital projects using social network analysis for better understanding networks of texts, ideas, and/or people over the course of the long eighteenth century. The scope of the roundtable is broad in the hopes of providing fresh ideas about using social network analysis for the study of history and texts. What are the advantages of using this particular approach? What are the limitations? Which tools are most useable for conducting such analysis in the humanities?

120. “Print Room Pedagogies: Teaching the 18th Century in the Print Room”

Hope Saska, CU Art Museum, University of Colorado Boulder;
hope.saska@colorado.edu

"Other pictures we look at, his we read." With this pithy quip, Charles Lamb summed up the expectations brought by Romantic viewers to William Hogarth’s images. Today, Lamb’s distinction between looking at and reading images continues to resonate, especially with curators, faculty,

instructors and librarians who regularly use printed images, illustrated books and paintings as core features of our pedagogy. This panel invites papers that address print room pedagogies and asks: how do we provide tangible connections with the visual and material worlds of the eighteenth century? What are the histories of and best practices for using visual culture to teach skills associated with “reading” and/or what we today call “close looking” (perhaps an enhanced version of the “looking at” that Lamb describes)? How might the historical function of the print room connect to its contemporary use for object-based learning? Case studies and histories of the study room are invited, and interdisciplinary studies are most welcome.

121. “Children’s Literature and Form” Rebecca Shapiro, CUNY;
RShapiro@citytech.cuny.edu

Recent scholarship in the fields of book history and the history of reading have shed light on the rich range of encounters that were possible between eighteenth-century children and their books—objects that were handled, treasured, inscribed, and sometimes (but not always) read. Studies concerning children’s print culture have likewise examined eighteenth-century children’s books as commodities, vessels of ideological indoctrination, or agents of sociopolitical change. The above critical approaches have done much to develop this still-emerging field in eighteenth-century studies. This panel will explore how close attention to literary form, an at-times neglected area of children’s literature analysis, might contribute to our understanding of children’s books as both material and textual objects. Isaac Watts’s ‘easy language’, Sarah Fielding’s narrative structure, Anna Letitia Barbauld’s typography, and the Taylor sisters’ sing-song poetics reveal shifting attitudes towards children’s cognitive and linguistic capacities—at times delineating, at times obscuring divisions between adult- and child-oriented writing. How are the pedagogical and philosophical objectives of eighteenth-century children’s authors reflected at a lexical, syntactic, or metrical level? In what ways might stylistic experimentation speak to both aesthetic and commercial concerns?

122. “The ‘High’ Enlightenment: Intoxication in the ‘Age of Reason’” Anton Matytsin,
Kenyon College; anton.matytsin@gmail.com

The Enlightenment was not just high on philosophy. Although the eighteenth century is frequently associated with the primacy of rationality, many Enlightenment writers embraced rather ambiguous conceptions of the interplay between reason and the passions. New developments in medicine shed light on the material causes of cognitive processes and demonstrated the extent to which human behavior could be altered into different physical and mental states. Global commerce, in turn, increased the availability of intoxicating substances such as coffee, snuff, new forms of alcohol, and opium. This panel thus seeks to explore the cultural, intellectual, and economic history of intoxication in the eighteenth century. How did the infusion of these substances affect cultural practices? What role did the increased consumption of mind-altering substances play in the transformation of the social sphere? How did conceptions of human nature change in light of new medical observations about the effects of different intoxicants? How did trade in such intoxicants affect the global economy? Participants are invited to submit paper abstracts exploring these and other questions. Papers that examine issues beyond particular national contexts are especially welcome. Please send abstract of 250-300 words.

123. **“Contact Zones and the Violence of the Archive”** Emily Kugler, Howard University; emily.kugler@Howard.edu AND Samara Cahill, Nanyang Technological University; sacahill@ntu.edu.sg

Archives, as Jacques Derrida argued in *Archive Fever* (1995), originate from a particular place and are formed by a process of both production and forgetting. More recently, Marisa J. Fuentes in *Dispossessed Lives: Enslaved Women, Violence, and the Archive* (2016) and Saidiya V. Hartman *How to Lose Your Mother: A Journey Along the Atlantic Slave Route* (2008) have examined how archives perpetuate the continued violence of colonialism and slavery in places characterized by Mary Louise Pratt as “contact zones.” The chairs welcome papers that address one or both of the following questions: (1) How do scholars go about recovering marginalized voices when those voices (or languages) were not included in the archive in the first place? (2) Do new media technologies help to recover lost voices or do they reproduce historical exclusions? in line with the mission of the Southeast Asian Society for Eighteenth-Century Studies (SASECS), the panel aims to promote global and interdisciplinary dialogue in eighteenth-century studies. Please send abstracts of up to 250 words (and a brief biographical statement) to both organizers.

124. **“Tragedy in the Enlightenment”** Kieran Murphy, University of Colorado; kieran.murphy@colorado.edu AND James Harriman-Smith, Newcastle University, UK; james.harriman-smith@ncl.ac.uk

This panel looks to offer a fresh assessment of tragedy’s place in the Enlightenment. Drawing on research undertaken for three forthcoming books edited by Blair Hoxby, contributors to the panel will examine the specific concerns of those reading, watching, writing and critiquing tragedy around the globe in the long eighteenth century. While traditional histories have figured the seventeenth century and the final decades of the 1700s as contrasting periods of practical and theoretical brilliance - of Shakespeare, Calderon and Racine; and of Schelling, Schlegel and Hegel - this session reconsiders the intervening years as an equally rich period for tragedy. We recognize the profound continuities between the 17th and 18th centuries (such as a focus on the passions), while acknowledging the distinctive qualities of tragic writing in our period, whether that be the valorization of female subjectivity, the incipient historicization of tragedy as a cultural phenomenon, or much else besides.

125. **“Privatschreiben: Private Venues in Published Writing and Private Writing in Public Venues around 1800”** Margaretmary Daley, Case Western Reserve University; daley@cwru.edu

“Privatschreiben” [private writing]—Friedrich Schiller may have coined this composite word in his 1788 history of the Netherlands to name an official communication with a restricted audience; certainly in a wider sense, as the notion of private versus public paired with writing, Privatschreiben moves to the forefront of cultural discourse in the Eighteenth Century. From assignations in window curtains to eavesdropping behind hedges to politicized disputes in coffee houses, literature and literary texts repeatedly depict the private sphere as a place of oral and linguistic exchanges. What are the intriguing particulars of these portraits of personal conversation? What are the epistemological issues that allow us to distinguish the private from the public sphere? Or, the private from the secret? And which other theoretical notions help to define privacy as it overlaps or interferes with domesticity and intimacy? In addition, generic and narrative techniques such as epistolarity, fictitious narrators, digressions, nested narratives, excursive segments, and apostrophes of the readers all affect the definition of privacy. Papers that examine German texts are anticipated yet any comparative approaches, gender-sensitive, and interdisciplinary research is welcome.

126. “Characterologies: Theories of Character from Theater to Novel” (Roundtable)

Ros Ballaster, Mansfield College, Oxford University; ros.ballaster@mansfield.ox.ac.uk
AND Rebecca Tierney-Hynes, University of Edinburgh; r.tierneyhynes@ed.ac.uk

Deidre Lynch’s *Economy of Character* placed the idea of character firmly at the center of eighteenth-century novel studies, and Lisa Freeman’s *Character’s Theater* has reignited interest in the idea of character on stage. Their arguments tend to situate character at the poles of deep psychology and contingent performance, affiliating the former with the novel and the latter with theater. Work on celebrity by, for example, Jane Moody, Emily Hodgson Anderson and Julia Fawcett has complicated this division by examining character as a commodified element of a real personality, and work on it-narratives by Julie Park and Christina Lupton has ensured that we trouble the connection of character to personhood. This roundtable seeks papers that reassess character on the stage, on the page, and in the eighteenth-century world. We suggest that early theories of character might productively be revisited in a moment in which we are once again assessing the eighteenth-century contribution to theories of cognition and emotion. Papers that argue for peculiarly eighteenth-century theories of character across novel and theater are particularly welcome. Papers might suggest continuities in the treatment of character across these genres or reinforce distinctions.

127. “Living with the Ancients” Caroline Gonda, Cambridge University; cjg29@cam.ac.uk
AND Paul Kelleher, Emory University; pkelleh@emory.edu

This panel seeks papers that offer new perspectives for understanding the surprising, creative, idiosyncratic (in a word, the “queer”) conversations that eighteenth-century writers and artists sustained with ancient culture. We are especially interested in how the Classics were “used” as a way to shape and sustain lives that deviated from normative forms of sexual, gendered, and class identity. Further, we suspect that the relationship between the “public” and the “private” will be an important reference point for some or all of our panelists. Some preliminary questions that we have in mind (but ones that are not meant to be prescriptive): what does it mean to quote or commonplace the Classics in private writings and how can this become a way of claiming intellectual and cultural territory? How do impassioned investments in the Classics create a place of refuge and resistance to public identities that constrain or cramp the self? How are “modern” engagements with the ancients simultaneously a dialogue with the Classics and an exploration and fashioning of the self? We welcome papers from all disciplines and national literatures.

128. “Refuge versus Emigration: Parallels, Differences, and the Politics of Exile (1685-1815) Le refuge et l’émigration: parallèles, différences et politique de l’exil (1685-1815)” Carole Martin, Texas State University; cm25@txstate.edu

What happens when a large group of nationals is forced to leave due to conflicts associated with religious reformation or political revolution? The 1685 Revocation of the Edict of Nantes, which banned Protestantism from France, caused some 200,000 people to flee in exile, while the number of émigrés following the fall of the monarchy is estimated at 140,000. A century apart, the same borders are crossed, expatriates taking with them, if few material possessions, a big share of France’s intellectual assets and intangible resources. Papers may address any aspects of literary and/or material history that aim at elucidating parallels and differences between the Refuge and the Emigration.

La révocation de l’édit de Nantes provoqua l’exil de quelque 200 000 personnes, tandis que le nombre d’émigrés suivant la chute de la monarchie absolue a été estimé à 140 000. A un siècle de distance, les mêmes frontières sont franchies, les expatriés emportant avec eux une grande partie des actifs intellectuels et des ressources intangibles qui avaient composé la culture du royaume. Les

contributions retenues s'intéresseront à des exemples précis relevant de l'histoire littéraire et / ou matérielle du Refuge et de l'Émigration, avec l'objectif d'expliquer leurs parallèles et leurs différences.

129. “Mediating Loyalty in Eighteenth-Century Britain and the British Empire”

Stephanie Koscak, Wake Forest University; koscakse@wfu.edu

Loyalty is a mediated phenomenon, expressed through legal documents and magisterial opinion, public oaths and orations, petitions and crowd demonstrations, personal letters and printed texts (including fiction), gifts given and received, and gestures of hospitality and neighborliness. These discourses and actions are always open to contestation and appropriation, whether by state actors, political leaders, local communities, or individuals. This session invites papers that consider new directions in the mediation of personal and political loyalty across different fields and disciplines. Possible questions include, but are not limited to: How did individuals perform, reaffirm, challenge, and modify rituals of authority across moments of political upheaval or professional competition? What specific forms of expression were considered appropriate for conveying and enacting loyalty to individuals and the state at different historical moments? How does loyalist media—including fictionalized portrayals of sovereignty and sovereigns—reveal contested understandings of the individual body and the body politic? How do marginalized groups and individuals make use of arguments about allegiance, loyalty, and subjecthood to claim political rights and privileges? How do ideas about loyalty and consent change across the eighteenth century with the expansion of slavery, the growth of contract relations, and imperial political crises? What are the gendered, raced, and classed dimensions of eighteenth-century loyalism?

130. “Imagining the American Frontier and the American Far West in the Eighteenth-Century : Literary Imaginations, Geographical Markings, and Cultural Productions from the Edges of American Empires” Nathan D. Brown, Furman

University; nathan.brown@furman.edu

The vestiges of European and Native empires mark the American West in place names near and far. In Colorado alone, names like “Arapaho,” “La Plata,” “Pike’s Peak,” and “Cache La Poudre” point to the overlapping European and Native claims on the land in the eighteenth and early nineteenth-centuries. Indeed, control over this uncharted area was, as historian Paul W. Mapp points out in his 2011 study *The Elusive West and the Contest for Empire*, what, partially, led to war in the 1760s. Moreover, its exploration put different Europeans and Native Americans in contact, bringing forth cultural exchanges, misunderstandings, and identity negotiations. In light of this and other recent scholarship in peripheral areas of American empires, this panel invites proposals from across disciplines that shed light on what Mapp calls, “the mysterious Far West” (15). Some possible starting questions include: What was the nature of the cultural exchanges in the American Far West? How did interactions influence culture and identity? What might travel narratives, memoirs, maps, histories, proto- and pseudo-anthropological tracts, and cultural productions and artifacts reveal about this imagined space? How did Europeans and Native Americans imagine each other? Etc. The panel especially welcomes cross-cultural and non-Western perspectives.

131. “Marriage Rites and Wrongs: Feminist Thinking on Marriage during the Long-Eighteenth Century” Angela Hunter, University of Arkansas-Little Rock;

anhunter@ualr.edu

From François Poulain de la Barre and Gabrielle Suchon to Olympe de Gouges and Mary Wollstonecraft, feminist authors identified the institution of marriage as a crucial obstacle to equality

and rights. Marriage was not just a time worn analogy through which theorists of absolutism such as Jean Bodin or Robert Filmer had described the relation of sovereign to subject, it was the primary mechanism for consolidating assets and juridical power in the hands of men. This panel welcomes papers that showcase the diversity of feminist approaches to marriage over the course of the long eighteenth century; emphasis on the political character of feminist critique of marriage encouraged.

132. “Unlikeable Women: Feminism and 18th Century Women Authors and Artists”

Dana McClain, Lehigh University; dcm213@lehigh.edu AND Sheryll "Jan" Blaschak, Wayne State University; eb7549@wayne.edu

This panel will explore the “acceptability” or “likeability” of women authors and artists in terms of both 18th century sensibilities and 20th century feminist recovery efforts. Papers could address one or more of the following questions, among others: Who were the “unlikeable” or controversial women of the eighteenth century? How did women who created controversy, such as Anna Laetitia Barbauld, handle their position? Did they embrace being “unlikeable” or attempt to counteract it? How have modern feminist scholars privileged certain types of “unlikeability” or agency, and at what cost? For example, do we have a nuanced enough view of authors such as Hannah More who ventured into new areas of publishing yet supported the status quo? Additionally, papers could discuss the pedagogical benefits and risks of teaching “unlikeable” eighteenth-century women, especially in undergraduate courses. In sum, this panel seeks to explore these ideas of acceptability or “likeability” in the 18th century through a 21st century feminist lens, reflecting on both the view, and the lens through which we are viewing.

133. “Queer Swift” Declan Kavanagh, University of Kent, United Kingdom;

d.kavanagh@kent.ac.uk

From the erotic spectacle of libidinous Yahoos to his gruesome proposal to eat Irish babies, Jonathan Swift's satire offers readers an abundance of queer possibilities and anti-heteronormative potentialities. Whilst the recent "Swift at 350" commemoration did much good work in re-examining and, indeed, re-consolidating, the literary and cultural significance of Swift, the author's queerness continues to receive scant treatment. This panel seeks proposals for papers that explore contemporary queer theoretical engagements with Swift's work. More importantly, this panel aims to establish the ways in which Swift's satire was inherently queer and queering in its own time.

134. “Teaching Jane Austen Across the Disciplines” (Roundtable) Tonya J. Moutray, The Sage Colleges, Troy, NY; moutrt@sage.edu

This roundtable will explore strategies, failures, and successes in adapting Austen and Austen studies for both majors and non-majors, as well as for graduate students. In particular, how has your teaching integrated a study of Austen, her life and works, or her local and global celebrity, into general education, interdisciplinary or co-disciplinary work? What theoretical or pedagogical perspectives have informed your approach, and what resources (archival, digital, etc) have made that work possible in a 21st-century classroom? This session encourages specific examples of teaching modalities, group or individual projects and research, digital and archival work, or other innovative methods. How does your course foster generative connections between current issues in our global society and the social the political concerns during Austen's lifetime (the status of women, the abolition of slavery and the slave trade, colonial contexts, the French Revolution, Catholic refugees, migration and immigration, et cetera)?

135. **“Infrastructures in and of the Eighteenth Century”** Mark Vareschi, University of Wisconsin-Madison; vareschi@wisc.edu

The study of infrastructure has been a significant part of the new materialist and posthuman turns in contemporary scholarship. This panel aims to bring together scholars working on the entanglements of persons, ecologies, and built environments to explore the ways that our period dealt with waste, water, land, and other material features of the world within the context of (for example) expanding colonial projects and economic transformation.

136. **“The Social Life of Technological Things”** Mike Guenther; guenthmb@grinnell.edu

This panel will focus on the complex webs of meaning, practice, and social relationships that shaped people’s interaction with technology during the long eighteenth century. Exploring the relationship between society and technological change speaks not only to contemporary concerns with these issues, but also the widespread scholarly interest in the “social life of things” emanating from vibrant work in science and technology studies, material culture studies, actor-network theory, media studies, and the like. We welcome papers that examine the social, cultural or political impact of particular technologies, investigating the complex ways people used, appropriated, or contested technological artifacts in their daily lives. We encourage potential contributors to consider how individual studies might contribute to, or challenge, larger narratives about technological change during the eighteenth century—including (but not limited to) the role of technology in fostering new forms of capitalism, urbanization, labor patterns, leisure and consumption, systems of communications & transportation, colonialism, deepening conceptions of gender and racial difference, and environmental change.

137. **“Recovering Women’s Satiric Voices; or, A Feminist’s Work is Never Done”**
(Roundtable) Sharon Smith, South Dakota State University; sharon.smith@sdstate.edu

In *The Future of Feminist Eighteenth-Century Scholarship: Beyond Recovery*, Robin Runia critiques “an uncomfortable undercurrent gaining force in eighteenth-century literary studies,” one that suggests “feminist scholarship, and in particular the feminist recovery project, has done its work.” Focusing on satire, this roundtable will engage in an integral aspect of recovery that is arguably never “done,” the reassessment of genres, forms, modes, and movements that necessarily accompanies the integration of women’s voices. Recently, Ashley Marshall proposes a “non-definition” of satire in order to avoid a definition that is too narrow or too broad. A feminist approach to satire might embrace a strategy of, not non-definition, but perpetual redefinition. As Roland Barthes argues, literary structures are “fabricated,” not found; how might a continual process of feminist fabrication disrupt and deepen our understanding of the satiric tradition, as well as the range of functions and possibilities encompassed by the satiric mode? This roundtable seeks presentations that explore how the incorporation of a particular woman’s satiric voice—even within a single text—leads us to test, expand, reject, and/or reconfigure traditional definitions of satire. Particularly welcome are presentations on figures, genres, and/or forms that have been largely excluded from accounts of the satiric tradition.

138. **“Politics and Poetics”** Amit Yahav, University of Minnesota, Twin Cities;
ayahav@umn.edu

Our recent political realities have made clearer than ever the extent to which feelings and less-than-fully conscious reactions motivate public political choices. Current discussions, however, often presume such emotions to function as skewing noise in an ideally rational public sphere. Early liberal thinkers, similarly working during times of dramatic social upheavals, recognized that political positions are founded on deep-seated structures of feeling, no less than on rationality and facts. How

have emotion, imagination, and duration – key dimensions of the literature of sensibility – been imagined to factor in early liberal theorizations of justice? And how have elements of form – rhythm, soundscape, point of view, and other elements of compositional structure – been imagined to mobilize thinking and feeling, and as such to contribute to public reason? Proposals are welcome for papers that explore these and other questions about the intersections of politics and poetics in all genres.

139. **“Women Writers and the Postsecular Eighteenth Century”** Juliette Paul, Christian Brothers University; Juliette.Paul@cbu.edu

Feminist eighteenth-century studies frequently describe women writers as either conservative or progressive in their religious views. Recent postsecular studies work complicates this distinction. Work on Aphra Behn, Mary Astell, and Milton’s Eve show female agency to be politically complex. This panel invites papers that help us to rethink the role that religion plays in the political labels we use with long Restoration and eighteenth-century women writers. How or when does the piety of female writers, or their participation in patriarchal religious traditions like marriage, signal forms of liberalism? In which ways did female authors use forms of secrecy, privacy, virginity, or other religious practices to assert their right to dissent or conform? How does recent work by theorists like Saba Mahmood and Elizabeth Maddock Dillon deepen our portrait of eighteenth-century women as writers and readers of religious literature? Paper proposals considering new questions about politics, religion, and gender will be welcome.

140. **“Jane of All Trades: Prolific Women of the Long Eighteenth-Century”** Molly Marotta, Florida State University; mem16h@my.fsu.edu

Two women of diverse and productive talents, Margaret Cavendish—a natural philosopher, theorist, playwright, and science fiction writer—and Mary Wollstonecraft—a travel writer, novelist, and proto-gender theorist—can be said to frame the long eighteenth-century. Between Cavendish and Wollstonecraft, many women produced a staggering amount of work in both breadth and scope, whether they were on the stage, in the home-based lab, at the writing desk, or across the Atlantic. Some were supported financially; some were trying to survive. This panel invites papers that discuss the long eighteenth-century’s many “janes of all trades.” What levels of fame (or notoriety) did these women experience? How did these disciplines connect to gendered expectations of economy, motherhood, and marriage? Where do these women appear in our lesson plans and syllabi?

141. **“50 Years of Women at ASECS” (Roundtable)** Melissa Schoenberger, College of the Holy Cross; mschoenb@holycross.edu

This roundtable invites participants to reflect on the title theme broadly construed. Approaches may include but are not limited to: considerations of conference archives, such as programs, special events, keynote speeches, and so on; reflections on specific, significant moments or turning points; predictions and arguments about the next fifty years of ASECS, with special attention to new questions about gender and inclusivity. Also encouraged are presentations connecting issues of gender to critical history within specific subfields of eighteenth-century studies.

142. **“Masque and Dissimulation as Acts of Female Self-Construction in Eighteenth-Century France”** Alexandra Schamel, Ludwig-Maximilians-Universität München; a19856@schamel.com

With fan, veil or half mask, – literature and portraits in eighteenth-century France expose women highly engaged with playful hiding and artful dissimulation. How remarkable is it that these techniques are significantly inscribed in an age that proclaims itself to be at the forefront of creating

tolerance by revealing evident truth? This question tracks recent discussions of the paradigm of visibility. The panel focuses on the reaction to this problematic overlap in literature and art, paying special attention to the gender aspect. We explore texts and portraits of the Enlightenment and their strategies of masque and dissimulation, questioning the extent to which these strategies can be considered as self-decisive acts to escape penetration by reason and indexical interpretation and, paradoxically, to create oneself as an authentic, ineluctable person. Which methods did women in particular use as masquerade to construct themselves within or against a male-dominated social scene? The exploration of female protagonists (for example in Marivaux, Rousseau, Laclos) is as welcome as texts and portraits from female authors, including interdisciplinary angles (painting, sociology, history, philosophy) and neighboring countries.

143. “Spoken Word: Reading for the Oral-Literate Transition” Katie Charles, Washington College; katiegcharles@gmail.com AND Taylor Walle, Washington and Lee University; wallet@wlu.edu

Recent years have seen a swell of interest in the categories of speech and orality in eighteenth-century Britain. Paula McDowell, for example, has argued that the concept of “oral culture” emerged in response to the rapidly-expanding textuality of the period. Similarly, Janet Sorensen has offered a counternarrative to the standardization of English, revealing the importance of cant, slang, and regional languages in consolidating a notion not only of the common language but also of Britishness. This panel seeks papers on any and all aspects of speech, orality, or the vernacular in the long eighteenth century. Topics might include, but are not limited to, dictionaries and grammars, elocution, oral tradition, dialect, and the forms literary texts use for thinking about the oral-literate divide. Panelists might consider not only how various kinds of speech are represented in print, but also how speech is discussed and theorized in the period, as well as the way that spoken language contributes to eighteenth-century conceptualizations of genre, self, or nationhood.

144. “Landscape of Disaster” Thomas Beachdel, Hostos, CUNY; thomas.beachdel@gmail.com

The eighteenth century witnessed disaster in many forms. The increase in global sea trade brought shipwreck as a byproduct, often in connection with storms. Volcanic eruption, particularly that of Mount Vesuvius, captured the imagination and coincided with the aesthetic category of the sublime, popularized by Edmund Burke in his 1757 *Origins of Our Ideas of the Sublime and Beautiful*. Ruins were a widespread subject matter, and the discoveries of Herculaneum (1738) and Pompeii (1748) not only stimulated the nascent practice of archaeology, but also provided a visceral time capsule of destruction. The Lisbon Earthquake of 1755 created an international sensation, prompting Voltaire to write “Poème sur le désastre de Lisbonne” and to address the question of evil. This session invites submissions that address the subject of disaster either obliquely or directly, not only as site or occurrence, but also in the context of a wider network of ideas. Papers that reach globally beyond Europe are particularly encouraged.

145. “Thinking Complicity, in the Eighteenth Century and Beyond” Erin M. Goss, Clemson University; egoss@clemson.edu

Absent from Johnson’s Dictionary, the word complicit was chosen as the 2017 word of the year by a different form of cultural observer in Dictionary.com. And even if some contemporary figures may still insist that they don’t know what it means, this panel will explore what the concept of complicity offers for our continued reading of the eighteenth century. Recent conversations concerning white femininity and racial privilege, universities and histories of enslavement, Enlightenment knowledge

and colonial violence, and many others invite reflection about who knew what when and who did what when, as well as interrogation of what we might have come to think about it. Bearing in mind Joel Pfister's warning that "[i]f critique only searches for evidence of complicity, other evidence of the dynamics of cultural power and its political possibilities may be unnoticed or underestimated," how can we have conversations about the complicity of our objects of study in political formations we abhor? This panel seeks papers that will reflect upon our continued critical work surrounding what can be called "complicity critique." What is our role as critics in thinking about the complicity of our subject matter?

146. **"Gothic Deviances, Disobediences, and Dissolutions"** Sara Tavela, Misericordia University; stavela@misericordia.edu AND Bethany Csomay, University of Tulsa; bethanycsomay@gmail.com

Building off the work set forth by Diane Wallace and Andrew Smith in *The Female Gothic: New Directions* (2009), this panel seeks to trace the function of deviance and disobedience in Gothic texts. With a particular focus on female disobediences, the integration of the Other into normative culture, and challenges to heteronormativity through the supernatural, this session invites papers that consider how the Gothic uses the tropes of dissolution and deviation from literary and cultural tradition to highlight cultural anxieties and retrogressions within both British and American societies. As such, this panel seeks to uncover where the Gothic remains true to its origins and where its evolution throughout a century, across national traditions, and into multiple literary forms results in a hybridity that extends beyond classic Gothic romance and incorporates tropes of other genres to enhance the Gothic experience. This panel aims to explore how the Gothic changes its conventions to represent the fears, norms, and aspirations of diverse societies, thereby using deviances, disobediences, and dissolutions to both depict issues within societies and forge a path toward a new reality.

147. **"Performance and its Representations"** Sarah R. Cohen, University at Albany, SUNY; scohen@albany.edu

This session aims to bring together studies of the performing arts—theater, music, dance—and of the diverse ways in which performance was represented in art and literature. Considerations of architectural staging of performative events and such self-reflective devices as theater-within-theater and fashionable appropriations of costume are encouraged. Priority will be given to papers that address the performing body as a transformational device that breaks down disciplinary boundaries in the arts.

148. **"Questioning the Canon: DH and the 18th Century Classroom" (Roundtable)** Lauren Liebe, Texas A&M; leliebe@tamu.edu

Digital humanities projects increasingly allow scholars and students to read and engage with texts in new ways. Although early digital humanities projects often reinforced canonical texts and authors, recent projects have used digital platforms to recover forgotten or overlooked areas of study. Whether providing access to texts traditionally neglected in anthologies and scholarly editions or making available archival material, these projects make new forms of research and pedagogical practices possible. While some projects present relatively traditional forms of scholarship such as editions of single-author oeuvres, databases of early novels, and accountings of historical records, they often focus on non-canonical texts, authors, populations, or genres. Other projects use video games and other visual media to represent canonical authors in innovative ways. This roundtable will explore how digital humanities can help us question canonicity in the long eighteenth-century classroom. How do digital humanities projects change the ways we understand canon formation and canonical texts? What kinds of projects and pedagogical practices emerge when working with digital, "non-

canonical” texts? This roundtable encourages both practical and theoretical papers addressing the relationship between canonicity, digital humanities, and pedagogy. Please send abstracts of 250 words to the organizer.

149. **“The Rhetorics of Medical Culture in the Long Eighteenth Century: Popularizing Texts, Regulating Acts, and the Aesthetic Imagination” (Roundtable)** Frank Boyle, Fordham University; ftboyle@fordham.edu AND Danielle Spratt, California State University, Northridge; Danielle.spratt@csun.edu

Throughout the seventeenth and eighteenth centuries, vernacular medical texts and Latinate anatomies increasingly permeated the literary marketplace and the European cultural consciousness. By the end of the seventeenth century, Culpeper’s pirated translation of the *Pharmacopoeia Londonensis* competed with midwifery manuals, medically oriented almanacs, and the anonymously published *Aristotle’s Masterpiece*. Simultaneously, texts following in the tradition of Vesalius offered vivid anatomical illustrations that complemented philosophical-medical treatises like Burton’s *Anatomy of Melancholy*. Booksellers sold medical powders alongside receipt books that outlined their uses; by last decades of the eighteenth century, Buchan’s *Domestic Medicine* was possibly “the most widely read—nonreligious—book in English during the half century following its Edinburgh publication in 1769” (Rosenberg, *Explaining Epidemics*, 32). How did this saturation of medical texts register with audiences and the broader media culture? How did this dissemination of medical information and knowledge resist or respond to the increasingly exclusive professionalization of the official medical community? How did these medical works attempt to control or manage bodies of women, indigenous and enslaved peoples, and differently abled or othered bodies? How did aesthetic and literary works from the period respond, formally and generically, to these printed works?

150. **“Theories of Attachment in 18th-Century Poetry”** Margaret Koehler, Otterbein University; mkoehler@otterbein.edu

In a body of poetry sometimes presumed cold and intellectual—venomously satirical or pensively introverted—it is interesting to consider explorations of emotional attachment. Where does poetry probe particular friendships and family relationships? How does it frame intimacy and mutual dependency? How are attachments bolstering, and why are separation and loss so devastating? What are the period’s greatest love poems? Poems from the period articulate intense desire for companionship (Anne Finch’s “Petition” for “A Partner suited to my Mind,/ Solitary, pleas’d and kind,/ Who, partially, may something see/ Preferr’d to all the World in me”). They frame romantic passion as wholeness (Pope’s “Eloisa to Abelard”: “All then is full, possessing, and possest,/ No craving Void left aking in the breast”). They depict devastating loss (Elizabeth’s Boyd’s “On the Death of an Infant Five Days Old”: “Oh! could the stern-souled sex but know the pain,/ Or the soft mother’s agonies sustain,/ With tenderest love the obdurate heart would burn,/ And the shocked father tear for tear return”). This panel welcomes links to attachment’s historical and philosophical contexts: the culture of sentiment; theories of emotion; child-rearing practices; categories of race and gender; the novel’s claims on this emotional terrain; or others.

151. **“Published in a Foreign Land”** Mark R. Malin, Randolph-Macon College; markmalin@Verizon.net

During the long eighteenth century, writers often published their works in some place other than their native countries for a variety of reasons. Some published in foreign countries because they had emigrated there. Others published abroad because they were travelling. Censorship forced others to publish abroad due to the content of their works. In other cases, there was simply a better market

abroad than there was at home. In still other situations, gender played a role, and women found more favorable conditions for publishing abroad than at home. This panel seeks papers that discuss the phenomenon of writers or artists who published abroad either in their native language or in the language of the host country and the ideology behind doing so, the economy of doing so, or from the perspective of the history of the book and the publishing industry. Send 250-word abstracts.

152. “Changing Faces: New Directions in 18th-century Portraiture” William W. Clark, Queens College and The Graduate Center, CUNY; wwclark@comcast.net

This session invites papers that study portraits from different, multiple perspectives. Possible avenues of investigation might include (but are not limited to) portraits by Europeans of orientals or colonial subjects, or vice versa; portraiture as a locus of cultural exchange; portraiture and performance theory; portraits of celebrities including performers, heroes, heroines, criminals and/or their victims; the role that furnishings, fashion, and other accoutrements play in the construction of identity; portraits and emotions, given the recent works by Vigarello and Corbin on the history of emotions; science and portraiture, as in medical portraits; politics and portraiture; sexuality and portraits.

153. “Interactions between Art and Insurance in the Long Eighteenth Century” Sarah Carter, McGill University; sarah.carter@mail.mcgill.ca AND Matthew C. Hunter, McGill University; matthew.hunter3@mcgill.ca

From studies of brokered connectivity to forays in new materialism, the movement of artifacts across medial, geographic and temporal boundaries figure significantly in recent accounts of eighteenth-century art and culture. Yet, conspicuously less attention has been paid to the arts’ imbrication with actuarial techniques of insurance robustly used in the period to govern mobile and perishable valuables. The silence is curious. Beyond its central role in assigning value, insurance casts a significant shadow across histories of Anglo-American art. English fire insurance originates with Nicholas Barbon, speculative builder and virtual architect of what we now call “Georgian London.” The core collection of London’s National Gallery was built by insurance underwriter John Julius Angerstein. Where else might we find insurance’s impacts on the arts of the long eighteenth century? Indeed, should we be seeking to find any visible imprint at all when reckoning with what Lauren Berlant has called the “actuarial imaginary”? In sum, if knowing “how to pack it, how to track it, and so forth” were key concerns for the arts of the long eighteenth century as Jennifer L. Roberts has claimed, this panel seeks papers expanding upon this provocation: the history of Anglo-American art is a history of insurance.

154. “Collecting Studies for the 21st Century: Circulation & Disruption” Anne Nellis Richter, American University; arichter@american.edu AND Benedicte Miyamoto, Université Sorbonne Nouvelle - Paris 3; benedicte.miyamoto@sorbonne-nouvelle.fr

The discipline of collecting studies has long focused on the acquisition of objects and the development of prestigious European collections in a period when collectors often represented their collections as perennial documents of family history and unfaltering taste. In honor of ASECS’ 50th anniversary, this panel is intended to take stock of the state of collecting studies and look forward to the new avenues opened up by considering the circulation of art, antiquities and furniture due to personal, political or social upheaval, and to intensifying art market dynamics shaped by war, revolution, and empire. As dealers, auctioneers, and collectors took advantage of such opportunities, modern practices of collecting and displaying art were shaped. What strategies of classification, attribution, provenance and display did an increasingly international art market foster, and what professional or institutional ethos informed these new models? We invite the studies of local to

transnational circulation of artefacts from any disciplinary perspective (including material culture, art history, visual studies, museum studies, art market studies, and social history). This panel is designed to continue the 2017 panel “Art Markets: Agents, Dealers, Auctions, Collectors” by Wendy Wassyng Roworth (University of Rhode Island).

155. “Early Incels: the Legacy of Eighteenth-Century Misogyny” Erin A. Spampinato,
The Graduate Center, CUNY; erin.spampinato@gmail.com

On April 23rd, an “incel,” or involuntary celibate, drove a van through the city of Toronto, killing ten and injuring sixteen. This attack thrust the so-called “incel movement” into public consciousness, sparking widespread outrage and surprise at this supposedly new phenomenon. This panel considers the incel movement as only the most recent instantiation of extreme misogyny, asking how incel ideology can be linked to eighteenth-century texts, ideas, and objects. Incel doctrine holds that sex with women is a “right” that should be provided by the state, and which could be regulated by capitalism, through a form of mandated prostitution. Thus incel ideology engages with many of the eighteenth century’s most vexed questions, like how subjects with “natural rights” are constituted (and what those rights entail), how sex work should be understood (as, for instance, natural or unnatural, a threat to our dominant cultural institutions or a bullwark of it), and how market pressures might be marshalled to engineer an ideal culture. It invites papers which treat these questions, draw other connections between eighteenth-century misogyny and the incel movement, limn the deep cultural history of misogyny, and/or identify commonalities which counter the narrative that the incel is a new phenomenon.

156. “Legal and Literary Discourses of the Enlightenment” (Roundtable) Melissa J. Ganz, Marquette University; melissa.ganz@marquette.edu

From changes in penal codes and trial procedures to advances in copyright and libel law to the drafting of constitutions and the declaration of human rights, legal developments of the eighteenth century shaped and were shaped by imaginative writing. This roundtable invites papers that reflect on the relationship between legal and literary discourses in this period. Papers might chart shifts in the study of law and literature since the emergence of the interdisciplinary enterprise forty-five years ago, and consider how eighteenth-century studies has contributed to and/or been influenced by this enterprise, or they might map out areas that would benefit from further scholarly attention. Alternatively, panelists might present new accounts of the legal-literary nexus or offer new interventions in the field. National, transnational, and comparative approaches are all welcome. Ample time will be left for questions, comments, and discussion by the audience. The goal of the session is to create a space for scholars and teachers of the long eighteenth century to consider the mutual influences of law and literature during a period known for both legal and literary innovation.

157. “New Directions in Irish and Scottish Studies” (Roundtable) Scott Breuninger,
University of South Dakota; Scott.Breuninger@usd.edu AND Leith Davis, Simon Fraser
University; leith@sfu.ca

The nations which we now know as Ireland and Scotland have a long history of connection and conflict dating back to prehistoric times when, as Tom Devine puts it, the two formed a “single cultural, religious, linguistic and economic zone.” It was only in the late 1990’s, however, in the context of the growing political strength of the Scottish devolution movement and the gains of the peace process in Northern Ireland, that academics working in Irish Studies and Scottish Studies began to look at connections between their fields of inquiry. Putting Irish Studies and Scottish Studies in dialogue with one another has had important implications, although it has also revealed some

limitations. As we approach the fiftieth anniversary of the ASECS, this roundtable invites scholars to reflect on the scholarly dialogue between Irish and Scottish studies throughout the past, as a means to chart future research projects. Participants may consider new theoretical perspectives and/or examine specific textual or historical examples of connections between Ireland and Scotland.

158. **“Queer Spaces” (Roundtable)** George Haggerty, University of California, Riverside; gehaggerty@yahoo.com

Park, coffee house, country house, tavern: what are the queer spaces in the 18th century and how are they used?

159. **“... of Fifty Years”** Dennis Brain, Northern Illinois University; DBrain@niu.edu

Goethe appears to have considered 50 or thereabouts to be a time at which one might look back upon one's past, examine the present, and decide whether and how to make a change in one's remaining years – or perhaps might just stumble into change. The "Major" in Goethe's story "Der Mann von fünfzig Jahren" and "Eduard" in his novel *Die Wahlverwandtschaften* would seem to be examples, as would Faust. For these three figures, the potential changes range from an Autumn-Spring marriage, to a change of marriage partners (also Autumn-Spring), to a deal with the devil. All three seek rejuvenation and suffer from what is called in modern colloquial German 'Torschlusspanik' ('panic when gates are being closed'). In all three cases the results are not what was expected. For this session, I invite papers that address treatments of the "50 years situation" for individuals or groups in literature of the long 18th Century and/or address the "50 years situation" of ASECS itself.

160. **“‘Call me by Your Name’: Language of Work around the Non Tenure Track” (Roundtable)** Kirsten T Saxton, Mills College; ktsaxton@mills.edu

“Tenure Track” is central to how we think of our identities as scholars, despite the fact that increasing numbers of researchers in the humanities do not fall into that category. “Non Tenure Track” (NTT), ironically, supports that centrality by existing only as the opposite of Tenure Track, which stands as THE model defining the production of knowledge in eighteenth-century studies. How can we develop a language that does not perpetuate the centrality of a model for scholarship that fails to reflect the economic, political, and social diversity of our field? What are the motives for a professional society like ASECS to find ways to decenter the Tenure Track and acknowledge the reality that eighteenth-century studies is the work of a larger, more diverse, and inclusive public humanities? This roundtable seeks brief presentations from individuals whose voices and work reflect the dynamic, complex, and evolving state of twenty-first-century academic labor.

161. **“Sight and Seeing in Eighteenth-Century Fiction”** John Han, Purdue University; 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*. But sight also came to be represented in works of eighteenth-century fiction. 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?

162. “Ancients, Moderns, and the Visual Arts” Aaron Wile, USC; awile@usc.edu AND Jason Nguyen, USC; jason.nguyen@usc.edu

In 1687, Charles Perrault rocked the French Academy when he proclaimed that achievements of the present, fostered by Louis XIV, had surpassed those of classical Greece and Rome. Perrault’s declaration ignited a smoldering debate about the relative merits of the ancients and moderns. This debate, known as the Quarrel of the Ancients and Moderns, has long been maligned as pointless and academic, but recent scholarship has shown that it occasioned a profound shift in historical consciousness, calling into question the authority of the past and reconfiguring the values that gave art meaning. Though this work has transformed our understanding of the debate, the role of the visual arts has received relatively little attention. This session seeks to revisit the Quarrel and its relationship to the visual arts, in all media, during the long eighteenth century. How did artists engage with the classical past and its shifting position of authority? How did awareness of cultural and historical difference affect artistic practice? How were notions of modern progress rejected or defended (and how was progress defined in the first place)? And how did the shifts in historical consciousness prompted by the debate affect artistic thinking about temporality, anachronism, and memory?

163. “Absence in the Material World” Cynthia Klekar-Cunningham, Western Michigan University; cynthia.klekar@wmich.edu

This panel explores the role of absence in the material world of the long eighteenth century. Drawing on literary, legal, medical, and/or scientific texts, proposals will engage the experience of absence in everyday life. Rather than constructing an oppositional relationship between absence and presence, papers will consider the ambiguous intersections of what is there and what is not, what is seen and what is made to disappear. Possible topics may include, but are not limited to, absent, lost, or disappearing objects and bodies; immateriality; spaces as potential absences and presences; absence as longing, emptiness, or a remembrance; and absence as power. Multidisciplinary and cross-cultural discussions of absence are welcome.

164. “Conspicuous Consumption: Liquor, Tobacco, and the Intoxications of Enlightenment” Hazel Gold, Emory University; hgold@emory.edu

Pipe tobacco, cigars, and snuff, along with whiskey, gin, rum, wine and brandy, beer, punch, and other spirits, are omnipresent products in the Age of Enlightenment. The subject of legal and administrative documents, medical treatises, agricultural and industrial manuals, and literary and iconographic representations, they figure prominently in European-indigenous interactions and policies under colonialism. This panel invites papers that study the place of liquor or tobacco in the history of the long 18th century, viewed through one or more of the following lenses: commercial (production/labor, trade routes/monopolies, regional economies); spatial (public vs. private spaces of consumption); social (practices linked to fashionability, sociability, cosmopolitanism; everyday life and popular culture); political (regulation, licensing, taxation, contraband); religious (substance use or misuse; hedonism, excess, moral opprobrium and calls for reform); among others. How might juxtaposing these approaches to the production, sale, and usage of liquor and/or tobacco contribute to our understanding of an Enlightenment positioned between global markets and local practices?

165. **“The Magical Eighteenth Century”** Tracey Hutchings-Goetz, Indiana University;
trahutch@indiana.edu

This panel invites participants to re-enchant the “Age of Reason.” Alongside the many projects of the Enlightenment, magic shows, astrology, alchemy, secret societies, Gothic literature, cartomancy, and conspiratorial thinking all flourished during the eighteenth century. Recently, scholars, including Jesse Molesworth and Sara Kareem, have explored the ways in which wonder and magical thinking emerged in conjunction with the rise of fiction and the novel. This panel solicits papers on the material structures, epistemology, and functions of both religious and secular magic, broadly defined, during the eighteenth century. Possible topics include: enchantment, the Gothic, fetishism, form as magic, witchcraft, the uncanny, legerdemain, supernatural naturalism, and the occult.

166. **“Ghost Acres: Climates and Ecologies of the Georgic”** Caroline Heller, University of Chicago; hellercm@uchicago.edu AND Carrie Taylor, University of Chicago;
carriet@uchicago.edu

This panel borrows Kenneth Pomeranz’s term “ghost acres” to consider the obscured space of the plantation in the eighteenth century. In a recent essay on James Grainger’s *The Sugar-Cane: A West-Indies Georgic*, Cristobal Silva observes “‘West-India’ is not a geographic referent so much as it is a space of discontinuities and dislocations.” For both Pomeranz and Silva, the plantation possesses a spectral quality, one that doesn’t seem to align with common conceptions of place. The georgic form, within the context of colonial and imperial environs, provides a rich medium for interrogating these spatiotemporal disparities. More broadly, this panel seeks to explore how the georgic form addresses and reconfigures conceptions of space and time in the rapidly developing global economy of the eighteenth century. How might the plantation complicate the ecologies of agricultural and proto-industrial movements at home and abroad? How does poetry mediate metropolitan access to remote environments of labor? We welcome papers that explore the georgic’s relationships to themes of labor, ecology, climate, cosmopolitanism, poetics, and temporality.

167. **“Urban Modernities”** Sören Hammerschmidt, Arizona State University;
soren.hammerschmidt@asu.edu

The purpose of this panel is to investigate, through a number of case studies, how people of the long eighteenth century understood the revolutions of history, especially where their own places within global or even universal histories as either a break with or an extension of the past were concerned. The panel departs from the contention that cities represented spaces in which such grappling with new timelines, histories, and epochs became particularly visible. In urban spaces, the complex layering of humanity’s social, economic, religious, and cultural residues lent itself particularly well to the contemplation of geologic, *longue-durée* formations like tradition and heritage as well as to the tectonic shifts brought about by interventions like reform, revolution, and other, comparatively precipitous forms of change. We invite proposals that take as their subject any urban space of the long eighteenth century, bringing to bear approaches from across the disciplinary spectrum; transdisciplinary approaches are especially encouraged.

168. **“Caricature in Song and Graphic Satire”** Ian Newman, University of Notre Dame;
inewman@nd.edu AND Harriet Guest, University of York; harriet.guest@york.ac.uk

Recent studies of the golden age of graphic satire have confirmed the importance of caricature to British culture in the late eighteenth and early nineteenth centuries. Prints by the Cruikshanks, Gillray, Newton, Rowlandson and others have become a mainstay of the critical arsenal, widely recognized as in conversation with newspaper reporting and contributing to networks of gossip about

royal scandals, political intrigue, and other rumors of notable figures. Less frequently commented upon, however, is the importance of aurality to the iconography of print—the political ballads, theatrical songs, and culture of singing that is constantly referenced in graphic prints. Yet many of the recognizable caricatures that appeared in print satire – John Bull, Young Billy Pitt, Georgiana the Canvassing Duchess, Farmer George – were developed simultaneously in graphic satire and political ballads; numerous popular songs, such as those composed by Charles Dibdin, were referenced in graphic satire; and graphic prints frequently alluded to the culture of song, often mocking amateur musicians. This panel invites papers on any aspect of the traffic between song and graphic print, with a view to finding a critical language to consider visual satire and song together.

169. “Unfinished Revolutions and the Caribbean in the Long Eighteenth Century”

Kristina Huang, University of Wisconsin-Madison; kristina.huang@gmail.com

In a conversation with anthropologist David Scott, president of Casa de las Américas, literary critic, and poet Roberto Fernández Retamar asserted: “The Caribbean is preparing the future.” Building from this provocation, this panel focuses on the Caribbean during the long eighteenth century as a central site for theorizing political futures. In bridging the field of Caribbean studies with literary studies of the long eighteenth century, this interdisciplinary panel elaborates the afterlife of the Caribbean’s political pasts. How might we examine representations of revolution, revolt, and resistance as means for pluralizing and creolizing our understandings of the enslaved and their descendants’ contributions to modernity, anticolonial thought, and political sovereignty? How did news of insurrection and revolution inspire new concepts and enactments of freedom? In what ways did colonial countermeasures to emancipatory struggle also bring about slavery’s entrenchment in other parts of the Caribbean and Americas? How might we attend to the contradictions, tensions, and problem spaces within the multilingual Caribbean’s past as the substrate for future political imaginaries? Our panel queries the resonance of political pasts and futures across disciplinary methods and geographies constituted by Hemispheric, Transnational, Transatlantic, and Black Atlantic framings of the long eighteenth-century Caribbean.

170. “Workshop: Teaching Race in the Eighteenth Century in the Twenty-First Century Classroom”

Christy Pichichero, George Mason University;
christyp@alumni.princeton.edu

Teaching about race in the eighteenth century poses many challenges in the twenty-first century classroom. How can we confront the tensions that arise in order to surmount them and foster meaningful learning about race in the early modern world and today? Following dynamic roundtable discussions on race at the 2017 and 2018 ASECS annual meetings, this workshop focuses on hands-on techniques for teaching about race in the eighteenth century in the diverse settings of our university classrooms. The workshop will be organized in three sections. The introduction will present key concepts and insights into best practices informed by recent scholarship (Derald Wing Sue, Ali Michael) as well as critical race theory and critical pedagogy. The second part will comprise breakout sessions in which small groups discuss a series of classroom scenarios (these can be created by the organizer or be solicited from members of ASECS prior to the workshop). The last section of the workshop will be a debrief on the breakout sessions and an open discussion in which participants share questions, experiences, and insights on teaching race in the eighteenth century. This is not a call for papers, but interested persons are invited to contact the organizer for more information or to propose classroom scenarios for use during the breakout sessions. Details on workshop participation also will be available in October with the preliminary conference program.

171. **“Why 1968?”** Sandra Macpherson, Ohio State University; macpherson.4@osu.edu

This panel takes the opportunity of the half-century of ASECS to investigate the striking appeal of eighteenth-century culture to writers, artists, and theorists of the 1960s. What was it about our period that seemed so urgent, so fecund a source for artists of the Swinging Sixties or those engaged in the global upheavals of '68? Libertinism? Revolution? Satire? Sade? Earlier in the decade there's Tony Richardson's blockbuster *Tom Jones*, the obscenity trial of *Fanny Hill*, and Russ Meyers' B-movie version of that novel. But in 1968 alone there's an explosion of Enlightenment-inflected work: essays on Sade by Barthes, Deleuze, and Sontag; Luis Bunuel's Sadian *Belle de Jour*; Gore Vidal's revivification of the epistolary novel in *Myra Breckenridge*; Danielle Huillet and Jean-Marie Straub's exquisite *Chronicle of Anna Magdalena Bach*, a film about the politics of art whose own making was intertwined with European politics on the ground. These are only the examples your Chair can think of herself! There must be many, many others. Please submit abstracts on a range of topics and texts concerned with intersections between eighteenth-century and nineteen sixties culture.

172. **“Eighteenth-Century Fan Fiction: Then and Now” (Roundtable)** Marilyn Francus, West Virginia University; Marilyn.Francus@mail.wvu.edu

While the term "fan fiction" is of recent vintage, fans have been writing fiction based on literary works for centuries. In this roundtable, participants will discuss fan fiction in the eighteenth century and modern fan fiction of the eighteenth century. Some possible topics: how does fan fiction function in eighteenth-century and/or modern culture? Does fan fiction develop over time, and if so, how? What does fan fiction--of the eighteenth century or the present--suggest about canon and canonicity? What does fan fiction reveal about authors and authorship?

173. **“‘Mad, Bad, and Dangerous to Know’: Notoriety in the Eighteenth Century”** Lily McCully, University of Tulsa; lmc301@utulsa.edu AND Megan Gibson, University of Tulsa; megan-gibson@utulsa.edu

From the gender-nonconforming Charlotte Charke, to the criminal mastermind Jonathan Wild, to the contested saint Marie Cadere, notoriety has a way of captivating the public imagination. While accounts of notoriety can be easily dismissed as gossip, the widespread distribution and powerful nature of such narratives beg that they be considered critically. With the increasing publication of cheap texts that helped to spread gossip and novelties, notoriety was a saleable commodity ripe for mass consumption. This panel seeks to expand the conversation about notoriety in the eighteenth century imagination. Papers may consider the following questions: What is the relationship between public, printed records of notoriety and subtler forms, such as whisper campaigns? How do stories of notoriety circulate and establish an aura or reputation around a person? Are narratives of notoriety meant to elicit fear and hatred? Or shock and excitement? How, where, and why does notoriety open up avenues for cult followings or fandom? We welcome papers of diverse national contexts that address notoriety, fictional or nonfictional, in the long eighteenth century.

174. **“The Long Shadow of Sexism: Reading the Eighteenth Century in (the) Light of #MeToo”** Teresa Saxton, University of Georgia; teresa.saxton@gmail.com

The #metoo movement continues to demonstrate and reveal how deeply normalized rape culture and sexual harassment are. To scholars of the long-eighteenth century, the texts we have long known and accepted as mired in misogyny suddenly appear yet more relevant, and the precarity of women's roles in and around them feels differently identifiable. At the same time, our ready inclusion of “sexy” texts on syllabi and comfort with easy *Pamela* punchlines suggest our own participation in that misogyny. In #metoo's wake, many of us engaged in reeling self-reflection: how, precisely, did we get here?

what can I do to enact change? how/am I complicit as a scholar and/or a teacher? do I have an ethical responsibility to reframe my scholarly approach? or is scholarship a form of retreat, a move to the safety of abstraction in the face of narratives of abuse? does being woke require or reject my careful attention to Richardson and Rochester and others? This panel invites investigations to these and related questions as we attempt - as a Society, as scholars, as teachers, as people - to navigate our current cultural transformation and better understand our eighteenth-century past.

175. **“Material Characters: Theatrical Costumes in the Long 18th Century”** Jennie MacDonald, Independent Scholar, j_macdonald@mac.com AND Janine Haugen, Independent Scholar; Janine.Haugen@colorado.edu

This session invites proposals for papers investigating the material culture of theatrical costumes. Papers might address garments and accoutrements such as wigs, jewelry, and shoes, as well as role-specific accessories such as crowns and weapons. We are interested in a wide range of approaches, including economics; design, mechanics, and technology; historical and political accuracy and commentary; textual interpretation, fidelity, and defiance; the significance of costume for "inherited" roles; age and gender considerations; child actors; costumes in non-patent forms such as opera, pantomime, puppetry, and toy theatre; and costumes for private theatricals and strolling companies. Building on recent visual studies and gender scholarship concerning theatrical costumes, we hope to explore ways in which the life-span of costumes from creation and acquisition to use, commemoration, and disposal impacted theatrical culture within the theatre and in the wider community during the long eighteenth century. Proposals featuring visual images are especially welcome.

176. **“Instruments of Enlightenment”** Al Coppola, John Jay College, CUNY; acoppola@jjay.cuny.edu

This panel seeks papers that explore the impact of new instruments and technologies for the viewing, perceiving, measuring, delineating and recording of experience in the long eighteenth century. The new sciences of empiricism produced sensory prostheses and technologies of perception that exploded the bounds of what could be considered the phenomenal world. Those instruments also transformed the conception of what perception itself might be, and what it means and requires to be a perceiving being in the world. Papers may explore the use of instruments among elite natural philosophers or query how these new technologies of perception were adapted, celebrated, repurposed and/or domesticated by non-specialist publics. Of particular interest will be papers that explore the ways in which Enlightenment instruments required new routines of manual dexterity and embodiment, and a reciprocal “tuning” of bodies and machines, which had the potential to resituate and reassemble the self that perceives. Possible topics include scientific instruments such as the microscope, telescope, barometer, air-pump or electrical apparatus, but also various optical technologies for the making and recording of images, such as the camera obscura, the magic lantern, and the solar microscope.

177. **“‘Tripping’ in the Eighteenth Century”** Elena Deanda, Washington College; edeanda2@washcoll.edu

This session will focus on different types of 'trips' or fantastic and induced experiences as they were represented during the eighteenth century. We are inviting papers that investigate the 'textual effects' that many substances had in the literature of different countries during the long eighteenth century, a period in which the superstitious apotheka gave way to new developments in pharmacology and chemistry. We are especially interested in papers that focus on opiates and gin in England, coffee, chocolate and other 'sexual stimulants' in France and Spain, hashish in the Middle East, or peyote or

quinina in the Americas. Papers will focus on the way in which these substances created different written expressions and perceptions (good or bad ‘trips’) in the literary, the medical, or any other cultural field. By analyzing these ‘trips,’ this table aims to unravel the inner workings of the most daring minds of this pleasure-seeking century.

178. **“Religious Satire”** David Alvarez; davidalvarez@depauw.edu

This panel invites papers on all aspects of religious satire in our period, though work that examines how satire and religion shape and transform one another is especially welcome. What differences does Enlightenment satire make to religion? How might it contribute, for example, to producing modern understandings of religion and religious subjectivity? And to what ends? On the other hand, scholarship has also recently begun to consider how religion informs the practice of Enlightenment satire. To what extent, for example, is eighteenth-century religious satire indebted to Protestant satires of Roman Catholicism? How might we distinguish sectarian religious satires from their Enlightenment versions? And how does religious satire in the Enlightenment differ from what comes before and after? By pursuing questions along these lines, it may be possible to reconsider the usual connections we make between religious satire, secularization, and the law—and perhaps even to rethink the ways that religious satire is practiced and justified today.

179. **“Edges of Transatlantic Commerce in the Eighteenth Century”** Seohyon Jung, Tufts University; seohyon.jung@tufts.edu

It has been over fifteen years since David Armitage has famously stated, “We are all Atlantists now.” This panel invites papers that continue to examine and challenge the boundaries of the Atlantic in the Eighteenth-century context, with a particular focus on commerce. Commerce encompasses a wide range of documented and undocumented encounters that invoke topics such as shared or conflicting ideas of value, affective experiences of the emerging global system, and the development of national economies and their opponents. To ground this inquiry in a more material dimension, we may also ask, what is being exchanged, sold, or communicated across the Atlantic? Or, what is being embargoed, concealed, or eschewed in the Eighteenth-century transatlantic world? A dramatic increase in the Transatlantic commerce as well as voluntary and forced migration create myriads of conundrums that cannot be captured in mere numbers. Given the colonial histories that shape and reflect the modes of thinking and structures of feeling during this period, how can we reassess the “value” of things, knowledge, and even people? Which aspects of the Atlantic has been neglected or pushed away in recent scholarship? Papers that address these questions from multiple contexts and disciplinary perspectives are particularly welcome.

180. **“Triggered: Guns and the Discourse of Defiance in the Long Eighteenth Century”** Nicole M. Wright, University of Colorado at Boulder; nicole.wright@colorado.edu

How was gun culture perceived differently in the eighteenth century? This session explores how gun ownership, usage, and rights were conceptualized in Great Britain and beyond more than 100 years before the founding of the NRA and the emergence of the “sovereign citizen” movement. Following the U.S. Supreme Court’s 2008 Heller decision, which enshrined individuals’ right to possess firearms for self-defense (without participation in a militia), some conservative scholars (including Mike Adams, James Lindgren, and Joyce Lee Malcolm) have continued to advocate for a broader interpretation of the Second Amendment. Other academics (such as Saul Cornell, Reva Siegel, and Michael Waldman) challenge this perspective as “anachronistic.” Given legislative embargoes on government funding for medical and sociological research on guns, and conditions imposed by donors on think tanks, law schools and humanities departments have become primary venues for debate over gun rights. Acknowledging resurgent critical interest in eighteenth-century gun culture,

this proposal invites papers on the following topics: dueling; hunting; gun antiquarianism; the material culture and manufacture of weaponry; animal rights (e.g. fox hunting); hunting songs and attire; marksmanship; veterans and battle casualties; etc. Research on Continental and non-Western contexts is welcome. Send abstracts (150-300 words) to organizer.

181. “Remembering Rowe” Brett D. Wilson, College of William AND Mary;

bdwils@wm.edu

Laureate Nicholas Rowe (1673-1718) is best known to critics for his innovations in “she-tragedy”—a term he coined—but his impact on the century’s literary and political culture was even more extensive. His play *Tamerlane* was practically a civic ritual, playing one or more patent theaters on Guy Fawkes Day from 1716 to 1784; Samuel Johnson called his translation of Lucan’s *Pharsalia* “one of the greatest productions of English poetry”; and his edition of Shakespeare anticipated modern editorial practices for those works. With this legacy in mind, this panel seeks papers on any aspect of Rowe’s varied literary career on the occasion of the 300th anniversary of his death. Topics might include, but are not limited to, his representations of gender, power and affect, his political engagements, and his and his works’ contributions to cultural memory.

182. “Art and Material Culture from the Ibero-American Realms” Jeffrey Schrader,

University of Colorado Denver; jeffrey.schrader@ucdenver.edu

This panel seeks to consider the art and material culture of Latin America within the “same world, different worlds” paradigms identified by the historian John H. Elliott in his studies of peninsular Spain and its American realms. According to these approaches, one may identify the transatlantic relationship as characterized chiefly either by continuity or by difference. Art historians have implicitly recognized these methods of classifying developments in the New World, although the paradigms deserve greater attention within eighteenth-century studies in light of the political shifts toward independence by the early 1800s. Topics for papers may include portraiture, religious imagery, fashion, architecture, goods transported by the galeón de Manila, the formation of art collections, as well as other themes.

183. “The Rim of Christendom?: The Spanish North American Borderlands in the Global Eighteenth Century” Bradford Boyd, Arizona State University;

bqboyd@asu.edu

Herbert Eugene Bolton famously labeled Spain’s North American borderlands “the rim of Christendom.” In fact the American Southwest and northwest Mexico in the long eighteenth century were not a parochial edge but a cosmopolitan center, where diverse Native peoples encountered diverse Europeans: Bavarian and Tyrolean Jesuits, Irish regiments of the Spanish army, Russian fur traders. By virtue of this pan-European entrada and New Spain’s central place (via Manila Galleon and Atlantic flota) in the trade between East Asia and Europe, the region was well-integrated into global religious, political, and economic networks 1660-1800. This panel therefore seeks papers on the literature, history, politics, religion, plastic art, music, science of the eighteenth-century Spanish North American borderlands. Possible topics include but are not limited to figures of transnational or transcultural significance (the Irish-Spanish general/administrator Hugo Oconór, the Italian Jesuit Eusebio Kino who writes of “we Pimas”); hybrid art forms and literary genres (Indochristian iconography in California missions and the Segesser paintings, neo-classical form and indigenous content of Landívar’s *Rusticatio Mexicana*); the natural and social science of Catholic Enlightenment (the astronomy and ethnography of Kino and Salvatierra, the Native-informed botany and cartography of Pfefferkorn and Consag, incorporated by Diderot and d’Alembert into the *Encyclopédie*).

184. “Going Public: Taking Eighteenth-Century Material Culture into the Public Eye”

Mallory Porch, Auburn University; map0030@auburn.edu

Jennie Batchelor’s *Lady’s Magazine* project, with its public engagement element *The Great Lady’s Magazine Stitch-Off*, revealed an enthusiastic interest in both the scholarly and the lay community for re-creating and experiencing eighteenth-century material culture. The purpose of this panel is to provide an arena for scholarly inquiry into eighteenth-century material culture, and also to explore the ways in which scholars, costumers, and hobbyists have taken the eighteenth century into the public eye. The purpose of this panel is intentionally broad, with the possible inclusion of topics such as: working with an entity like Winturthur or Fairfax House, costuming for eighteenth-century plays or reenactments, pursuing an in-depth study of one eighteenth-century object, or any other relevant line of inquiry. Panelists are welcome to present innovative presentations and/or traditional papers.

185. “The Time of Slavery” (Roundtable) Kerry Sinanan, University of Texas, San

Antonio; kerry.sinanan@gmail.com

In *Lose Your Mother*, Saidiya Hartman states, “I, too, live in the time of slavery by which I mean that I am living in the future created by it.” Questions first posed in 1773 about the disparity between “the sublime ideal of freedom” and the “facts of blackness” are uncannily relevant today. In this 50th Anniversary of ASECS, this roundtable session asks how we can continue to address the present realities of slavery’s legacies through our research in the eighteenth century. What research projects and methodologies push forward questions of equality, racialized identities and ideals of freedom to maintain vigilance of the past as present?

186. “18th Century Realism: or, the Expansion of Reality” (Roundtable) William

Warner, UC Santa Barbara; warner@english.ucsb.edu

Although many associate realism with the 19th century, the 18th century developed new genres that make realist claims: journalism, natural history, the new science, philosophical empiricism, as well as realist theater, poetry and novels. All of these developed kinds of writing that were responsible to, as well expanded the boundaries of, what is.

187. “Feminist Approaches to the Fieldings” Kelly Fleming, University of Virginia;

kf5jz@virginia.edu AND Rivka Swenson, Virginia Commonwealth University;
rswenson@vcu.edu

For many years, Henry Fielding scholarship dominated eighteenth-century literary studies. However, some of his writing is largely unknown today as is almost all of Sarah Fielding’s writing—and we still lack a complex understanding of how gender operates within both authors’ works. This panel seeks papers that will reinvigorate Fielding studies by using feminist approaches (however broadly, narrowly, or complexly conceived) to reorient the works of the Fieldings within the matrices of gender and sexuality. We invite papers that engage lesser-known works or canonical ones, of whatever genre or mode, and authors are welcome to explore intersections with diverse methodologies and disciplines (disability studies, history and philosophy of the law, performance theory, and more). 250-words abstracts to both organizers.

188. **“In the Margin: Printed Paratexts and Manuscript Notes on the Eighteenth-Century Page”** Jeanne Britton, Rare Books and Special Collections, University of South Carolina, jbritton@mailbox.sc.edu AND Philip Palmer, Clark Library, UCLA; ppalmer@humnet.ucla.edu

We invite papers that center on marginal notes in the works of or by the hands of eighteenth-century writers. What voices are heard in printed footnotes or handwritten marginalia? In the age of Pope’s annotated satires, Hume’s notorious footnote, and proliferating paratexts, how does the printed space of the note relate to the central text of the page? In an age when readers left plentiful evidence of their interaction with books, how does the marginalia of readers both well-known and anonymous illuminate the history of reading? As digitization projects increasingly favor preserving original page design, what do we have to learn from the layout of eighteenth-century pages and the creative use of their margins?

189. **“Addressing Structural Racism in Eighteenth-Century Studies” (Roundtable)** Regulus Allen, California Polytechnic State University, San Luis Obispo; rlallen@calpoly.edu

This roundtable aims to continue the important conversation undertaken in previous ASECS meetings: how can we address structural racism in eighteenth-century studies? How can we encourage recruitment, retention, and respect of racially underrepresented members in the academy? By what means can we support the inclusion of multicultural perspectives in our scholarly journals and presses and academic conferences? How are the biases and inequalities of our institutions and time replicated in our field, and to what extent can our scholarship push back against these influences? With recovery projects, whose voices do we recover? To what extent does a study of race and empire necessitate the study of explicitly racist, pro-empire, pro-slavery texts in order to fully understand the debates contextualizing our subjects of study? What can eighteenth-century studies in particular add to larger conversations on race and structural racism? This panel seeks presenters whose experiences as students, faculty, scholars, publishers, administrators, and/or humanities center directors allow them to speak to strategies, challenges, and successes in advancing racial diversity in our profession. The focus of this roundtable will be areas other than the classroom.

190. **“Novel Justice: Literature and the Law in the Long Eighteenth Century”** Jarrod Hurlbert, Boise State University; jarrodhurlbert@boisestate.edu

The eighteenth-century criminal justice system offers a curious spectacle to observers more familiar with modern institutions. Today, a range of punishments exist. In the eighteenth century, however, courts generally imposed only two sentences on convicted felons: either they turned them loose or they hanged them. Moreover, the marked absence of professional police and prosecutors, as government-paid and-appointed positions, is because they were seen as potentially tyrannical and, worse still, French. Without necessarily invoking the formal vocabulary of traditional legal philosophy, this panel focuses on offering a view of eighteenth-century literature in the context of legal history and how literary and legal ideology were affected by and helped shape the cultural transformations between the Glorious Revolution of 1688 and the Battle of Waterloo in 1815. This panel also encourages the evaluation of law itself—its correctness or incorrectness, its evasions as well as its justness—by offering different readings of narratives as supplementary tools that respond to the human context of law. In particular, this panel invites papers that emphasize there is no simplistic symmetry between literary and legal history, but that maintain the two disciplines, when working together, can be effective in developing an understanding of a culture.

191. **“New Horizons of Evangelicalism in the Eighteenth Century”** Gregory Michna,
Arkansas Tech University; gmichna@atu.edu

The study of evangelicalism in the eighteenth-century Atlantic has long revolved around the clash between “New Lights” and “Old Lights” in New England during the 1740s. While the rise of cultural history and the Atlantic paradigm have offered new insights into the broader currents of these religious stirrings, this panel hopes to demonstrate that this field of study remains vibrant as historians expand their geographies and subjects. What happens when the chronology expands to include the “long eighteenth century,” or if we move beyond New England to explore the colonial South or Caribbean? Where does the story of Indian and African missions fit into a topic that historians frequently consider a matter of internal theology? This panel calls for scholars of eighteenth-century religion who seek out evangelicalism and its connections within diverse groups throughout the Atlantic. Scholars in the field of religious studies with new insights into sermon analysis and theological treatises on eighteenth-century evangelicalism are also encouraged to submit papers.