

## **ASECS Sessions Needing Papers 2021**

### **05. Kant on Hope in Pessimistic Times**

Rachel Zuckert, Northwestern University; [rzuckert@northwestern.edu](mailto:rzuckert@northwestern.edu)

Kant is well known for placing limits on human knowledge, and articulating stringent requirements for moral behavior. Less famously, he also formulated philosophies of hope concerning things beyond our abilities, or outcomes beyond our abilities to act: for example, the hospitality of nature to human purposes; the outcomes of history; the afterlife. These proposals were arguably meant not to persuade people to hope, but rather to preserve their native and needed hopefulness in the face of considerable empirical evidence weighing against it -- a situation we now face with respect both to environmental and health crises. Papers either concerned with interpretation of Kant's positions and texts, or offering and evaluating Kantian approaches or reflections to current challenges to hopefulness will be solicited from ASECS members and members of the North American Kant Society.

### **010. Rhetoric Revisited (Roundtable)**

Adam Potkay, William & Mary; [aspotk@wm.edu](mailto:aspotk@wm.edu)

This panel invites short presentations and round-table discussion of the current state of rhetoric studies in the long eighteenth century--European, North American, and global. 2021 is when I expect to start receiving, as editor, the 45 articles currently in progress for 'The Cambridge History of Rhetoric,' volume 4 (1650-1900, or Port Royal to Nietzsche), and this round-table should enable discussion of new and recent trends in the fields of rhetorical theory and practice, broadly defined, among participants with diverse home departments: English, modern languages, political theory, and rhetoric/communication. Possible topics include the global teaching of rhetoric, the use of anthologies, Native- and African-American rhetoric; rhetoric and religion, philosophy, aesthetics; rhetoric and literature. Panelists are especially invited to question the earlier orthodoxy that rhetorical culture declines over the course of the eighteenth century and Romantic period.

### **011. The Politics of Citation (Roundtable)**

Sal Nicolazzo, UCSD; [snicolazzo@ucsd.edu](mailto:snicolazzo@ucsd.edu)

As scholars such as Sara Ahmed have argued, and as movements like #CiteBlackWomen insist, citation is political. This roundtable seeks to open up conversations about the politics of citation in eighteenth-century studies, broadly understood. Which scholars, theorists, and intellectual traditions should we be citing more, and why? How do patterns of citation and non-citation reveal the dynamics of race and gender as they structure the field of eighteenth-century studies? What might citation tell us about the history of our field? What new approaches might we take to eighteenth century forms and networks of citation? In particular, this panel's priority is to amplify the work of BIPOC (Black, Indigenous, and people of color) scholars, intellectual traditions, and histories.

### **014. Playing with Pigments: Color Experiments in the Visual Arts**

Daniella Berman, Institute of Fine Arts, NYU and Metropolitan Museum of Art; [daniella.berman@nyu.edu](mailto:daniella.berman@nyu.edu) and Caroline M. Culp, Stanford University and Metropolitan Museum of Art; [cmculp@stanford.edu](mailto:cmculp@stanford.edu)

With the emergence of novel pigments and dyes -- some from the New World -- prompting myriad experimentation in color and facture, the eighteenth century is widely acknowledged as a turning point for artists' materials. This panel explores the impact of such innovations on artistic practice

across the long eighteenth century. The microcosm of color in art exemplifies larger trends of the period as technological and scientific advances transformed the ways in which color was perceived, described, transmitted, commodified, thematized, and preserved. From furniture and paper makers to aquatint engravers and history painters, artists and artisans were invested in discussions about hue, discoloration, and the impact of time on color. Explorations in alternative mediums such as encaustic and enamel aspired to the most saturated, the most authentic, or the most durable color palettes. Advances in printmaking revolutionized the circulation of chromatic knowledge, including a new understanding of Old Masters through reproductive engravings and the transmission of cultural and botanical information about distant lands. We welcome papers that consider the full spectrum of artistic production and experimentation across the visual arts during this transformational period. Papers considering the science and materials of color, the restoration of historic palettes, or issues of pigmented materials' change over time are also encouraged.

#### **018. William Hogarth in the 21st Century**

Debra Bourdeau, [taylo13f@erau.edu](mailto:taylo13f@erau.edu)

William Hogarth's engravings invite us to view the streets, parlors, insane asylums, prisons and gambling houses of 18th-century London. Through his "modern moral subjects," his satirical eye exposed hypocrisy, aristocratic excess and overwrought devotion to foreign artists. His influence can be seen in political cartoons, graphic novels and even cinema. This panel will discuss Hogarth's place in 21st century culture. During this time that seems desperately to need keen, perspicacious satire, can we turn to Hogarth as a paragon? What can an artist so inextricably linked to 18th-century life teach us about ourselves? He clearly demonstrated a need for social change in his time, but do the issues that he decried remain as pervasive almost 300 years later?

#### **019. Censorship, Propaganda, Literature**

Philip Gould, Brown University; [Philip\\_Gould@Brown.edu](mailto:Philip_Gould@Brown.edu)

This panel seeks papers that reconsider the relations between literature and politics, particularly the historical force of censorship and propaganda through (and against) which the "literary" may be reevaluated. Are there ways of rethinking literary production vis-a-vis the power of the state? How and why do we define generic and ideological boundaries between literary expression and political propaganda? How has literary culture in the long C18 creatively engaged the historical realities of censorship, repression, and violence? Papers may engage any number of subjects, genres, national and transnational literary histories, including such historical and theoretical issues as: literary and political forms; literary aesthetics and censorship; new models of silence and expression; the politics of treason and sedition and literary histories.

#### **026. Material Forms**

Chloe Wigston Smith, University of York; [chloe.wigstonsmith@york.ac.uk](mailto:chloe.wigstonsmith@york.ac.uk)

This panel focuses on how material objects were shaped by empire, colonialism and geographic circulation in the eighteenth century. It engages, in particular, the form and aesthetics of objects that moved through different spaces and regions of the global eighteenth century. How were ceramics and textiles, and other products, redesigned for export to specific destinations? How did individuals adapt imported goods by altering their appearance and affordances? What kind of material entanglements emerged in the contact zones? What kind of hybrid and intercultural objects were created? What do these remade, reworked, and refashioned things illuminate about the intersections of material culture and empire? The panel invites especially papers that address the transculturation of material objects. We hope to assemble an interdisciplinary group of papers,

so proposals from across humanities disciplines are especially welcome. Please send an abstract of no more than 300 words and a brief biography.

### **027. Imagining the Future in Ruins**

Thomas Beachdel, Hostos, CUNY; [trb202@nyu.edu](mailto:trb202@nyu.edu)

Ruins were popular for artists, writers, travelers, and tastemakers throughout Europe during the eighteenth century. By their very nature, ruins are dualistic, acting as sites of memory and erasure, sites of presence and transience, evocative of grand, sublime ideas while at the same time falling physically to dust. Ruins represent a way of thinking about the future. In his Paris Salon writing of 1767, Denis Diderot evoked the present and an imagined future: "...in our imagination we scatter over the ground the rubble of the very buildings we still inhabit in that moment...we are sole survivors of an entire nation that is no more...Such is the first tenet of the poetics of ruins." Reflecting this, French artist Hubert Robert showed pendant paintings at the Paris Salon of 1796 with the Louvre as their subject. *Project for the Transformation of the Grand Gallery of the Louvre* shows how the Grand Gallery might appear upon its completion, while *Imaginary View of the Grand Gallery of the Louvre in Ruins* shows it as a future ruin, projecting it as a far distant image of monumentality. Worldwide, as we stand on the brink of an uncertain, or much different future than imagined, Diderot's poetics of ruins takes on a reinvigorated meaning. This panel seeks papers that not only address the significance of ruins as a means of imagining the future, both as a symbol of loss and greatness or continuity, but also, more widely, how the future was imagined in the global eighteenth century.

### **028. Methods for Bibliography and Eighteenth-Century Studies (Roundtable)**

James P. Ascher; [jpa4q@virginia.edu](mailto:jpa4q@virginia.edu)

The Eighteenth Century Short Title Catalogue blossomed into one of the most significant bibliographical achievements of the late twentieth century: the other ESTC--The English Short Title Catalogue. Far from becoming a Frankenstein monster, it has developed into the go-to resource for scholars looking for that unusual book to spice up a talk, or for students seeking out the standard forms of books to study. Along with this, we've seen the development of bibliographical studies qualified with an adjective: hard, critical, feminist, queer, black, American, post-colonial, analytical, descriptive, and many others. If the eighteenth century offered up a greater variety of materials than before, we've met them with a greater variety of ways. This round table proposes to outline some of the methods currently or recently used in bibliographical studies. We seek case studies linked with position statements or descriptions of methods. A proposal should outline a case study and the position or method to be introduced using that study.

### **031. Bluestocking Connections: The Lunar Society, Warrington and the Dissenters**

Sheryll J. Blaschak, Wayne State University, Adrian College; [eb7549@wayne.edu](mailto:eb7549@wayne.edu)

The Bluestockings exemplified the type of society James Chandler referred to as "a knowledge culture of Britain" (88). He was writing about another gathering of intellectuals pursuing and sharing scientific knowledge – the Lunar Society. There were other similar societies, focused on broad ranging scientific, literary, and pedagogical and political investigations. These groups often intersected. The original Bluestockings and the Lunar Society, for example, connected through extended friendship networks between members like More, Barbauld and Edgeworth, as well as through association with the religious group such as the "Rational Dissenters." Through their establishment of schools and their broad ranging investigations over what we would now term separate disciplines, they had an impact on religious, political, scientific and educational thinkers

of their time, even those who opposed their beliefs. The papers in this panel explore the connections between these societies, ones forged in a similar intellectual rigor that extended from natural science to religious and political beliefs. We will discuss how this rigorous, wide-ranging approach, based on the belief that they could rely on their own freely shared intellectual investigation for answers to major societal issues, and implement change based on those answers made these groups what we now call “Bluestockings.”

### **036. Feminism and Modernity (Roundtable)**

Julie Murray, Carleton University; [julie\\_murray@carleton.ca](mailto:julie_murray@carleton.ca)

The origins of Western feminism are traced, more often than not, to the rights revolutions of the 1790s, with Mary Wollstonecraft’s 1792 *A Vindication of the Rights of Woman* almost universally accepted as feminism’s founding text. Less frequently cited as an origin, however, are conjectural or stadial histories, in particular their boast about how the humane treatment of women by men (via women’s softening and refining of male manners) is a sign or index of the increasing civility and advancing progress of a society. Feminism has arguably been on a collision course with stadialist modernity since their mutually constitutive beginnings, but the force of that original violence has frequently been obscured, even disavowed, by the more sanguine and appealing lineage of rights. What is the nature of the relationship between feminism and modernity? Does feminism need the concept of the modern, or some periodizing distinction or term, in order to be understood as coherent? Is it possible to imagine feminism untainted by, or untethered from, modernity’s racial capitalist logic? This roundtable session invites proposals for 10 minute presentations that parse any aspect of the relationship between two seemingly – deceptively – self-evident terms, “feminism” and “modernity.”

### **039. Pedagogy and Community Movements in the time of COVID-19: Bringing the Age of Enlightenment to bear on the Pandemic “Conscience”**

Deborah Budden, University of Massachusetts Boston; [deborah.budden@umb.edu](mailto:deborah.budden@umb.edu)

Recent panels and roundtables at ASECS have fostered lively discussion about how to adapt our teaching of the eighteenth century to the context of twenty-first century movements such as #Black Lives Matter, #MeToo, etc. This panel seeks to build on these discussions by asking what further movements might be created out of the COVID-19 crisis and our recovery, and how might we adapt our teaching of the Enlightenment period to reveal the relevance of 18c studies to the current climate? Intersectionality, understanding who is included and excluded from the current community “conscience,” might be an apt place to start. We have seen, for instance, a great rallying around health care workers, and appeals to our communal conscience with (#FlattenTheCurve.) A focus on the plight of essential minimum-wage workers has also arisen during this crisis (#iamessential and [iamessential.org](http://iamessential.org).) These hash tags and social media groups might be compared, for instance, to such community-minded eighteenth century endeavors as the various charity movements, or the movement towards public health consciousness evidenced in the spate of general hospitals built in London between 1720 and 1745 (as Anne Hardy has noted), which show the shift from focus on the health solely of wealthy individuals, to a broader focus on the health of the wider community and “environment.” What lessons from such Enlightenment “movements” might we incorporate in our teaching now? Submissions welcomed from all disciplines/perspectives, especially from scholars whose work reflects the connection between our twenty-first century community movements, and those of the eighteenth century.

#### **040. Madness: Medicine or Politics?**

Jeffrey Peters, Bard - BHSEC; [17peters@cua.edu](mailto:17peters@cua.edu)

The use of the term "madness" during the 18th century has often been criticized for its vague definition and often abusive use, especially in the confinement of those who may be considered political or ideological dissidents. This panel will focus on a re-analysis of the asylum system and famous cases, including that of the prolific poet Christopher Smart, through ethical, historical, legal, and medical lenses in order to describe the impact that it had on society through silencing minority voices and limiting their participation in the social, political, or artistic spheres. This panel will also consider those who may have exhibited abnormal medical conditions who were able to avoid the label of "madness" through popular support of influential individuals, like Samuel Johnson who was documented behaviors that are now associated with Tourette syndrome and obsessive compulsive disorder.

#### **042. Pedagogy in Practice (Roundtable)**

Servanne Woodward, University of Western Ontario; [swoodwar@uwo.ca](mailto:swoodwar@uwo.ca)

Pedagogy in Practice: The Survey Course in Languages Other than English - Survey courses have traditionally been a standard component of undergraduate (and even graduate) programs in modern languages and literatures. What is the situation currently, and how is it evolving? Did your emergency remote teaching activity (due to Covid 19) give rise to new productive strategies? What new approaches to the survey course are emerging? What position does the eighteenth century hold within such courses? What are the pedagogical goals of such courses? What kinds of projects and assignments can effectively engage students in such courses? How can literary and linguistic concerns be balanced in this context? Contributors to this roundtable discussion are invited to approach the question of the survey course from a variety of perspectives, as suggested by (but not limited to) these questions. Short presentations will be followed by discussion.

#### **084. Collecting, Antiquities, and Eighteenth-Century Art**

Lauren DiSalvo, Dixie State University; [Lauren.DiSalvo@dixie.edu](mailto:Lauren.DiSalvo@dixie.edu)

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

#### **151. Crossing the Channel/Traverser la Manche**

Tili Boon Cuillé, Washington University in St. Louis; [tbcuille@wustl.edu](mailto:tbcuille@wustl.edu)

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

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