

## The 2009 Johannesburg Workshop in Theory and Criticism (JWTC): A Review

This last summer, thanks to the support of UCI's department of Comparative Literature, the Center for Global Peace and Conflict Studies, and the International Center for Writing and Translation, I had the privilege of attending the 2009 Johannesburg Workshop in Theory and Criticism (JWTC) entitled "Rethinking the Political Under Late Capitalism."

The ten-day long workshop was an attempt to grapple with whether the existing conceptual frameworks in the humanities and social sciences can still address the historical, cultural, and political specificities of an increasingly interdependent world consisting of economic structures so opaque as to be virtually incomprehensible, notions of property and ownership which may bear little resemblance to the industrial tradition from which they emerged, and political

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## Etienne Balibar: The Interview

by Zainab Cheema

This interview was conducted by e-mail in the fall of 2009.

*ZC: What do you take into consideration when you structure a syllabus for a class at UCI? Is your primary consideration the texts you are working on/thinking about at the time?*

*EB: My class has a rather special character and I feel privileged to teach it year after year. It is part of... (the) Critical Theory Emphasis. As a consequence, I choose each year a subject for which I currently have a personal interest. The texts I choose are therefore both texts I think important and/or useful for the students,*

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## Office News

Comparative Literature is still an independent department, but its office staff and the main office space are now shared with two other departments, German and Women's Studies. This change, which came about in the fall of 2009, was brought about by the coincidence of a few local circumstances, but also precipitated by the need to economize in the university as a whole. The circumstances in question were the retirement of the departmental administrators of Comparative Literature and of German last summer, and the move of the Humanities Dean's office from HIB to the new Gateway Commons.

On the personnel side, Mary Underwood, formerly the departmental administrator for Women's Studies, assumed that function as well for the departments of Comparative Literature and of German. Bindya Baliga, who had been administrative assistant in Women's Studies, also took on

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Our staff (from left to right): Mai Yang (work study), Karin von Renthe-Fink, Mary Underwood, Bindya Baliga

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 responsibility for the graduate programs in Comparative Literature and of German. Karin von Renthe-Fink, formerly administrative assistant for Comparative Literature, assumed that function for all three departments, with special responsibility for the undergraduate programs.

In terms of space, the former dean's office became the new central office shared by all three departments. It provides a generous reception area, conference room, library, kitchen, mail-copier room, as well as separate offices for the staff members and new clusters of offices for the Comparative Literature and German faculty in proximity to the central office. Altogether, a far better setting for Comparative Literature.

Alexander Gelley



## Congratulations to our graduating majors:

Andy An Hoang  
 Choon Yeon Cho  
 Yae Seul Kim  
 Quynh-Anh Nguyen  
 Angelique Pivoine  
 Rose Therese Saludo  
 Christine Adel Iksander  
 Gloria Mimi Choi  
 Steamer Kelvin Lee  
 Jessie Rose Henry

We wish you all the best!!  
 The Department of Comparative Literature



## Impressions from the Critical Theory Emphasis Undergraduate Conference 2010

At the annual Critical Theory Emphasis Undergraduate Conference in May 2010, organized by Nasser Mufti, Koehn Fellow in Critical Theory, undergraduate students from various Humanities Departments presented their research on a range on theoretical topics. The presenters were Jonathan Radocay, Bryon Riggs, Millie Lein, Bryan Collier, Rebecca Aranda, Jerome Dent, Melina McPhee, James Bliss, and Joe Hong. Jason Willwerscheid, Michelle Cho, and Lindsay Puente, graduate students in the Department of Comparative Literature served as panel chairs.



From left to right: Panel chair Jason Willwerscheid and presenters Bryan Collier, Rebecca Aranda, and Jerome Dent



Post conference wind-down at the campus pub.



## Unstable Binarisms: The Comparative Literature Graduate Conference “Theory/Practice”, March 11, 2010

In a year of unprecedented fee hikes and budget cuts that have challenged scholars and the public alike to articulate a philosophy of higher education that can intervene in the contemporary situation, the Comparative Literature Graduate Conference, Theory/Practice could not have been more salient and timely. Across three panels and a keynote faculty dialogue, conference participants and attendees debated and envisioned anew the complex relationship of theory to practice (and practice to theory) in varied sites and contexts, building cross-disciplinary networks across schools and energizing the CL community at UCI.

Panel I, “community/ethnography,” brought together papers that shared some methodological prescriptions for practice as theory, examining such embodied practices as bicycling instead of driving in Los Angeles, skateboarding across the suburbs of Orange County, and transposing situated learning strategies from the classroom into the workplace. The presenters suggested that theory has no place outside of gesture and enactment, and that practice itself is the nexus of theoretical activity. Together, the panelists called into question the linguistic boundaries that would seek to maintain the distinctions between context, embodiment, and practice, while also acknowledging the necessity of discursive circulation to the development of communities of practice.

The papers grouped in Panel II, “teaching/writing,” extended the theme of embodied and site-specific praxis by presenting the classroom and the text as the frames by which spaces of practice arise. Together, the papers proposed a collaborative thesis on theory’s necessary spatial dimensions through a focus on position, place, and power that emerged as a shared concern in the 3 presentations. Beginning by theorizing pedagogical spaces and ending with a theoretical excursion on the notion of emplacement, the panel’s emphases on place and power also led panelists to consider a more fundamental set of questions about reflexivity, intersubjectivity, and ethics in the writerly, readerly, and teacherly modes of address.

If the papers in the 2nd panel determined the possibilities for ethical relations through the practices of reading, writing, and teaching, Panel III, “aesthetics/ethics,”

broadened the field of action to intellection, aesthetic judgment, habit, and everyday life. In a lively discussion following the paper presentations that tended towards the metaconscious, panelists and audience members questioned the aesthetics of our own varied modes of theorization and the affective dimensions of intellectual activity.

A faculty panel featuring Arlene Keizer and Bill Maurer capped off the day’s proceedings. Professor Maurer’s talk “New Money,” presented his recent work on new monetary forms and practices as an occasion to rethink the theory/practice divide that would pit “truth” and “contingency” against each other. Professor Keizer’s presentation, “Theory and the Practice of Fiction” described the problematic practice of symptomological uses of theory in African American literary and cultural studies. Against the tendency to read pathology into African-American literary production, Keizer offered an account of Ralph Ellison’s and Richard Wright’s own thoroughgoing considerations of psychoanalysis, to highlight the ways that these writers’ critical approach to psychoanalytic theory might contribute to reconsiderations of race, and vice versa. Both faculty presenters complicated the motif of embodiment that threaded through the entire conference. Professor Maurer’s work on the embodiment of number responded to a trend in studies of finance of affording transcendence to number and to abstract capital, insisting instead on the materiality of embodied number in gestural languages and the grounded fields of actual markets. Professor Keizer, in contrast, raised the problem of overvaluing embodiment by describing the political imperatives that force African American intellectuals to represent black subjectivity solely on the basis of embodied experiences of racialization, and thus, to embody blackness.

In sum, the conference demonstrated the imbrication of theory and practice in our work as comparatists, researchers, and cultural critics. Continuing the precedent of rigorous analysis and interdisciplinary engagement set by prior years’ CL conferences, “theory/practice” showcased the wide range of research interests and critical perspectives taken up by students and faculty in Comparative Literature at UCI and across the university. Many thanks to Ameeth Vijay, Abraham Romney, and the rest of the CL conference committee for organizing this exciting event!

Michelle Cho



(Balibar, *The Interview*) continued from p. 1

and texts (philosophical and literary) that I need to read or read again myself. These two motives are not conflicting. Throughout my career, in France and at UCI, I experienced that there is no better way to work personally on a text than reading it with students. One limitation, though, is I must choose texts that are available in English

### Cosmopolitan students

ZC: *How do your syllabus and teaching methods tie into your pedagogic philosophy?*

EB: I must be a terrible teacher... First, I don't have a pedagogic philosophy (terms almost contradictory in my opinion), and second I have never been able to exactly follow a plan or syllabus that I had announced in advance, although it's useful for me as a guide or an ideal.... My objective is to make intelligible some question or clarify the meaning of a text, primarily for myself, with the (perhaps presumptuous) idea that, if I am satisfied with the conclusions I reached, the students will benefit from it.

But their reactions are enormously important, they lead me to insisting on some point, bringing in additional considerations, bifurcating, etc. It's very experimental, what guides me is not a method, it's the content.

ZC: *What impressions do you have of your intellectual exchanges with UCI students? Also, how would you compare the academic/theoretical interests of UCI students with those at the other universities you teach at?*

EB: From my experience, students are not essentially different in different universities, not even comparing France and the US (or Italy, Germany, Argentina, Mexico, other places where I have been teaching more or less occasionally). What makes the difference in today's world is rather the difference in the (very unequal) conditions of work they have in different places (this is spectacular when you compare France and the US right now, to the detriment of France whose academic system is almost collapsing: I wish French students had the same libraries, the same environment and incitement; and indeed - let's cross our fingers - I wish the financial crisis does not destroy the good conditions you enjoy in California...). In fact I tend to see the students of the world as one single "cosmopolitan" group, speaking different languages within different cultural traditions, but with a great deal of overlapping interests. This is not pure idealism but a result of my experience... But each student in each program in each country is a singular personality, with specific interests, cast of mind, strengths and (relative) weaknesses, etc. This is also why I find it so

important to have meetings with students (during Office Hours or otherwise) and not only teach classes. And to become a member of exam and PhD committees for students who took my class. This is where much of the feedback takes place in depth, and where I really learn to know them, and learn from them.

### In memory of Derrida

ZC: *The UCI critical theory landscape has witnessed some big changes, with the passing of Derrida and the arrival of new professors. How do you feel about the changing resonances of the intellectual culture here?*

EB: It was an enormous privilege for UCI students and professors to have Derrida, one of the great living philosophers of the century, as a teacher and colleague. I had been his student myself when he was a young professor, and I kept benefiting from working in his vicinity. Derrida did not try to impose a method or a dogma; he did not create a "school" around him. Therefore you will not have a continuation in the form of "Derridian teachers" perpetuating his point of view, but you may very well have a lasting influence and memory, nourished by the fact that some of us will continue using his writings, or - I hope - by the fact that there is an important Derrida archive at UCI, around which theoretical events can take place. This is not contradictory with the arrival of new personalities, the changes in debates and interests which result from the times. In any case Derrida's presence in what you call the "landscape" was never the only one.

### Rethinking community

ZC: *Your winter class at UCI was devoted to the aporia of the community.*

*Recently, J. Hillis Miller lectured at UCI on "the conflagration of the community". What do you make of the recent academic interest in themes of community and collectivity in context with limit/impossibility/disaster?*

EB: ... Probably the encounter is not completely accidental. It results in part from a shared intellectual background..., and in part from a general desire to react to what we perceive as a dramatically altered situation from the point of view of the function of "communities" (cultural, national, religious, mystical...), which forces to revisit this notion with a fresh eye. Note that, in Blanchot, "disaster" is not a negative notion, it is typically a "neutral" one, that describes the absence of a natural or

originary or teleological bond among humans (and possibly other beings) who can neither become fused into a single unity, nor become fully isolated from one another. Is there a “recent academic interest” in these questions? This might be due to the publication or translation of some important works (I lamented that English speaking students still did not yet have access to Roberto Esposito’s book “Communitas”, but more recent ones have been translated, and I am told that he might come to lecture at UCI). But they derive from a much longer tradition. In my class I insisted (this is not very original) on the amazing accumulation of original contributions to this debate in the early 1980’s. Much of the current discourse on the aporia of the community derives from there, i.e. a generation ago now. But, although philosophy/theory has a time which is never exactly identical with the time of political history, one ought to take into account, in my view, the changing circumstances. The early 80’s were the time of the final degeneracy of the Soviet system of State Communism, therefore a certain socialist mythology, and the (apparent) triumph of neo-liberalism, i.e. a recession of the “common” in face of the “individual”, which, some of us suspected, prepared for the “return” of other forms of “communitarian” ideology or mystic (I published my own book with Wallerstein on “Race, Nation, Class”

also in 1983). Today is a moment of much greater uncertainties, in which it is not sure that the “common” and the “individual” are really opposite poles, and in any case both categories appear internally divided (“possible” and “impossible” if you like). This is what compels Hillis Miller, or myself, and others, to start a new effort to “deconstruct” the very opposition of terms.

### Community and the “war on terror”

ZC: *In your view, how has academic interest in community and the political been reconfigured in context to the Iraq War and the global war on terror? How do you intellectually relate the newer forms of disaster with the classic ones of the Holocaust and Hiroshima?*



EB: I am tempted to borrow a joke (was it a joke?) attributed to Zhu Enlai, the Chinese statesman, when asked what he thought of the consequences of ... the French Revolution: “it’s too early to say”, he is supposed to have replied. My tentative reactions to your formulas (how to react in a few phrases to such enormous problems?) are:

1) the Holocaust and Hiroshima, on the background of the World War itself, were very different events, in a sense “incommensurable” in the strict, etymological, sense. However they both included an “apocalyptic” element, or could become integrated into an apocalyptic view of history, in fact retrospectively constructed;

2) “disaster” is not a good word to discuss this element: remember what I said a moment ago (in Blanchot’s use, “disaster” is not a negative term, quite different from the banal, media-type uses, which more or less equate “disaster” with “catastrophe”, including wars, massacres, tsunamis, hurricanes, etc.). But “terror”

is an even worse name: it was clear from the beginning that when the US administration (under Bush junior) coined the expression “war on terror”, this was part of an attempt to self-describe itself as fighting an apocalyptic global threat against humanity, which they would be in charge of “defending”; this was very vulgar ideology (and there is something ob-

scene in comparing 09/11 and Al Qaeda - however nasty and dangerous - with the Holocaust) (as for Hiroshima, this is certainly a big question: America still needs to understand what it did in these circumstances, maybe this is part of the “return of the repressed”...). What is more surprising (and, in my view, not very satisfactory) is the fact that genuine philosophers had a tendency then to claim the idea of our entering an “age of terror” for themselves, only they made the Bush policy, the war in Iraq, etc., not a resistance to it, but a part of it... I agree that there are local, specific, “states of exception”, but I don’t believe there is a Global Apocalypse (which would call for a messianic resolution). I think that we are in a fairly new historical era, which calls for the “invention” of a different politics. In part it will have been made more difficult by the “war on terror”, the symmetries

of terrorism and counter-terrorism, etc., but in part also they will have revealed the kind of problems to be addressed collectively...

3) this is where, nevertheless, a return to the images and the experiences of the Holocaust and Hiroshima can be useful, but on the condition that they are completed by some others (which are not always as visible and symbolically loaded). Why? Because they are examples of the “extremities of violence” which form, so to speak, the “other scene” of politics (therefore the permanent condition of politics, both a condition of possibility and a condition of impossibility).

I think I should stop here because it would become too complicated. Thank you for your questions. I feel we almost had a conversation!



(Johannesburg Workshop) continued from p. 1

power structures which lay bare the inadequacy and limits of notions like citizenship, civil society, community, and law and sovereignty. According to the program of the workshop:

The goal of the 2009 Session [was] to critically examine neo-liberal capital’s new logics and modus operandi, the forms of current existence, sociality and politics they entail, the kinds of accountability, governance and cultural imagination they permit. In the process, we will also explore what remains of visions of society that held a place for consciousness, critique, and agency and for forms of world-making and social empowerment that were presumed to be under human control.

The workshop explicitly privileged the global South as site in which theory ought to be reappraised, and indeed, as the site in which “the current contradictions of capitalism are lived intensely; where social life constantly oscillates between possibilities and impossibilities, between enfranchisement and exclusion; where the promise and the disappointment of our times are the most tangible; where friction, desperation and violence coexist with extremely vivid experiments in new forms of social and political critique.”

The JWTC was set up as a series of different formats and approaches to the given theme, including lengthy presentations by notable academics such as Achille Mbembe, Jean and John Comaroff, Michael Hardt, Adi Ophir, Shalini Randeria, Ariella Azoulay, Peter Geschiere, and

UC Irvine’s own David Goldberg. These lectures were followed by extensive and often exciting discussion periods, between and among participants and speakers. Afternoons included what were referred to as Studio Sessions, which centered on the role of practice in the transformation of the political under late capitalism, often taking the form of presentations by researchers and activists, each addressing specificity of contexts in their work. The presentations, together, provided an emerging picture of various trends, tendencies, and commonalities developing out of an accelerated extension of neoliberal logic through models of privatization and the difficulties of navigating increasingly convoluted and opaque political and economic landscapes.

In addition to lectures and Studio Sessions, the workshop also offered a number of fascinating roundtable discussions, public lectures, exhibitions, and performances, which each in turn contributed to a rich and invigorating intellectual experience. The JWTC will be holding another workshop in the Summer of 2010 and I would encourage anyone who works on the intersection of the humanities and social sciences to consider applying. For more information about the workshop, including blog summaries of presentations, and an overview of each of the events, please visit the JWTC website (<http://www.jwtc.org.za/>).

Sharareh Frouzesh Bennett



## “We Are All Animals”: An Interview with Carla Freccero

by Margaux Cowden

Carla Freccero, Professor of Literature and Director of the Center for Cultural Studies at UCSC, spent Fall Quarter 2009 in residence at the UC HRI as part of the Species Spectacles residential research group. She was kind enough to agree to spend an afternoon talking with me about animals, affect, psychoanalysis and the state of the university.

*MC: How did you decide to start working on animality?*

*CF: I think what got me started was graduate students, that’s what I would say. Part of what I think I started realizing in working with these graduate students was... the particular way it both required and enabled me to*

do a lot of interdisciplinary learning that nothing else had motivated me to do. So the interdisciplinarity. Then, the realization that—and this is something I would like to talk to lots of animal studies people about—up until a certain point in time in my world, animals were more important than anything else. And how that could be so thoroughly repressed, moved out of any of my so-called serious work...why was that? Why is this something that we understand that all children are involved with in one way shape or form, whether they're imaginary or real, whether they're soft, fuzzy creatures or dinosaurs—why is that beyond the realm of serious consideration?

And also because we could benefit from all these previous identitarian forms of study, you know whether it was race, gender, sexuality, certain similar realizations apply. To me, there's a similar defamiliarizing...experience when I include the animal that is there, and when I think, also, "we are all animals." It knocks me out of a human-centered perspective. And, I guess, anthropocentrism would be the thing we need to displace right now, for some urgent reasons—the ecosystem conceived of as the world—but also because it seems like a next step given all the various deconstructions of categories of the human....The whole philosophical tradition that has been dismantling the human, I think all the post-identitarian critiques—queer of color critiques, critical race studies—have all been critiques of versions of the human. It seems to me it's a logical next step to then bring that to the level of species, as a critique. I also think we're in an unprecedented time of hybridization, among species. Species has now become a permeable barrier.

*MC: You use psychoanalysis in really compelling ways, I think, and I'm wondering how the animal is useful to your thinking about psychoanalysis. If they unlock something in each other that they don't do apart?*

*CF: I am just musing...Psychoanalysis is not fixated on the visual regime like everybody else is nowadays. And I think psychoanalysis in its developmental theory talks about how we become human. That is already key. Psychoanalysis already decenters ...the assumption of our humanity. It starts with the assumption of our amorphous animality—our biological being-ness—and gets to how we become human in its story. ...Psychoanalysis talks about the way the senses shape our bodies, and it seems to me that's certainly something we share across species. Now the meaning part of it is trickier. Though, it would be interesting to think about what the deep theory is of all the people who believe that early traumas in animals result in traumatized adult animals. Right? I mean, are they making a strong analogy: like, since people who are*

abused when they're young are also traumatized adults, does that also work for animals? Trauma theory is really good for moving between species, at least with our domesticated animals. ...Maybe dogs are so co-evolved with us that they share some of our meaning-making sensorium. Who knows? Are they susceptible to trauma in similar ways because we've been together for so long that we resemble each other?

*MC: They've adopted our psychic structures?*

*CF: Well, the question is, which way does it move? I think that's the other thing psychoanalysis can teach us, that evolutionary theory also teaches us: our stuff comes from somewhere. Freud was a materialist. He thought it came from our physical being. What's interesting about this is that there's a way to try to continue to decenter the mind-body split via psychoanalysis, via animal studies. Because that split—even when people say, oh no, I'm a materialist, or, oh no, of course not dualistic theories—in practice, we're still there, totally there.*

*MC: And so the animal on its own as a figure, or our relationship to the animal, challenges that separation of the mind and body?*

*CF: I guess I want it to challenge...not just all the mind stuff. Because...what you always hear about is, "Yay, one more cognitive achievement that animals have." Right? So it's always about how they can think.... [But] I feel like especially our co-evolved domestic species...teach us they're not human. People forget that they are registering in every single moment other stuff from a person*



Carla Freccero (front)



Carla Freccero and Majii (left)

they're interacting with that's not about the linguistic, the symbolic, communication system, they're using....It's how they survive, they have to pay attention...to whether someone's just shown up with hostile energy or not.

*MC:* Would you share your thoughts about the way the Regents have responded to the budget situation and the student responses?

*CF:* Well, certainly, we've been seeing for a long time the increasing corporatization on the American business model, or maybe it's a global business model, happening in universities. I think the increasing corporatization of the university is bound to happen more in a state school than a non-state school because we're so intimately tied to the rest of what goes on.... This idea that public education is a value has to get bigger. When I realized I had to sign an oath of loyalty to the state of California to accept my job, which you do when you are hired by a UC, and I remember calling up and saying, "I don't want to sign this, is that ok?" and the person I was speaking to said, "Yeah but you won't get a paycheck." So I used to say that what a university does is sponsor my disloyalty. It sponsors my dissent. And that that was part of the point: to have a space in society where that's possible.



## My First Year at UC Irvine: A Report from the Trenches

Shortly after I was admitted into the PhD program in Comparative Literature at UC Irvine, I was having a conversation with my CSULA English professor—the one who advised me and insisted I apply to graduate school. He congratulated me on my admission to UC Irvine and said, "You will have a hard time at first..." I didn't (or did not want to) understand what he was trying to tell me. I thought to myself, "Me? Having a hard time in school? Unheard of!"

Shortly after I started the program, and found myself desperately trying to read beyond the first page of a Derrida, a Spivak, or a Benjamin text and simultaneously be able to comprehend the bunch of words clustered in front of my eyes, my professor's words came back to haunt me: I am having a hard time at school! ...and, to make matters worse, when I complained to my UC Irvine professor about my struggle and said, "You professors here don't make texts accessible to us, first-year students!?", her answer was, "you know, Gaelle, this is unheard of!"

Naturally, after having utterly failed to inculcate my UCI professors for my shortcomings, I had no other option but to call into question my intellectual capacity—which is yet another indictment of any of those faculty who actually believed that graduate school is a fit for me...until eventually I was consoled to know that my cohorts were not having the best time of their lives, either. This sense of bewilderment that reigned among the first-year students brought me a pleasant, albeit ephemeral and guilt-ridden, relief.

Initially I liked to believe that, because I came with only a B.A., I was not yet well equipped for the exacting program at UC Irvine (yet another failed attempt to exculpate my now-distrusted intelligence). But this was not the only reason for my, let's call it "cultural shock." The truth is that, upon starting graduate studies, I had to restructure my own thinking, reading, working, and learning habits in order to adopt new methodologies that enable me to navigate efficiently through a kind of work that demands even more dedication and independence than the rather reliant undergraduate level one. Also, the high standards set by our department, the brilliance of our community of graduate students and the high merit of our faculty—they all conspired to intimidate a neophyte like me.



Even more, at the beginning of the 2008/2009 school year, the drastic budget cut affecting the UCs engendered sentiments of anger, betrayal and confusion among the UC communities. Departments in such schools as the Humanities and the Social Sciences were told to manage their programs with a much lower budget and less personnel. Consequently, nobody was in the mood to celebrate a new school year, let alone tend to a group of newcomers who, as in my case, have been absent for the department's happy hour (happy about what, exactly?), the welcome party organized by the second years (welcome to what, *je vous prie*?). Ultimately I fought my way, willy nilly, to Spring Quarter, and then I started to see a light at the end of the tunnel.

Fortunately human beings are conceived in such a way that they are adaptable...I started to have enjoyable moments in my seminars; writing became again a pleasurable experience I anticipated (and still do) with enthusiasm. The shock eventually waned by the year's end, not without sucking out every grain of energy with it. The party we promised ourselves to have to celebrate the survival of the first year never happened...just glad it's over!

Gaelle Raphael (Second -year graduate student)



## The Dissertation Colloquium

Beginning in the Spring '09 quarter Michelle Neely and Emma Heaney have been organizing programs of dissertation chapter presentations. These events are designed to provide graduate students preparing for the academic job market with experience presenting, discussing, and fielding questions on their work, and they also provide an opportunity for faculty and grad attendees to engage with the breadth of exciting work being done by graduate students in the English and Comparative Literature departments. In past quarters we've heard: Brandon Gordon discuss James Agee's sentimental modernism, Annie Moore on Dylan Thomas' vital use of *Asyndeton*, Shayda Hoover on enthusiasm in Shaftesbury's *Moralists* and Lindsay Puente on reconstructed voices that testify to the legacy of Haitian slavery. Jennifer Locke conjured a paper on fortune telling in 18th century novels, Michelle Cho discussed East Asian translations of film Westerns, and Adam Kaiserman's presented a technological discussion of Pynchon's relation to media paranoia. Most recently, Emily Liu spoke on spatial

negotiations in Henry Fielding's fictional inns, and Emma Heaney presented a reading of the foresuffering feminine and the transsexual allegory in Barne's *Nightwood*. Michelle Neely closed this year's series with a presentation on pets, family, and personhood in the literature of U.S. slavery. The organizers hope that this series will continue to provide a community forum for grads in the often cloistered time between quals and job market events. Toward this end, Michelle and Emma are pleased to pass the organizational baton to Jeff Clapp and Nasser Mufti in 2010-11.

Emma Heaney/A.S.



## RECENT FACULTY PUBLICATIONS (selection)

### BOOKS

**Jane Newman**

*Benjamin's Library: Modernity, Nation, and the Baroque* (c. 400 ms. pages). Cornell University Press (forthcoming)

*Time, History, and Literature: Selected Essays of Erich Auerbach*. James I. Porter, Ed. Forthcoming, Princeton University Press (Translation)

### ESSAYS, BOOK CHAPTERS, REVIEWS, INTERVIEWS

**Dina al-Kassim**

"Rebrobate Words", Trans. Yutaka Ozaki and Asako Nakai, Foreword Satoshi Ukai, *Language and Society* (March 2010)

"Laughing Matters: Defamation and the Secular Subject in the Global European Union," *Journal of Middle East Women's Studies* 6:1 (Winter 2010)

**Eyal Amiran**

"Open Access Publishing." *Symploke* (forthcoming).

"A Spectre Haunts Bad Novels." *ABR: American Book Review* 31.2 (January/February 2010).

"The Pound Era: The Lost Interview with Snoop Dogg." *Minnesota Review* "Roast Issue" Special Issue (December 2009): 9-12.

**Susan Jarratt**

"Pedagogical Memory: Writing, Mapping, Translating." With Katherine Mack, Alexandra Sartor, and Shevaun E. Watson. *Writing Program Administrators Journal* 33.1-2 (Fall/Winter 2009): 46-73.

"Classics and Counterpublics in Nineteenth-Century Historically Black Colleges." *College English* 72.2 (November 2009): 134-59.

**Jane Newman**

"Textual Intimacy," Forum on "Close Reading," *The German Quarterly* 82: 4 (Fall, 2009), 21-2

"Force and Justice: Auerbach's Pascal," *Points of Departure: Political Theology on the Scenes of Early Modernity*, Ed. Julia Reinhard Lupton and Graham Hammill, University of Chicago Press (forthcoming)

"Rosenzweig and the 'Baroque State'", " *Rosenzweig Jahrbuch* (forthcoming, 2011).

**Margot Norris**

"The Stakes of Stephen's Gambit in "Scylla and Charybdis", *Joyce Studies Annual* 2009., Ed. Moshe Gold and Philip Sicker. 1, 33

"Stephen Dedalus's Anti-Semitic Ballad: A Sabotaged Climax in Joyce's *Ulysses*", *European Joyce Studies* 18, Ed. Alan W. Friedman and Charles Rossman, 2009, 65-86

"Teaching Mrs. Dalloway as a World War I Novel," *Approaches to Teaching Woolf's Mrs. Dalloway*, Ed. Eileen Barrett and Ruth O. Saxon, New York: Modern Language Association, 2009, 64-67

Reprint: "Possible Worlds Theory and the Fantasy Universe of 'Finnegans Wake'," *Bloom's Critical Views: James Joyce. New Edition*, Ed. Harold Bloom, New York: Infobase Publishing, 2009, 221-239

**Nasrin Rahimieh**

"Literary Voices," *Viewpoints Special Edition*, Middle East Institute, 74-76

**Annette Schlichter**

"Reading Heterosexual Subjection", *Discourse* (forthcoming)

**Rei Terada**

"Living a Ruined Life: DeQuincey's Damage," *Romanticism and Emotions*, Ed. Joel Faflak and Richard Sha, Baltimore: Johns Hopkins UP (forthcoming)

"Looking at the Stars Forever," *Romantic Circles* (forthcoming)

"Pasolini's Acceptance," *Politics in Ruins*, Ed. George Edmondson and Klaus Mladek, Durham, NC: Duke University Press (forthcoming)

"The Frailty of the Ontic," *SAQ* (forthcoming)

"Forgettable Living," *New Formations* (forthcoming)

**Gabriele Schwab**

"Derrida, The Parched Woman and the Son of Man," *Discourse*, Fall 2009

“‘Creating Unrealities’: Rethinking Mimesis as Production of Difference,” *Crossroads*, Vol. 4, Issue 2, 2010

**Ngugi wa Thiong’o**

“Orature in Education”, *Approaches to Teaching the Works of Ngugi wa Thiong’o*, MLA Teaching Series, 2010 (forthcoming)

Excerpts from *Dreams in a Time of War*, *Granta Magazine*, January 2010

“My Hero” essay for *The Guardian*, Saturday, March 13th, “On Dennis Brutus”

Interview w/*Granta* , January 2010.



## Comparative Literature Graduate Student Publications, Talks, and Awards 2009/2010

We are very pleased to announce the following accomplishments by graduate students in the Department of Comparative Literature in 2009-2010.

Congratulations to everybody!

### PUBLICATIONS

Anna Cavness, “Vital Contaminations: Mourning and Cultural Critique in Jean Laplanche and Assia Djebar”, *Sitegeist - A Journal of Psychoanalysis and Philosophy* (forthcoming)

---, “Disseminating Shahrazad in Postcolonial Algeria” forthcoming in *Postcolonial Text*

---, “Suellen Diaconoff’s The Myth of the Silent Woman: Moroccan Women Writers” (book review), *The Journal of Middle East Women’s Studies* (forthcoming)

Maryam el-Shall, “Yes ‘Who’ Can: Who ‘We’ Are in American Liberal Discourse”, *thirdspace: a journal of feminist theory and culture* (forthcoming)

Anna Guercio, translations published in *Words Without Borders: The Online Magazine for International Literature* and José Eugenio Sánchez’s *escenas sagradas del oriente* (book presentation at the International Book Fair in Guadalajara)

### CONFERENCE PRESENTATIONS

Anna Cavness, “Iconographic Inscriptions in Postcolonial Cinematic Space: Moufida Tlatli’s Vernacular Optics,” Visual Studies and Global Practices Conference. Long Beach, March 2010

---, “The Subject of Psychosis: Exergues of the father in the Algerian (post)colonial archive,” Comparative Literature and the Humanities Conference. Atlanta, October 2009

Michelle Cho, “The Negative Hermeneutics of Genre in the Films of Kim Ji-Woon,” Society for Cinema and Media Studies Annual Meeting, Los Angeles, March 17-21, 2010

---, "The Good, the Bad, and the Generic: Translation and Transference in East Asian Westerns," English and Comparative Literature Dissertation Colloquium, UCI, February 11, 2010

Vuslat Demirkoparan, "City as Archive: Istanbul's Ataturk Cultural Center", UCI's History Graduate Student Association conference

Anna Guercio, "A New Paradigm: Translators and Translation Theory", American Literary Translator's Association conference and ACLA, New Orleans, April 2010

Polina Kroik, "Class, Gender and Literary Professionalism in Edith Wharton's Later Fiction", ALA 2010

---, "Making Distinctions: Manner, Cultural Capital and Gender in the Teaching of Composition by Graduate Instructors", MLA, December 09

---, "Mixing Business with Pleasure: the 'Business Girl' and the Rise of Fordism in Sinclair Lewis's *The Job* (1917) and Winston Churchill's *The Dwelling-Place of Light* (1917)" PAMLA 2009

Nasser Mufti, "The Interminable Interregnum: July's People and the End of Apartheid," *The End?*, University of Indiana, Bloomington, March 28, 2010

---, "Vegetative States," *Ruptures of War*, Claremont Graduate University, April 10, 2010

---, "Critique in the Interregnum," *Life in Marvelous Times*, University of Washington, May 13, 2010

---, "Echoes in the Metropole: Rhythm and Civil War in *Bleak House*," Comparative Literature Workshop, May 24, 2010.

Lindsay Puente, "Imaginary Reconstructions: Voices Lost and Found," English and Comparative Literature Dissertation Colloquium, UCI, November 18, 2009

---, "National Heroes: The Cimmaron in Caribbean Culture," UC-Cuba Graduate Student Conference, UCB, April 17, 2010

---, "Situations and Contexts: The Haitian Revolution," UC Irvine Humanities Collective Spring Works-In-Progress Series, UCI, May 6th, 2010

Gaelle Raphael, "Subversive Submission: Patriarchy, Neocolonialism, and the Domestic Space in Three Postcolonial African Novels", paper delivered at the graduate conference "Postcolonial Actualities: Past and Present," on Oct. 15-16, 2009 at University of Texas, Austin.

Abraham Romney, "Indian Ability ('auilidad de yndio') in Guaman Poma's *El Primer Nueva Corónica y Buen Gobierno*." Rhetoric Society of America Conference. Minneapolis, MN. May 29, 2010

Tim Wong, "Politics as the Continuation of War: Michel Foucault and Julien Graq on War and Peace", paper delivered at the conference "War and Peace", University of Illinois, Chicago

---, "From his mouth whose voice will draw no more Hamlet, Carl Schmitt, and Adriana Cavarero on the Embodied Sovereign Voice", paper delivered at the conference "Theorizing Embodiment, Embodying Theory"

## CONFERENCE ORGANIZATION

Anna Guercio, Ameeth Vijay, and Abraham Romney organized this year's UCI CL grad conference on "theory/practice"

Nasser Mufti was the organizer of the annual Critical Theory Emphasis Undergraduate Conference.

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## AWARDS

Anthony, Kristen	The International Center for Writing and Translation (ICWT) Graduate Student Summer International Travel Research Grant
Beauchamp, Tamara	Nanterre Fellowship, Université de Paris-X
Cavness, Anna ---	School of Humanities Travel Grant Hayman Dissertation Fellowship for 2010-11 (University of California Interdisciplinary Psychoanalytic Consortium)
Cheema, Zainab	ICWT funding for summer language study
Cho, Michelle	Korea Foundation Fellowship for Graduate Studies
Costello, Dan	Fulbright-Hayes Fellowship
Demirkoparan, Vuslat	Dissertation writing fellowship from the Institute of Turkish Studies
Gordan, Chelsea ---	Humanities Center Grant SSRC (Social Science Research Council), Belgian American Educational Foundation (B.A.E.F.) Grant
Guercio, Anna ---	U.S. participant in the 8th annual literary translation residency at the Banff International Literary Translation Centre Humanities Conference Travel Award
Heaney, Emma	Humanities Center Grant
Huang, Erin	Humanities Summer Dissertation Fellowship
Icreverzi, Kim	Japan Foundation Dissertation Fellowship for 2010-11
Kroik, Polina ---, ---	School of Humanities Travel Grant Humanities Center Grant Humanities Summer Dissertation Fellowship
Moore Annie	Humanities Dean's Summer Dissertation Fellowship
Mufti Nasser ---, ---	Koehn Fellowship in Critical Theory Humanities Conference Travel Award Humanities summer Dissertation Fellowship
Nguyen, Duy	Humanities summer Dissertation Fellowship
Raphael Gaelle	School of Humanities Travel Grant
Schilleman, Matthew ---	Humanities Conference Travel Award Howard Babb Memorial Fellowship

Wanberg, Kyle	Hayman Dissertation Fellowship (University of California Interdisciplinary Psychoanalytic Consortium)
Willswerscheid, Jason	Nanterre Fellowship
---	Humanities summer Dissertation Fellowship
Wong, Tim	Pedagogical Fellowship by the UCI Teaching, Learning and Technology Center
---	Humanities Conference Travel Award
Wood, Robert	Humanities Summer Dissertation Fellowship

## POSITIONS

Cowden, Margaux (2001)	2009	Visiting Assistant Professor of American and Women's Studies, Temple University
Puente, Lindsey (2002)	2010	Assistant professor in the Dept. of World Languages, University of Arkansas

## ALUMNI

Professor Glenn Odom (Comparative Literature, Ph.D., 2007) has been awarded a Fulbright-Hayes Fellowship for 2010-11, for his project, "Traditional Theatre / Emergent Forms: Genre and Ideology in Post-Colonial Theatre." He will be teaching at the University of Ibadan, Nigeria.

## Editorial Committee:

Eyal Amiran  
 Alex Gelley  
 Nasser Mufti  
 Annette Schlichter (editor for I, 3)