

## **ASECS 2021 Transfer Sessions**

**CFP #0. Winckelmann Congo. Blackness in the Age of White Marble. [The 37th James L. Clifford Memorial Lecture]**

**C#0. How to Publish in an Eighteenth-Century Studies Journal. [ASECS Sponsored]**

**CFP #0. Presidential Session. Newton's Shadow: Francesco Algarotti and the Passion for Science in the Eighteenth Century. [ASECS Sponsored]**

**CFP #0. ASECS/BSECS Roundtable. [ASECS Sponsored]**

**CFP #0. Presidential Session: VR Immersion for Historical Research: Exploring a Virtual Marionnette Theatre at the Foire Saint-Germain. [ASECS Sponsored]**

**CFP #0. Immersive Histories: Sensory and Interactive Digital Humanities for Eighteenth-Century Studies I.**

**CFP #0. Immersive Histories: Sensory and Interactive Digital Humanities for Eighteenth-Century Studies II.**

**CFP #0. Teaching and Research in Eighteenth-Century Medical Humanities.**

**CFP #1. Presidential Session: Concepts in Race and Pedagogy for Eighteenth-Century Studies: A Workshop. [ASECS Sponsored]**

Since the development of Critical Race Theory, a plethora of new concepts and a corresponding lexicon has burgeoned in order to talk about phenomena surrounding race and racism. Concepts such as microaggressions, differential racialization, racial stamina, intersectionality, and others are useful for both the study and the teaching of race. In this workshop, we will focus on these concepts, sharing their sources, meanings, and usages in our different sub-fields of eighteenth-century studies. The organizers are seeking facilitators specializing in different sub-fields of eighteenth-century studies to help run the workshop and to facilitate a breakout group based on a concept in race and pedagogy of their choice. Please send a brief abstract including the concept (or concepts) of interest, the experience or pedagogical philosophy you bring to teaching it/them, and how you would approach running a small group discussion based on the concept(s). Once chosen, facilitators will be listed in the conference program and will meet with the workshop organizers to help finalize the format of the session. No advance information or sign up is necessary for workshop participants. However, the organizers encourage prospective participants to email or bring in concepts relating to teaching race that they find useful or puzzling. Together, we will continue to build pedagogical tools to open up important discussions in our classrooms and beyond.

**CFP #2. Presidential Session: Innovating the Next Fifty Years of ASECS. [ASECS Sponsored]**

As ASECS begins its next fifty years, we need to think creatively about the challenges ahead.

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

#### **CFP #5. The Politics of New Materialism. [Cultural Studies Caucus]**

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

#### **CFP #6. Radicalism Reconsidered. [Cultural Studies Caucus]**

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

#### **CFP #7. Reviewing #C18dh Scholarship. [Digital Humanities Caucus]**

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

#### **CFP #8. Getting Started With Digital Humanities Redux: A MinWorkshop for Beginners and Curious. [Digital Humanities Caucus]**

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

experienced digital humanists, with each workshop group focusing on a different type of DH project. This CFP is asking for two types of applicants:

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

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

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

### **CFP #9. In/Visible Disability. [Disability Studies Caucus]**

We invite proposals for papers exploring the representation and treatment of, or discourse surrounding, invisible disabilities in the long eighteenth century. Invisible disabilities, broadly conceived, might refer to chronic pain (including its relationship with illness, disease, or “constitution”), neurodiversity (including mental illness or “madness”), or other embodied experiences not traditionally marked in the visual field. How do we recover or identify invisible disabilities in the archives? How do different literary forms—dramatic, poetic, narrative—affect the formation of in/visibility as a contested site? How did eighteenth-century discourses strive to make invisible disabilities known? How might centering invisible disabilities complicate literary and social histories of disability? Please send abstracts of 250-300 words.

### **CFP #10. Intersection: Race and Disability. [Disability Studies Caucus]**

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

### **CFP #11. "Call Me by Your Name": Naming the Queer Eighteenth Century. [Gay and Lesbian Caucus]**

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

### **CFP #12. Queer Forms of Capital. [Gay and Lesbian Caucus]**

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

### **CFP #13. "I'm First": First-Generation Graduate Students and Mentors. [Graduate Student Caucus]**

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

To that end, roundtable participants will provide suggestions and advice for creating welcoming, supportive environments for first-generation students; different metrics for success in graduate programs; how to negotiate work and home life; and ways to foster healthy relationships between faculty and first-generation students. Participants are encouraged to tailor their proposals and advice to the ever-changing

and increasingly challenging landscape of academia, addressing—though not limited to—any of the topics listed above.

**CFP #15. Irish Cities: Migration and Immigration during the Long Eighteenth Century. [Irish Caucus]**

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

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

**CFP #16. The Sister Arts in Eighteenth-Century Ireland. [Irish Caucus]**

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

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

**CFP #17. Eighteenth-Century Italian Economies of Exchange. [Italian Studies Caucus]**

The European Grand Tour destination, a center of port commerce for Europe and the Levant, and an ambitious participant in the Enlightenment Republic of Letters via an array of scientific and literary academies, prolific periodical publications, and the epistolary exchange of individual lights, Italy in the eighteenth century is especially fertile terrain for examining European and wider exchange economies. We seek papers on innovative networks in eighteenth-century Italy that sought to circulate, trade in, and

trade on knowledge and ideas, material and cultural goods, and human beings. These may include but are not limited to the circulation of periodical literature; commercial ports of trade; Grand Tour networks; the trade in natural philosophical texts, instruments, specimens, and knowledge; fashion; the art market; culinary arts; and musical and theatrical production.

### **CFP #18. Representations of Nature between Art, Literature, Philosophy and Science in Eighteenth-century Italy. [Italian Studies Caucus]**

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

### **CFP #19. Indigenous Alterities. [New Lights Forum: Contemporary Perspectives on the Enlightenment]**

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

### **CFP #23. Race, Gender, and Dispossession. [Race and Empire Caucus]**

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

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

competing ideas of the “commons”; gendered and raced cartographies

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

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

#### **CFP #24. Indigeneity and Mobility. [Race and Empire Caucus]**

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

#### **CFP #25. Rethinking the Archive in 18c Science Studies. [Science Caucus]**

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

#### **CFP #26. Growth. [Science Caucus]**

This panel seeks to investigate the concept of “growth”—as broadly conceived as possible. In many senses, this word is a capacious umbrella, evoking everything from botany and ecology to medicine

and disability. At the same time, “growth” also has a set of metaphorical meanings around ideas of expansion, which could elicit both positive or negative responses (thinking of Michael Marder’s “bad infinity” of plants, or the expansion that accompanies pregnancy). We welcome papers that investigate “growth” through a variety of genres and texts, including but not limited to artwork, periodicals, prose fictions, drama, textbooks, ephemera, treatises, and more. To that end, we also hope to see interdisciplinary approaches to the topic.

### **CFP #27. Fake News in Eighteenth-Century France/La Rumeur en France au dix-huitième siècle I. [Society for Eighteenth-Century French Studies (SECFS)]**

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

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

### **CFP #28. Contre-nature/Unnatural I. [Society for Eighteenth-Century French Studies (SECFS)]**

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

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



## **CFP #28. Contre-nature/Unnatural II. [Society for Eighteenth-Century French Studies (SECFS)]**

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

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## **CFP #29. Afterpieces. [Theatre and Performance Studies Caucus]**

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

## **CFP #30. The Stage and the Senses. [Theatre and Performance Studies Caucus]**

In a short pamphlet entitled "The Danger of Masquerades and Raree-Shows" (1718), a pseudonymous author warns that "Wit has been visibly upon the Decay ever since the Nation seem'd inclin'd to prefer Haymarket to Drury Lane: And the Pleasures of Sense, to the Beauties of the Mind." Rehearsing an orthodox antitheatrical argument, the author condemns the contemporary stage for "attributing too much to the Senses, and too little to the Judgement." Yet as recent scholarship has demonstrated, sensual and intellectual pleasure were not necessarily opposed on the Restoration and eighteenth-century stage, nor were wit and judgement at odds in the theatrical discourse of the period. This panel invites participants to consider the formal, thematic, and material role of the sensual on the long eighteenth-century stage. Through what means and to what ends do playwrights, performers, and theatre managers appeal to the senses of audiences? What kinds of stage devices elicit a sensual response? How do the senses of smell, taste, and touch contribute to the meaning of a performance, and how do they compare to the more conventional theatrical senses of sight and hearing? In what ways do Restoration and eighteenth-century theories of performance conceptualize the senses? And to what degree can the stage be understood as a synesthetic medium?

### **CFP #32. Invisible Service: The Ethics of Academic Labor. [Women's Caucus]**

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

### **CFP #33. Repairing the Eighteenth Century.**

In a special issue of *Studies in the Novel* from 1996, Eve Kosofsky Sedgwick introduced the idea of reparative reading as a tool for replenishing (and repairing) literary studies. Whereas “paranoid” criticism sought to expose a damaging ideological substratum at every turn, Sedgwick’s reparative method would approach cultural objects with a sense of their potential for meaning-making: “this is the position,” she writes, “from which it is possible . . . to assemble or ‘repair’ the murderous part objects into something like a whole—though, [she] would emphasize, not necessarily like any preexisting whole.” To repair, Sedgwick implies, is not to restore some object or environment to a pastoral original; it is rather a way of doing anything at all with inevitably broken or mixed materials. If “the eighteenth-century origins of critique,” in Simon During’s phrasing, have been well established, this panel asks whether and how the notion of repair might offer new ways of thinking about our period. How, for instance, might repair complicate or contradict traditional narratives of capitalist accumulation and the rise of the consumer society? What sorts of repair are offered in response to political, environmental, and social crisis? Are there ways of thinking about repair outside of conventional notions of improvement, innovation, or progress? We invite proposals that approach repair in diverse ways—as a material process, methodological position, aesthetic operation, or conceptual tool. Proposals for papers that speak to the limits of repair or that suggest ways we might move beyond it are also welcome.

### **CFP #34. Amateur Or Professional? Reconsidering The Language Of Artistic Status.**

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

### **CFP #39. Writing Crime: Offenses, Offenders, and the Arbiters of Justice in the Eighteenth Century.**

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

### **CFP #42. Seeing the World: Alexander von Humboldt.**

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

### **CFP #44. Art Professions in the Eighteenth Century.**

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

#### **CFP #45. The Gothic: Then and Now.**

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

#### **CFP #47. Public Palaces: Social Infrastructure and Civic Engagement in the Eighteenth Century.**

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

#### **CFP #51. Still Lives? Revisiting the Biographical in the Study of Eighteenth-Century Women's Writing I.**

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

## **CFP #51. Still Lives? Revisiting the Biographical in the Study of Eighteenth Century Women's Writing II.**

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

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

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

## **CFP #55. Leadership and the Eighteenth Century: Then and Now.**

This roundtable seeks to spur generative conversations about leadership lessons from the eighteenth century. The goal is threefold: (1) to illuminate an underappreciated aspect of the era (what did leadership mean in the eighteenth century?), (2) to spur professional development (how can study of the eighteenth century prepare us for leadership?), (3) to devise new strategies for teaching and learning

(how can the leadership angle help to strengthen student interest in the eighteenth century?). Each brief presentation will engage one or more of these topics, followed by ample time for discussion.

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

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

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

### **CFP #57. Gods and Human Beings: The Study of Religion in the Age of Reason.**

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

### **CFP #62. Eighteenth-Century Databases in the Classroom.**

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

### **CFP #63. The Sexless Eighteenth Century I.**

This panel seeks papers on episodes in eighteenth-century British culture that take up sex in order to decline, refuse, exclude, excise, or disregard it. "Sex" may here have its modern meaning of genital

intimacy or its primary eighteenth-century meaning of a binary sorting into female and male. Possible themes might include—but are by no means limited to—celibacy, chastity, singleness and the “single life,” impotence, infertility, castration, immaturity and ingenuousness, a- or nonsexual affects, novels that do not end in marriage, projects for protestant female monasteries, Wollstonecraft’s concept of the immortal soul, Gibbon sighing as a lover but obeying as a son, and Uncle Toby.

### **CFP #63. The Sexless Eighteenth Century II.**

This panel seeks papers on episodes in eighteenth-century British culture that take up sex in order to decline, refuse, exclude, excise, or disregard it. “Sex” may here have its modern meaning of genital intimacy or its primary eighteenth-century meaning of a binary sorting into female and male. Possible themes might include—but are by no means limited to—celibacy, chastity, singleness and the “single life,” impotence, infertility, castration, immaturity and ingenuousness, a- or nonsexual affects, novels that do not end in marriage, projects for protestant female monasteries, Wollstonecraft’s concept of the immortal soul, Gibbon sighing as a lover but obeying as a son, and Uncle Toby.

### **CFP #67. “Too political, too big, no good”: Picturing Politics in the Long Eighteenth Century.**

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

### **CFP #68. Orality and Form.**

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

### **CFP #69. Built Form in the Long Eighteenth Century.**

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

### **CFP #71. Displacement.**

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

### **CFP #76. Inter- and Intra-Relations of Cultural Fields 1660-1800.**

James Winn's biographies of Dryden and of Queen Anne are exemplary studies of the interrelations of the arts, professions, genders, and disciplines as inherited parts of the intellectual and creative landscapes. It is fair to say that their 17th and eighteenth century generations invented interdisciplinary cultural studies. Our session invites papers on any aspect of the theoretical and practical problems posed by efforts to relate varied cultural fields and disciplines. These of course may include literary, visual, musical, or other areas with marked affiliation. and Intra-Relations of Cultural Fields 1660-1800.

### **CFP #78. Cosmopolitan Defoe.**

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



### **CFP #79. The Laboratory of the Human: Colonialism, Empire, and Ambivalence.**

If the long eighteenth century witnesses the rise of language of human rights, it also sees the intensification of the transatlantic slave trade and plantation economies, imperial and (settler) colonial expansion, and aggressive patterns of enclosure and accumulation that provide the lift-off for industrialization. The goal of this panel is to stage and explore the contradictions that shaped the concept of the human in a period stretching from the Restoration to the Age of Revolutions. What do we make, for example, of the recognition of slave humanity in anti-slavery and ameliorationist discourses that are nonetheless incapable of condemning slavery as an institution? How do we understand the legal consolidation of racial caste hierarchies alongside proliferating anxieties about the climactic malleability of race? What are the period-specific limitations of the human as a moral, political, or scientific category? How are these contested, formed and deformed, and shifted over the course of the long eighteenth century, and what inspired these shifts? Which forms of humanity are recuperable, and which are not? This panel is also interested in papers reflecting on the unique position of eighteenth-century studies to contribute to contemporary exfoliations of the concept of the “human.” How might studying the rise of humanism in situ advance—or complicate—the anti-humanisms and New Humanisms of theorists from Frantz Fanon to Michel Foucault to Sylvia Wynter? How do obsolete, outmoded, and unrealized concepts of “humanity” throw a window onto the violent crises of our present conjuncture?

### **CFP #80. Do-Overs: Repetition and Revision in the Long Eighteenth Century.**

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

### **CFP #81. Absences, Voids, Blanks I.**

Since Ian Watt’s seminal study on the rise of the novel, realism in eighteenth-century literature has been associated with particularity and the proliferation of detail: Robinson Crusoe’s shipwrecked shoes, Pamela’s exhaustive cataloguing, the trappings and trinkets that adorn Belinda’s toilette. And yet, this panel contends, eighteenth-century literature is equally devoted to absence: the “nobodies” of Catherine Gallagher’s *Nobody’s Story*; the blanks, voids, and omissions that characterize so many produc-

tions of this time. Examples here encompass everything from the asterisks of *Tristram Shandy* (and many other eighteenth-century productions), to the unverified hauntings of gothic literature, to exploratory narratives that quest after sights yet unseen. What function, this panel asks, does the absence of detail in eighteenth-century literature serve? When are spaces demarcated in text, and to what end? What details seem to resist literary representation, and why? How do texts invite readers to fill in or otherwise engage with space? Ways into the topic could include, but are not limited to: literary treatments of invisibility, questions of literary referentiality, the relationship between textual and geographical space, scientific approaches to vision or visualizing, print culture approaches to white space, philosophical considerations of the ineffable, or issues of literary censorship.

### **CFP #81. Absences, Voids, Blanks II.**

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

### **CFP #82. Anglophone Poetry across the Globe, 1750-1800.**

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

**CFP #85. Colloquy with Caroline Wigginton on *In the Neighborhood: Women's Publication in Early America*. [Society of Early Americanists]**

Rather than presenting a paper, each participant in this interdisciplinary roundtable—including Caroline Wigginton, the recipient of the most recent Early American Literature Book Prize, for *In the Neighborhood: Women's Publication in Early America* (U Mass P, 2016)—will make a 4-5 minute opening statement that lays out a specific issue or question related to this book. This approach liberates the book's author from having to serve as The Respondent; rather, the brief opening statements set off a lively, substantive discussion that engages members of the audience as well as panelists.

**CFP #86. *The Deserted Village* at 250.**

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

**CFP #88. Experiencing the Past: Bringing Collections to Life through Experiment and Reconstruction.**

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

University of Minnesota, and the Tattersall Distilling Co. that explores the culture of distilled spirits in the eighteenth-century Atlantic world: <https://bit.ly/2HcTtxI>.

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

**CFP #89. Global Enlightenment, Digital Humanities, and Collaborative Scholarship: Reflections on The Eighteenth Centuries: Global Networks of Enlightenment (2018), David Gies and Cynthia Wall, editors.**

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

**CFP #93. Women and the Institutions of Knowledge.**

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

**CFP #95. The World and Other Worlds: Imagining the Universe in the Eighteenth Century.**

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

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

### **CFP #97. Scholarly Tourism: Traveling to Research the Eighteenth Century.**

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

### **CFP #98. Herbarium: Illustration, Classification, Exchange.**

This session proposes to focus on the cultural practices and on the literary and philosophical representations associated with herbaria and herbarium-making in the eighteenth century. It is inspired by the works of A. Cook who has demonstrated the importance of herbarium-making in the botanical activities of J.-J. Rousseau, of M. Flannery who highlighted their aesthetic value, and of S. Müller-Wille who examined their taxonomic and nomenclatural significance in the building of organized knowledge. As a collection of pressed plants, a herbarium replaces drawings, engravings, or textual descriptions of plants, with actual specimens. Herbaria might be bound and display a systematic classification; but when left unbound like decks of cards they allow for a flexible and temporary arrangement of plants. At the same time herbaria involve issues related to (re)presentation through the manner in which dry specimens are placed on paper. And last, herbaria were treated as commodities in the transactions among botanists and amateurs engaged in the social practice of gift exchange. As trophies brought back by colonialists and their supporters, herbaria captured the many ambiguities of naturalistic exploration and colonial exploitation. Presentations on material culture, networks and diffusion of knowledge, empire and botanical knowledge, imaginary and literary herbaria, or on other cultural practices associated with plant collection and preservation are welcome. Please send a 200-word abstract in English or in French.

### **CFP #99. Adolescent Girls.**

Virgins, prostitutes, domestic servants, heiresses, sexual-assault victims, brides, governesses: adolescent girls populate the eighteenth-century imagination and its literary, discursive, and aesthetic culture. This panel asks why. Why are young, inexperienced women among the richest sites for literary

and artistic experimentation in our period? How does social, commercial, sexual, and economic life manifest in or upon the figure of woman poised at her “entrance into the world,” to use Burney’s words? Why is this entrance plagued by threats to her safety or questions about her transparency? We seek papers that center on this figure in various textual, geographical, and cultural settings, and that consider her significance in terms of sexuality, race, class, cognition, and aesthetics. Papers may also take the adolescent beyond literary character, considering teen authors, historical figures, and readers.

### **CFP #102. That’s so Metal: Hardcore Heroines in the Long Eighteenth Century I.**

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

### **CFP #102. That’s so Metal: Hardcore Heroines in the Long Eighteenth Century II.**

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

### **CFP #104. The Enlightened Mind: Education in the Long Eighteenth Century.**

During the long eighteenth century, Enlightenment thinkers and moralists redefined education and its methods to understand the world anew, in addition to restructure what some saw as fallen societies. The reevaluation of childhood, for one, created new learning strategies for school-aged children that championed nature’s authority. The introduction of pedagogical novels, most famously Jean-Jacques

Rousseau's influential 1762 *Emile*, along with domestic advice manuals for women to mentor children's early educations at home, shaped a new generation of learners while cementing biased gender roles. Artists like Jean-Baptiste-Siméon Chardin represented the importance of study from direct observation, while others created works to educate the masses, even if there was a disconnect between reality and artists' perceptions of it. This panel seeks papers that explore education in the long eighteenth century. Topics may include new pedagogical trends and their significance, visual representations of teaching and learning, and didactic literary and artistic works that aimed to shape public opinion.

### **CFP #105. Some New Chronologies.**

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

### **CFP #106. Eighteenth-Century Animal Studies 20+ years.**

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

### **CFP #107. Bio-Ethics in the Eighteenth Century.**

In 1970, Van R. Potter named a new discipline: "I propose the term 'bioethics' in order to emphasize the two most important ingredients in achieving the new wisdom that is so desperately needed: biological knowledge and human values." Quickly the discipline developed to include four main elements:

“biology, ecology, medicine, and human values,” which differentiated bio-ethics from “biomedical ethics.” This panel will ask the question of whether bioethics has a history prior to 1970, and if so, ask the further question, how was it represented? Papers might explore partial aspects of the discipline, such as human and cattle plagues, enclosures, improvement of estates, variolation, and religious responses to science. Alternatively, papers might explore the concept as a whole, asking whether eighteenth-century concepts of human responsibility to one another and to the planet were different from the present models that underlie bioethics.

### **CFP #108. Mapping Rival Geographies: Migrations, Crosscurrents, and Intimacies.**

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

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

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



### **CFP #116. Instructive Emotions, Emotional Instruction.**

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

### **CFP #120. Global Animals.**

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

### **CFP #121. Plebeian Performances: Public Display and Performance Beyond the Theater.**

Beyond the licensed or respectable theaters of London, Paris, and the Caribbean, the eighteenth-century world was rife with plebeian sites of performance and display. This panel invites the consideration of displays and performance that are plebeian, familiar, common, or excluded from the recognized theater stage. Amateur actors participated in "spouting clubs," while plebeian political speakers might belong to clubs like the Robin Hood, or seek out other venues for public speech such as mock electioneering. Fairs displayed wonders from exotic animals (alive and stuffed) to extraordinary bodies, public political

harangues, acrobatic demonstrations, balloon ascensions, and the promiscuous mixing of the crowd. Public festivals and saint's day processions with their roots in medieval religious practices, but also in diasporic customs might look different when considered as public plebian performance. The movement out of the theater of certain kinds of performances and the movement from street corners to recognized gathering places—open air commons, public squares, and taverns—signals a changing view of public performance. Equestrian displays, acrobatics, ropedancers, and clowning moved from theatrical interludes and afterpieces to found the early circus. Philip Astley's Riding School initiated the circus ring and demonstrated equestrian and acrobatic acts combined with pantomime. Horrified, David Garrick claimed that "nothing but downright starving would induce me to bring such defilement and abomination to the house of William Shakespeare." Presentations that consider cultural, visual, literary, or other materials or from any field or geographic region are welcome.

### **CFP #122. The Particularity of Experience and the Art of Judgment.**

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

### **CFP #123. Dangerous Latin.**

Mention "Latin in the long eighteenth century" and most hearers think of the decorous, the dutiful, or the dull: translations or imitations of the Roman classics; Catholic liturgy, Scripture, and theological texts; the curricular grind of grammar school and university. Yet this is only half the story. Neo-Latin, outgrowing its roots in Roman antiquity and the medieval Church, was a vibrant, creative idiom in its own right from the fifteenth century to the end of the eighteenth, not only across Europe but from Mexico City to Manila, from Mozambique to Macau, an idiom mastered by indigenous and mestizo

writers as well as creole and colonial. Neo-Latin's ubiquity was counterpointed, however, by its power as a "learned language" to disguise meanings plain in the vernacular, which enabled its users to voice ideas that were unconventional, scandalous, even treasonable: Chorier's pornographic manual *Satyra Sotadica* (1665, thirteen editions to 1800); *Poema de Hibernia* (1693), an Irish Jacobite "epic of the defeated"; Villerías y Roelas' *Guadalupe* (1724), a Novohispano epic incorporating Nahuatl into its Latin, which valorizes both Cortés and his Mexica adversaries. This panel seeks papers from across eighteenth-century studies (literature, history, music, politics, religion, art and science) that explore one or more aspects of neo-Latin culture, and how a learned yet global idiom was enlisted to express dissenting, repressed, indeed dangerous meanings — what Françoise Waquet terms, in *Latin, or the Empire of a Sign* (2001), neo-Latin's "power to say and to conceal." Papers on neo-Latin texts in translation are welcome.

### **CFP #124. The Century of Systems Theory?**

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

### **CFP #126. Forms of Early Modern Trauma: Making Legible Historical Suffering.**

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

### **CFP #129. The Visual Gothic in the Long Eighteenth Century.**

The burning of Notre Dame cathedral made clear how present the Gothic still is today in

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

### **CFP #130. Sight and Seeing in Eighteenth-Century Fiction.**

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

### **CFP #131. Imperial Fantasies of Sex in Oceania.**

Eighteenth-century Transatlantic and European representations of Oceania often place great emphasis on sex as a metric by which larger cultural differences can be understood. This panel invites papers on such representations. In particular, it asks how fantasies of sex in Oceania reflected or responded to Transatlantic and/or European sexual cultures and how such fantasies were weaponized by imperial actors. Paradoxically, such texts often treat Oceanic sex as free from irksome Western constraints and dangerously in need of regulation. They seek to both eroticize and discipline their fantasies of Oceanic sexual culture. Papers on any aspect of this topic, as well as on the complexities of responsibly using imperial textual objects, are welcome.

### **CFP #133. From Tabula Rasa to Terra Incognita: Landscape and Identity in the Enlightenment.**

Enlightenment philosophical discourse situates travel as both the navigation of the literal terra incognita and the figurative terra incognita of the self, conflating geographical bodies with the bodies of the travelers crossing the terrain. In turn, eighteenth-century travelers seized upon this metaphor of embodied earth to depict the ever-expanding borders of personal and national identity. The historical

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

### **CFP #135. Women Writers, Walls, and Gendered Spaces.**

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

### **CFP #136. Acts of Union: Anglo-Scottish Union Identities in the Long Eighteenth Century.**

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

disability studies, gender/queer theory, performance theory, and more). The panel also welcomes alternative presentation methods and styles.

### **CFP #137. Waste Studies in the Eighteenth Century.**

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

### **CFP #139. Theatrical Labor and Negotiation.**

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

### **CFP #140. Women's Mobility and Travel in the Eighteenth Century.**

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

### **CFP #141. Capital Punishment in the Long Eighteenth Century.**

In 1785, the Rev. William Paley famously expressed his hardline conservative take on capital punishment: "he who falls by a mistaken sentence, may be considered as having fallen for his country; whilst he suffers under the operation of those rules, by the general effect and tendency of which the welfare of the community is maintained and upholden." Though Paley's views elicited the kind of radical

outrage engendered by Edmund Burke's defense of "prejudice," he expresses them in terms of the relationship between the individual body of the condemned and the broader, social ramifications of capital punishment. This panel considers not only the polemical debate between supporters and critics of the death penalty, but also literary, dramatic, and visual representations of capital punishment. Possible topics include capital punishment on the stage and the language of the gallows—as in the Beggar's Opera's "neckties"—or the political resonance of execution, such as in Scotland after the '45, or in Ireland and in the overseas colonies in relation to social and political unrest. Other possibilities include novel treatments of the death penalty from Henry Fielding to Walter Scott, women's responses to the practice, and the disagreement over the authority to punish that featured in the French Revolution debate.

#### **CFP #142. Charlotte Lennox: An Independent Mind.**

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

#### **CFP #143. Women in German Romanticism.**

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

### **CFP #146. Eighteenth-Century Addictions.**

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

### **CFP #148. Hispanists Here to Help! Incorporating Spain and Latin America into Your Courses on the Eighteenth Century.**

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

### **CFP #150. Reproductive Justice, c18-c21.**

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



Morgan, Deidre Cooper Owens, and Sasha Turner, to historicize and theorize these topics. How, ultimately, might we use strategic presentism or activist presentism to address these issues for ourselves, our students, our field, and our contemporary political landscape?

### **CFP #153. Systems of Life: Prospects, Proposals, Problems II.**

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

### **CFP #154. Le Pays des Illinois: French Perspectives on St. Louis and the Americas.**

French names mark the streets, rivers, forts, and neighborhoods in and around St. Louis just as they do downriver in New Orleans: Crève Coeur, Lafayette, Chouteau, Bellefontaine, Chartres, Cuivre, Des Pères, Courtois, Gravois, Carondelet, and Soulard, among others. This panel aims to recognize the French heritage of this year’s annual conference site by focusing on historical accounts, literary representations, theatrical performances, musical traces, and graphic depictions of the early-modern Midwest. Perspectives on the European exploration of the area, colonial encounters, native American contributions and achievements, conflicts such as the Seven-Years War, local-to-global connections, and intercultural exchanges in the region from a variety of critical perspectives (gender studies, ecocriticism, colonial and postcolonial studies, and others) are welcome.

### **CFP #155. Literary Tools of the Eighteenth Century.**

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

they change our perception of male and female characters? What do we learn about the tools themselves through their presentation in literature?

### **CFP #156. Centering Mid-Century Drama I.**

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

### **CFP #156. Centering Mid-Century Drama II.**

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

### **CFP #158. Humanitarianism and Human Rights.**

From the natural rights theories of Locke, Hobbes, and Rousseau to the American Declaration of Independence and the French Declaration of the Rights of Man and Citizen, the long eighteenth century is permeated with rights consciousness. This panel invites papers that examine ideas about and representations of human rights in eighteenth-century culture. How do novelists, poets, playwrights, philosophers, theologians, and/or jurists conceive of human rights? What strategies do writers use to affirm individual rights and to critique inequality, suffering, slavery, and torture? To what extent do writers appeal to readers' empathy and to what extent do they rely upon reason and reflection to advance their arguments? How do their works extend and/or challenge received views concerning the decline of violence and the

growth of humanitarianism during the long eighteenth century? Papers might examine ideas about freedom, equality, dignity, and/or self-possession as they relate to the abolitionist campaign, the American, French, or Haitian Revolutions, or advocacy on behalf of women, children, religious minorities, and prisoners. Papers that address moral, legal, and/or political aspects of rights discourse in any region are welcome.

### **CFP #162. Painting the Moor Green: How Not to Talk About Race and Gender in The Magic Flute.**

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

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

### **CFP #163. Teaching Eighteenth-Century Health Humanities.**

Programs in the health humanities are increasingly popular at the undergraduate level. What can eighteenth-century studies contribute to such programs? What themes and texts drawn from the period work best in the health humanities classroom? This roundtable aims to showcase a sampling of courses that explore the interaction of the arts and humanities with eighteenth-century understandings of health, illness or infirmity, and healthcare. We invite ~10-minute presentations on existing or planned health humanities courses, from a range of disciplinary perspectives. Topics addressed could include the history of the body; the role of language and images in the creation and circulation of biomedical knowledge during the eighteenth century; the lived experience of illness (physical and mental) as recounted in works from this period; the figures of the health-care provider and of the patient; the relationship between religion and medicine; exchange and friction between biomedicine and other healing traditions; the role of medicine in politics, war, empire and nation building during the eighteenth century; and the intricate intersections of race, gender, sexuality, disability and medicine. Participants will be asked to pre-circulate a syllabus, a course description, or a sample lesson.

### **CFP #164. Research in Eighteenth-Century Medical Humanities.**

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

### **CFP #166. Bringing Historical Maps into GIS.**

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

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

### **CFP #167. The Couplet: A Roundtable**

The couplet was the dominant English poetic form of our period, understood as fit for a wide array of topics—serious, philosophical, emotional, and satirical. But readers today often condemn the couplet as too jingly, too regular, or too hegemonic; it has been read as a dry formal emblem of a caricatured Enlightenment reason and order. This roundtable is inspired by J. Paul Hunter's brilliant takedown of these commonplaces, in "Sleeping Beauties: Are Historical Aesthetics Worth Recovering?" (2000), and John Sitter's sensitive recovery of all the couplet can do, in his *Cambridge Introduction to Eighteenth-Century Poetry* (2011). It is emboldened by various new formalisms on the ascendant since these—formalisms that think form in relation to epistemology, ontology, and affect, as well as to empire, race, gender, sexuality, and ethics. Panelists will offer short remarks featuring patient formal analysis of couplet verse (maybe even a reading of a single couplet). But they will also take the opportunity to pose pressing questions

about forms and methods, bodies and minds, texts and cultures—about how and why we read the poetry of the past.

**CFP #169. Burneys and Stuff: Material Culture and the Visual Arts. [The Burney Society]**

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

**CFP #170. The Indigenous Eighteenth Century. [CSECS]**

What does it mean to make eighteenth-century studies more inclusive of Indigenous scholarship and ways of knowing? Since the final report of the Truth and Reconciliation Commission in 2015, Canadian universities have turned attention to "Indigenization"—"broadly defined," according to a 2018 Maclean's article, "as incorporating Indigenous worldviews, knowledge and perspectives." Nor are these efforts limited to Canada; institutions in other settler colonial states including the US are similarly considering Indigenous representation as part of broader "diversity and inclusion" mandates.

Yet critics of "Indigenization" point out that without a commitment to decolonization, the "inclusion" of Indigenous knowledge within universities' existing institutional structures and epistemological frameworks simply reproduces colonial patterns of appropriating aspects of Indigenous cultures and experience while perpetuating material inequity, marginalization, and territorial dispossession.

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

**CFP #171. Presenting the Self and Self Presentation. [Defoe Society]**

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

**CFP #174. Anne Schroder New Scholars Session. [Historians of Eighteenth-Century Art and Architecture (HECAA)]**

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

**CFP #175. Questioning Creole Revolutions: Watersheds and Continuities.**

The decade begun in 1820 is traditionally considered a watershed in Latin American history, capping the first three decades of the nineteenth century and marking the end of the “long eighteenth century.” Movements toward formal political independence from European powers were a major feature of these years. This panel invites papers that interrogate the significance of those movements two hundred years later. Do the independence movements reflect a real breaking point? Do subsequent national histories overstate the revolutionary aspects of independence movements, obscuring continuities that persisted across the putative divide between the colonial and national periods? How does the label “creole revolutions” help or hinder our understanding of these movements and their agents? Beyond addressing the significance of specific years and topics, this panel has the potential to open up a rich discussion about periodization in cultural and historical studies. The panel invites papers informed by multiple disciplines and approaches, from and about a broad range of Latin American contexts, including reflections on them from European and North American perspectives.

**CFP #177. Johann Gottfried Herder’s Particular Universalism. [International Herder Society]**

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

“enlight- ened relativism” (Sonia Sikka), specifically with respect to the question of how Herder unifies the universal with the particular. We welcome related discussions on Herder’s philosophy, anthropology, aesthetics, language theory, political thought, his philosophy of history, methodology, literary criticism, (etc.), or likewise contemporary responses to his particular universalism.

**CFP #179. Johnson, His Circle, and Life-Writing. [Johnson Society of the Central Region]**

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

**CFP #181. "Flyover" Texts. [MWASECS]**

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

**CFP #184. “I Refute It Thus”: Encounters with Eighteenth-Century Objects. [North West Society for Eighteenth Century Studies]**

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

**CFP #185. L'étrange, l'étranger chez Rousseau/The Strange, the Stranger, the Foreigner in Rousseau. [Rousseau Association]**

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

**CFP #187. Music and Privilege. [Society for Eighteenth-Century Music]**

Recasting and combining recent work on race, disability, exoticism, and consumer markets, this session investigates the ways privilege affected participation in musical culture in the long eighteenth

century. In particular, it asks: to what degree did various forms of privilege—and their opposites, including economic or identity-based stress—allow some individuals or groups to participate in various musics more readily than others? This question has been asked before: economic privilege is a subject implicit in studies of Mozart's finances and Haydn's rags-to-riches biography; white privilege implicit in studies of music of enslaved people; male privilege implicit in studies of domestic music; national privilege implicit in studies of cultural appropriation and representation. This session, however, will include papers that make the frame of privilege more explicit, that front a musical actor's modes of access to education, to meaningful employment, literacy and music literacy, like-minded communities, and any other "unearned assets" (McIntosh 1988). Access can be measured materially, as in the literal "privilege" to publish, or more abstractly. The goal is to contribute to a growing sense of inclusivity in the study of music's history and to understand the roots of that same discipline's diachronic exclusivity.

**CFP #188. Material Manuals: Making and Using Eighteenth-Century Instructional Books. [SHARP]**

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

**CFP #192. Recent Research on Voltaire. [Voltaire Society of America]**

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



**CFP #193. The Global Eighteenth Century (Roundtable). [Western Society for Eighteenth-Century Studies (WSECS)]**

Picking up where our inspiring regional conference left off, this roundtable seeks contributions that rise to the challenges of our keynote panelists to “widen” the eighteenth century by incorporating multiple modes of inquiry, multiple perspectives, and multiple disciplines into our work (Nussbaum); to de-center the eighteenth century by attending to the failure of (Western) categories and periodizations to translate across regions or fields and by seeking out alternative perspectives and “worlds” (Shimazaki); to become attuned to collaborations, blending, and mixture so that old centers may be questioned and new positions and constellations can be revealed (Brown); and to link “the global eighteenth century” to “the global now” such that eighteenth century studies might not only sustain a diversity of objects and perspectives of study but also become hospitable to a diversity of scholars and students (Allen). How, this roundtable asks, can we make good on the promises and tackle the difficulties that the global eighteenth century holds for us? We seek submissions from a broad range of disciplines and approaches, both in research and in teaching. Panelists will present 5-minute position statements or case studies, with most of the roundtable reserved for open discussion with all attendees.