



iapl
2011

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IAPL 2011 CONFERENCE ORGANIZATION

Host Institution: National Cheng Kung University, Tainan, TAIWAN
Host Coordinator: Chung-Hsiung Lai
Assistant Coordinator: Yu Wen Liu

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*This IAPL 2011 Conference Book edited by
Hugh J. Silverman, Steve Lavoie, and Yu Wen Liu*

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The International Association for Philosophy and Literature

ABOUT THE IAPL

The International Association for Philosophy and Literature is dedicated to the exchange of ideas and to the enhancement of scholarly research in the arts and the humanities. The IAPL provides an opportunity to engage in discussion at the intersections of philosophical, literary, cultural, textual, visual, medial, art, and aesthetic theories. Founded in 1976, the IAPL brings together thinkers and scholars working in a wide range of disciplines concerned with the study of philosophical, historical, critical, and theoretical issues.

With its focus on interdisciplinary topics and commitments, the IAPL has played a role in the articulation of many of the most vital and exciting recent developments in philosophy, literature, and the arts. Annual IAPL conferences provide unique opportunities for dialogue and strategic readings, the articulation of contemporary themes and ideas, the exploration of various expressive arts, and the production of new theoretical discourses. Membership in the IAPL (renewable each year beginning January 1st) includes access to conference programs, special discounts on conference registration fees and at conference hotels, receipt of various IAPL brochures and publications, the Bibliography of Books Published by IAPL Members (now in its seventh edition), the opportunity to submit a conference paper, and the support of an extensive range of useful information made available on the IAPL website. Membership also includes a free book from the ongoing Textures series, which consists of uniquely focused volumes of essays derived from previous IAPL conferences.

The IAPL organizes an annual book exhibit as an integral part of each year's conference. Focusing on the theme of the conference, the exhibit features a wide selection of new titles offered by major university and academic presses. This display provides a unique opportunity to peruse, purchase, and order current publications at discounted conference rates.

The new and improved IAPL website <www.iapl.info> includes details concerning upcoming conferences, past events, submission forms, and services provided by the IAPL. All of the most current information, arrangements for lodging, travel, and related concerns in connection with IAPL conferences is posted as soon as it is available. Both past and current conference programs are also accessible from this website.

Hugh J. Silverman, IAPL Executive Director



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WELCOME TO IAPL 2011

EAST | WEST

DETERRITORIALIZATION-NEGOTIATION-GLOCALIZATION

Hugh J. Silverman, IAPL Executive Director

Travelling from West to East, East to West, crossing borders, negotiating differences, deterritorializing the familiar, finding the local in many global places, the IAPL is on another adventure—for the first time in Asia. This year, we celebrate our 35th anniversary conference! Whether Australasia counts as Asia is one of those borderline issues—for after all, IAPL 2008 was held in Melbourne, Australia on the topic: “global arts/local knowledge” —a theme related to that of “glocalization.”



We are honored to be the guests of the National Cheng Kung University in Tainan, Taiwan this year! “Nan” is South, “Pei” is North. Taiwan is the bay island with its first capital city in the south (Tai-nan) and its current capital city in the north (Tai-pei). Hence and here in Taiwan, the North-South Axis intersects with the East-West axis creating a chiasmus that deterritorializes as a Deleuzian rhizome at the places of intersection that open up a glocalised world of thinking and theorizing. As is our wont, IAPL seeks out less dominant sites for its conferences—Tainan (rather than Taipei or Kaohsiung), Regina (Canada) rather than Toronto or Vancouver, Uxbridge (UK) rather than Central London, Melbourne rather than Sydney, etc. We have chosen to accept the invitation of Professor “Raymond” Chung-Hsiung Lai, new Dean of the College of Liberal Arts, to host IAPL 2011 at NCKU in Tainan.

Tainan is the ancient and first capital city of Taiwan, where some three centuries ago, Cheng Kung (Koxinga), the Chinese pirate and his ships, arrived in Tainan and displaced the Dutch who sought to colonize the island, the “beautiful island” of Formosa! Since then, Taiwan has been inhabited largely by a Chinese-speaking

Taiwanese population, changed again with the arrival of Chiang-Kai Shek and the many professionals, artists, and cultural artifacts of China that would have been destroyed by Mao Tse-tung's cultural revolution. Of course, there were also indigenous, aboriginal peoples who still constitute a small element of the Taiwanese population—and the film "God Man Dog" by Singing Chen will help us to understand some of the cultural differences of these different Taiwanese groups. For those who are able to stay for the Sunday excursion to the ancient city of Anping (where the former Dutch fort, British Embassy, Anping Museum, etc.) are located, you will be treated to a day of excitement and adventure—experiencing the port city, exploring the museums, including the wondrous Tree Museum, lunch at a Chinese Restaurant in Anping, and in the evening a glorious dinner at the Uehara Japanese Restaurant. In the morning, we will stop at the unique Chi Mei Museum with its rich and diverse collections of artifacts, cultural and natural objects of Taiwan.

The hospitality of the National Cheng Kung University, its faculty members and students has already been extraordinary. We will be greeted by a small "army" of some 300 NCKU students who will assist the many conference participants in negotiating the cultural and language differences that they will surely confront. The many undergraduates are guided by graduate student "team leaders"—Amy Wang, Chloe Lu, Marcy Lin, Ted Song, Yu Wen Liu, Celine, et al., whose command of the English language will astonish the native speakers of English at the conference. Yu Wen Liu has carried the burden of multiple daily e-mails back and forth with me for months as we have planned and effected this exciting 35th anniversary conference. My sincere thanks to Yu Wen, who has had to endure many of the intricacies and changes that invariably confront us -- as they did again this year—in preparing a conference of this sort. But without the constant guidance, support, and financial commitments of Professor Raymond Lai (an IAPL Lifetime Member), who attended both the 2008 IAPL conference in Melbourne and the 2010 IAPL conference in Regina, this conference would not have been possible. Our heartfelt thanks go out to him and his multifaceted team.

In Tainan and during the six days of our conference, you will have an opportunity to visit and explore aspects of the university, its surroundings, and the city of Tainan in ways that most visitors would never experience. This IAPL site, as with those in the past, will open up spaces of inquiry and insight that will provide years of cultural understanding—even for some of those visitors whose home is in Taiwan! You will

have a chance to see and experience some of the "less-well travelled" features of this exciting island!

Plenary speakers this year will be varied and challenging. Hwa Yol Jung, a long-time member of IAPL, and frequent participant in IAPL conferences will be the first of three major keynotes for the conference. His current work on Transversality and Comparative Philosophy articulates very much the focus of this conference theme. His multiple readings of Eastern and Western, Northern and Southern political and cultural theorizing, his fascination with the work of Merleau-Ponty in relation to political theory will provide an excellent opening for the conference. Gabriele Schwab, who has agreed (at a late date) to contribute the second major plenary talk on Friday, will speak about the transformational labor of literature in a time of global distress. We are grateful to her for participating in this and other ways to our conference. This will not have been the first time that she has contributed to and enhanced IAPL conferences. The third plenary speaker is also no stranger to IAPL. Al Lingis has joined us many times in the past, but this is the first year that he has been asked to be a keynote. His lecture will take place on Saturday afternoon and will focus on one of his themes of fascination: "Sacrilege." Those who know Al Lingis's multifaceted international, nomadological, rhizomal, but also libidinal, and excessive thinking will be looking forward to this newest performance and philosophical intrigue. This should be a very special event to celebrate the seventh annual Petee Jung Memorial Lecture.

In addition to these keynotes, we also have to good fortune to have a kind of husband and wife team—Kate Liu and Wenchi Lin - where Kate will present and offer her structural/cultural reading of God Man Dog on Monday evening. Then on Wednesday evening in the new and shining ecological museum building—the Green Building - Wenchi Lin will discuss the top 20 Taiwanese films of the past decade. He will show clips and interpret the multifaceted aspects of this rich and thriving cinematic industry. Then on Thursday, Ting-I Hsu, who participated in IAPL 2010 in Regina, will offer her understanding of Confucianism at the National Museum of Taiwan Literature, and then she will guide us through the oldest Confucius Temple in Taiwan. The two performances, following dinner at the Museum again promise to give some insight into the artistic genius of local performers—dancers and drummers.

Along with the Opening Round Table on Monday, organized by the Foreign Languages

and Literatures, Department Chair, Prof. Chiou, on Migration and Travelling—a kind of itinerology accompanied by three of his more illustrious colleagues—will be matched by the Closing Round Table, introduced and organized by Raymond Lai. Border Crossing will be the theme.

On Saturday morning, we will have a unique event—a Podium Discussion on one of the most pressing topics for all of us who participate in IAPL now and in the future. Globalizing the Humanities means focusing on three major issues: the conference as our research laboratory, the need to create new spaces of research and discourse that addresses the interdisciplinary, interstitial, and intercultural aspects of the work of the humanities today, and the issue of the competition model that applies in some countries and not in others and how this affects the future of research in the arts and humanities. We will be joined by Rein Raud (Professor of Japanese Literature and Culture) the outgoing Rector of Tallinn University (where IAPL 2012 will be held), the current NCKU Dean of Liberal Arts (and IAPL Host Coordinator) Raymond Lai, and two members of the IAPL Executive Committee: Kuisma Korhonen (Host Coordinator of IAPL 2005 and Vice-Dean and Professor of Literature at the University of Oulu (Finland) and Maria Margaroni (former Chair, current Vice-Chair of English Studies, and Host Coordinator of IAPL 2007) at the University of Cyprus, Nicosia.

I cannot conclude this welcome without a special word of thanks to the IAPL Staff, who will have been working tirelessly for days before the conference begins -- some for months in advance, others for most of the week prior to the beginning of the conference. Claire Goberman, the Membership and Registration Coordinator, is always ready to respond to membership issues, she coordinates the registration process, including preparing name tags, lists and other materials. Vaibhav Shrivastava has spent hundreds and hundreds of hours working with me over the past year and a half to recreate a whole new set of website and submissions processing experience. Finally, the membership and registration processing is running smoothly. There were rocky moments in the Fall when not all of the submissions were functional, but many of the bugs were removed and now we have a fairly smooth process. I am grateful to him for his many long nights working back and forth with me in a variety of different electronic modes! Steve Lavoie agreed to take on the task of helping me with this Conference Book. You will find some new features this year as we struggle to bring out this book in time for participants to receive it during the conference. Esther Hutfless has done all the super designs of logos, Conference Book covers, tee

shirts, pencils, etc. She has been very busy since she completed her doctorate at the University of Vienna, but she has found time to work with me often with less delay than she would have liked. Aaron Krempa and Nahum Brown have again coordinated the IAPL Book Exhibit brilliantly. They have come up with some ingenious ways to make sure that books are available for you all to examine and order from publishers throughout the conference. With the help of Arsalan Memon, who has also been a steadfast staff member for several years, I have the confidence that the Book Exhibit is in good hands. They have made it possible for me to focus on other aspects of IAPL 2011. This year the onsite registration is coordinated by Scott Kravet, who was a staff member in Regina, and with the assistance of Taylor Hammer, who has been a Registration Staff member for several years, is now joined by Matthew Coate and Matt De La Torre. Their expertise is crucial to the smooth functioning of these conferences. Also new this year is Tom Was, responsible for AV management, coordinating session announcements, and general troubleshooter. His good humor and electronic skills are invaluable.

As we begin this 35th annual conference, I hope that all of you will want to join us for the celebration dinner on Saturday night. The five-star Queena Hotel with its outdoor garden restaurant will be the site of our unique and special opportunity to recognize all the contributors to this conference. After dinner, the Band will enchant us with Latin American Music (Taiwanese style!) for dancing and release after so many days of intense research exchange, cross-cultural negotiation, and globalized theorizing.

Above all, I want to thank all those participants who have come from near and far to present papers, participate in sessions, to contribute to the dialogue and exchange that make the IAPL humanities and arts “research laboratory” the place where new ideas, new ways of thinking, new deterritorializations can happen, that are the indispensable locus of advancement in our multifaceted areas of intellectual endeavor. To those of you who keep coming back to IAPL conferences, let the memories of past 35 year of IAPL conferences flow, and to those of you who are new this year, I hope that this will be just the beginning of a new relationship with IAPL!



WELCOME TO NATIONAL CHENG KUNG UNIVERSITY

Chung-Hsiung Lai, 2011 IAPL Host Coordinator



Welcome to Formosa!
Welcome to National Cheng Kung University!

So, dear friends from different corners of the world, it is really nice to see you in Taiwan. On behalf of National Cheng Kung University (NCKU), I welcome you to the IAPL 2011 conference in Formosa, the beautiful island.

Hosting IAPL 2011 is very meaningful for both NCKU and the IAPL: First, the IAPL conference has never before been held in the East. Second, Taiwan is today one of the most robust countries in the region. Finally, Taiwan is regarded as the most successful state with regard to blending Confucianism (the East) and democracy (the West) together, like milk and coffee. It is for all these reasons that we are particularly excited to host the 35th IAPL conference in Taiwan, one of the most dynamic and fastest growing countries in Asia.

Ladies and gentlemen, established under Japanese occupation in January 1931, NCKU is now one of the two most prestigious universities in Taiwan. It was named after a national hero, Koxinga (Cheng-Kung Cheng), who defeated the Dutch in Taiwan in 1662. NCKU is located in Tainan, the oldest city on the island. This beautiful city, also known as "City of the Phoenix," doesn't need to be promoted by others—it promotes itself. It has long been regarded as Taiwan's cultural capital, and indeed its former name, Tayouan, has been identified as the source of the name Taiwan. Hence, Tainan, with its rich history and culture, is surely a city worth visiting.

Needless to say, another feature which makes IAPL 2011 particularly important is its theme: "East/West: Deterritorialization, Negotiation, Glocalization." These are timely and crucial topics for exploration and discussion in the 21st century, and an examination of them can help us to increase the understanding and cooperation between these two regions. We are certainly all living in an era of deterritorialization, negotiation and glocalization, no matter whether in the East or West. Living in this dynamic and increasingly globalized world, an alert individual will always feel the spirit of deterritorialization and negotiation pulsing in their veins, giving no grounds for any doctrinal epistemology, ontology or ethics, and thus recognizing no fixed boundaries to any forms of knowledge.

In truth, the ethico-political re-turning phenomenon of the repressed (women, the colonized, other minorities, the forces of anti-globalization, and so forth) as examples of imminence in the postmodern era are indicated in the haunting of the discursive specters cloaked in the crisis of legitimacy that is now undermining all grand narratives or boundaries. Therefore, to deconstruct a grand narrative or boundary is thus an ethico-political act of negotiation to go "beyond"—suggesting that we must start from a critical investigation of a given idea (be it politics, truth, justice or beauty), after which we can go beyond its borders to discover something else.

Accordingly, I sincerely hope that this conference will offer us a great opportunity to share new ideas and different knowledge on the topics that it raises. I am confident that East/West studies in the humanities will receive wider attention and continue to grow and flourish in the 21st century. This, to me, is an exciting prospect.

Finally, I want to use this chance to thank the IAPL, especially Prof. Silverman and his team, for their dedication and efforts to bring this conference into being in its current form, benefiting lovers of philosophy and literature around the world; the collaboration that it allows is truly meaningful and delightful. I also owe special thanks to Prof. Yuan-Guey Chiou, the Chair of the Foreign Language and Literature Department, and to all my colleagues, assistants and students who appreciate the importance of this event and have demonstrated their commitment to this conference.

My appreciation also goes to the R.O.C. English and American Literature Association, the R.O.C. Comparative Literature Association, the Taiwanese Philosophical Association and the Philosophy Association in Tainan. Without the warm assistance and promotion of these organizations, we would not have been able to have so many local scholars join us here today. Finally, my gratitude is extended to all the presenters and participants, in fact, to everyone in this audience, who I know will work together to make this conference enjoyable, successful and memorable.

On behalf of both Taiwan, and National Cheng Kung University, I welcome you to IAPL 2011 conference, and hope that you will experience our famous Confucian hospitality during your stay in Taiwan.



RESPONSIBILITIES OF IAPL 2011 CONFERENCE SPEAKERS AND SESSION CHAIRS

Chairs Should Contact Session Speakers in Advance:

- Session chairs should contact each speaker in their session so as to obtain biographical information as the basis for their introduction of the speaker.
- Session chairs should also obtain an advance copy of each speaker's paper. Papers can be sent as e-mail attachments. At the very least, chairs should obtain an abstract of each paper to be presented.
- Closely related papers may be grouped by Session Chairs so as to allow for discussion of two or more papers together.

Speakers Should Respect Time Limits:

- Session chairs and speakers are requested to respect the allocated time for each session. Sessions should begin promptly and end on time. Sessions should also not be cut short; chairs are responsible for leading discussion if none is forthcoming from the audience.
- With a few exceptions, papers are allotted 20 minutes presentation time. Speakers must keep their presentations within these parameters. Each speaker is also entitled to 10 minutes of discussion time. Chairs should ensure that both of these guidelines are respected.
- All speakers should make ample use of discussion time since this is a special feature and pleasure of IAPL conferences. Speakers are specifically requested to keep to their allocated presentation time and not use up the available question and discussion time with presentational material. Chairs must assure that there be time for questions and discussion of each paper.

Proposed Sessions, Organized Sessions, Invited Symposia, Special Panels, and Plenary Sessions may follow a somewhat different format, in some cases holding a more substantial discussion period at the end of all the presentations.

*NOTE: Speakers who have registered but are unable to attend have an asterisk * before their name. Their papers should not be presented in their absence since they cannot respond to comments or criticisms.*





program. SUMMARY



23 MAY | MONDAY

08:00-17:30 -- ICH, MULTI-FUNCTION ROOM
IAPL REGISTRATION
BOOK EXHIBIT | INFORMATION | CAFÉ

<01.0> ICH, LECTURE ROOM 1
13:30
OFFICIAL WELCOMES

13:30-16:00
OPENING ROUND TABLE: BORDER CROSSING

<02.0> ICH, MULTI-FUNCTION ROOM
16:00-17:00
REFRESHMENTS

<03.0> ICH, LECTURE ROOM 1
17:00-20:00
FILM SCREENING AND DISCUSSION OF *GOD MAN DOG*

<04.0> FAR EASTERN PLAZA HOTEL, CHENG KUNG FUNCTION ROOM
20:30-22:30
IAPL 35TH ANNIVERSARY WELCOME RECEPTION | BUFFET | SLIDE SHOW

24 MAY | TUESDAY

08:00-17:30 -- ICH, MULTI-FUNCTION ROOM
IAPL REGISTRATION
BOOK EXHIBIT | INFORMATION | CAFÉ

<05.0> HSIU-CHI BUILDING (HCB), 4TH FLOOR
09:00-12:00
ORGANIZED SESSIONS-I (X5)

12:00-14:00
LUNCH

<06.0> HSIU-CHI BUILDING (HCB), 4TH FLOOR
14:00-17:00
GENERAL SESSIONS-I (X4)
PROPOSED SESSIONS (X1)

<07.0> ZENDA SUITES, MEETING ROOM, 3F
18:00-19:30
THE SECOND ANNUAL WILHELM S. WURZER MEMORIAL LECTURE
PLENARY SPEAKER: HWA YOL JUNG
TRANSVERSALITY AND COMPARATIVE PHILOSOPHY

<08.0> ZENDA SUITES, DINING HALL, 3F
19:30-21:00
LIGHT DINNER BUFFET

25 MAY | WEDNESDAY

08:00-17:30 -- ICH, MULTI-FUNCTION ROOM
IAPL REGISTRATION
BOOK EXHIBIT | INFORMATION | CAFÉ

<09.0> HSIU-CHI BUILDING (HCB), 4TH FLOOR
09:00-12:00
GENERAL SESSIONS-II (X5)

12:00-14:00
LUNCH

<10.0> HSIU-CHI BUILDING (HCB), 4TH FLOOR
14:00-17:00
INVITED SYMPOSIA (X4)

<11.0> CHUNG HUA HALL (2F & 3F GREEN BUILDING)
17:30-20:00
THE NEXT WAVE: TAIWAN CINEMA OF THE NEW MILLENNIUM

<12.0> HSIU-CHI BUILDING (HCB) 26425
20:00-22:30
LIGHT DINNER BUFFET

26 MAY | THURSDAY

08:00-13:00 -- ICH, MULTI-FUNCTION ROOM
IAPL REGISTRATION
BOOK EXHIBIT | INFORMATION | CAFÉ

<13.0> HSIU-CHI BUILDING (HCB), 4TH FLOOR
09:00-12:00
ORGANIZED SESSIONS II (X5)

12:00-13:30
LUNCH

14:00-20:00
THURSDAY EXCURSIONS

NCKU MAIN GATE
13:30
SHUTTLE DEPARTS

<14.0> NATIONAL MUSEUM OF TAIWAN LITERATURE
14:00-15:00
PLENARY SPEAKER: TING-I HSU
CONFUCIAN THOUGHT AND THE IMPACT OF WESTERNIZATION SINCE 1840

<15.0> NATIONAL MUSEUM OF TAIWAN LITERATURE, & TAINAN CONFUCIAN TEMPLE
15:00-17:30
SITE VISITS



- <16.0.> NATIONAL MUSEUM OF TAIWAN LITERATURE, ATRIUM
17:30-19:00
DINNER BUFFET
- <17.0.> NATIONAL MUSEUM OF TAIWAN LITERATURE
19:00-20:00
ART PERFORMANCE: TEN-DRUM ART PERCUSSION GROUP & TECHNO SANTAITZ

20:00
BUSES RETURN TO NCKU MAIN GATE

27 MAY | FRIDAY

- 08:00-17:30 -- ICH, MULTI-FUNCTION ROOM
IAPL REGISTRATION
BOOK EXHIBIT | INFORMATION | CAFÉ
- <18.0.> INTERNATIONAL CONFERENCE HALL (ICH)
09:00-12:00
SPECIAL PANELS (x3)

12:00-14:00
LUNCH
- <19.0.> HSIU-CHI BUILDING (HCB)
14:00-17:00
GENERAL SESSIONS-III (x4)
PROPOSED SESSIONS-II (x2)
- <20.0.> CHUNG HUA HALL (2F, 3F, GREEN BUILDING)
17:30-19:30
IAPL 2011 PLENARY LECTURE
SPEAKER: GABRIELE SCHWAB
THE SHADOW OF WORDS: THE TRANSFORMATIONAL LABOR OF LITERATURE IN A TIME OF GLOBAL DISTRESS
- <21.0.> CHIH-KAN PEDDLER'S NOODLE
20:00-22:30
DINNER

28 MAY | SATURDAY

- 08:00-13:00 -- ICH, MULTI-FUNCTION ROOM
IAPL REGISTRATION
BOOK EXHIBIT | INFORMATION | CAFÉ
- <22.0.> ICH, LECTURE ROOM 1
09:00-12:00
PODIUM DISCUSSION -- GLOBALIZING THE HUMANITIES: NEGOTIATIONS FOR THE FUTURE

12:00-13:30
LUNCH

- <23.0.> ICH, LECTURE ROOM 1
13:30-15:15
THE SEVENTH ANNUAL PETEE JUNG MEMORIAL LECTURE
PLENARY SPEAKER: ALPHONSO LINGIS
SACRILEGE
- <24.0.> ICH, LECTURE ROOM 1
15:30-17:30
CLOSING ROUNDTABLE: BORDER CROSSING
- <25.0.> QUEENA PLAZA HOTEL
19:00-22:00
IAPL 35TH ANNIVERSARY CELEBRATION DINNER

29 MAY | SUNDAY

POST-CONFERENCE EXCURSION TO ANPING AND THE CHI MEI MUSEUM

See the "Special Events" section of the conference book for detailed descriptions

FULL DAY TRIP TO THE FORMER DUTCH FORT AND PORT CITY OF ANPING
Visit the IAPL Registration Desk for Tickets (if still available). Excursion tickets cover bus, lunch, dinner, and museum tickets.

BUSES DEPART FROM NCKU MAIN GATE

CHI MEI MUSEUM
09:00-12:00
EXCURSION

CHINESE RESTAURANT
12:00-13:30
LUNCH

ANPING DISTRICT
13:30-17:30
EXCURSION TO RELICS OF ANPING, THE ANCIENT CITY OF TAINAN

UEHARA JAPANESE RESTAURANT
17:30-20:00
DINNER

20:00
BUSES DEPART TO NCKU MAIN GATE



conference **PROGRAM**

IAPL 2011

MONDAY | 23 MAY 2011

08:00-17:30 - INTERNATIONAL CONFERENCE HALL
 MULTI-FUNCTION ROOM
 IAPL REGISTRATION
 BOOK EXHIBIT | INFORMATION | CAFÉ

12:00-14:00

ICH, MULTI-FUNCTION ROOM

CONFERENCE BOX LUNCHES

(Tickets Available for Purchase at the IAPL Registration Desk)

MO<01.0> ICH, LECTURE ROOM 1

13:30

OFFICIAL WELCOMES

Hwang-Hweng Hwang (President, National Cheng Kung University, Tainan, TAIWAN)

Hugh J. Silverman (IAPL Executive Director and Program Coordinator)

Chung-Hsiung Lai, (2011 Host Coordinator, National Cheng Kung University, Tainan, TAIWAN)

13:30-16:00

OPENING ROUND TABLE: TRAVELLING, MIGRATION,
 NOMADISM, AND DETERRITORIALIZATION

Organized, Chaired and Introduced by Yuan-Guey Chiou (Foreign Languages and Literature,
 National Cheng Kung University, Tainan, TAIWAN)

"Travelling and migration" is to represent not only a physical journey crossing the borders of the known and the unknown, familiar and unfamiliar but a negotiation between different cultures, between the West and the East in psychological, ideological, political, artistic, and socio-economic aspects; thus featuring the notions of "nomadism and deterritorialization" to undo the established norms and boundaries.

Kai-Ling Liu (Foreign Languages and Literature, National Cheng Kung University, Tainan, TAIWAN)

The Place Study of the Anping Presbyterian Church: A Gender Perspective

Carolyn F. Scott (Foreign Languages and Literature, National Cheng Kung University, Tainan, TAIWAN)

"Exactly Below Us:" Prester John and Globalization

Min-Tser "Jesse" Lin (Foreign Languages and Literature, National Cheng Kung University, Tainan, City TAIWAN)

Migratory Gothic, Stationary Spirit: In the Case of Two "Internationalized" Taiwan Horror Movies

MO<02.0> ICH, MULTI-FUNCTION ROOM

16:00-17:00

REFRESHMENTS

MO<03.0> ICH, LECTURE ROOM 1

17:00-20:00

FILM SCREENING AND DISCUSSION OF *GOD MAN DOG*

Introduction and Discussion following the film, lead by

KATE CHIWEN LIU

(English, Fu Jen Catholic University, New Taipei City, TAIWAN)

God Man Dog poses questions about how communication can be possible between gods, dogs and men of different classes and background in a rapidly globalized and urbanized world

MO<04.0> FAR EASTERN PLAZA HOTEL, CHENG KUNG FUNCTION ROOM

20:30-23:00

IAPL 2011 35TH ANNIVERSARY, WELCOMING RECEPTION

BUFFET | CASH BAR | IAPL SLIDE SHOW

CONFERENCE PROGRAM

TUESDAY | 24 MAY 2011

08:00-17:30 - INTERNATIONAL CONFERENCE HALL
 MULTI-FUNCTION ROOM
 IAPL REGISTRATION
 BOOK EXHIBIT | INFORMATION | CAFÉ

TU<05.0> HSIU-CHI BUILDING (HCB), 4TH FLOOR
 09:00-12:00
 ORGANIZED SESSIONS-I (X5)

TU<05.1> [05-01] HCB 26402
"LIMIT" AND "THE UNLIMITED" IN WESTERN & CHINESE LITERATURE, THEORY, PHILOSOPHY & COSMOLOGY
 Organized, Chaired and Introduced by Frank Stevenson (English, Chinese Cultural University & National Taiwan Normal University, Taipei, TAIWAN)

We explore concepts of "limit" and "the unlimited" in Western and Chinese literature, theory, philosophy and cosmology, including discussions of Zhuangzi, Jiang Rong, Coetzee, Vico, Nancy, Agamben, Zizek, Badiou, Bataille and Deleuze.

Duncan Chesney (Foreign Languages and Literature, National Taiwan University, Taipei, TAIWAN)
The Lives of Animals and Humans: J.M. Coetzee, Jiang Rong, and the New Planetary

Han-Yu Huang (English, National Taiwan Normal University, Taipei, TAIWAN)
The Undead: the Limit of Experience and the Politics of Redemption

Frank Stevenson (English, Chinese Cultural University & National Taiwan Normal University, Taipei, TAIWAN)
Mallarme's Dice-Throw and Zhuangzi's Sacred Turtle: Poetic Language, Singularity, Questionability

TU<05.2> [05-02] HCB 26404
AESTHETIC IMAGINATION: DETERRITORIALIZING | RETERRITORIALIZING
 Organized, Chaired and Introduced by Kisoo Kim (Aesthetics, Yeungnam University, Kyungsan, SOUTH KOREA)

Kisoo Kim (Aesthetics, Yeungnam University, Kyungsan, SOUTH KOREA)
Kant's Aesthetic Subjectivity in Poststructuralist Perspective

Yves Millet (French, Hankuk University of Foreign Studies, Seoul, SOUTH KOREA)
Atopia in Perspective

*Tammy Ko Robinson (Applied Arts, Hanyang University, Seoul, SOUTH KOREA)
Thinking with Asian Contemporary Art and Deleuze's Any-Space-Whatever

Feng-Wei Wu (Philosophy, Chinese Culture University, Taipei, TAIWAN)
Aesthetics of the Invisible in Levinas

Ichiro Taki (Aesthetics Osaka Kyoiku University, Osaka, JAPAN)
Aesthetics of Analogy: Bergson and Zhuangzi

TU<05.3> [05-03] HCB 26406
DETERRITORIALIZATION AND NEGOTIATION IN CONTEMPORARY NOVELS

Organized, Chaired and Introduced by Fay Chen (Foreign Languages and Literature, National Cheng Kung University, Tainan, TAIWAN)

Fay Chen (Foreign Languages and Literature, National Cheng Kung University, Tainan, TAIWAN)
Negotiation and the Ethics of Psychoanalysis in Cristina Garcia's Dreaming in Cuban

Amy- Wang (Foreign Languages and Literature, National Cheng Kung University, Tainan, TAIWAN)
Narrative as Multicultural Negotiation

Chloe Lu (Foreign Languages and Literature, National Cheng Kung University, Tainan, TAIWAN)
In the Face of Tragedy: The Ethical Subject in Arundhati Roy's The God of Small Things

Hsi-Lin Pan (Foreign Languages and Literature, National Cheng Kung University, Tainan, TAIWAN)
Negotiating the Non-negotiable: Aporias in Kiran Desai's The Inheritance of Loss

Yu Wen Liu (Foreign Languages and Literature, National Cheng Kung University, Tainan, TAIWAN)
Go-Betweenness: A Technology of Negotiation in Toni Morrison's Love

TU<05.4> [05-04] HCB 26408
WHAT IS ORIENTATION IN EATING?

Organized, Chaired and Introduced by Robert Valgenti (Philosophy, Lebanon Valley College, Annville, PA, USA)

Robert Valgenti (Philosophy, Lebanon Valley College, Annville, PA, USA)
Eating, Embodiment, and the Question of Orientation

Ileana Fernanda Szymanski (Philosophy & Women's Studies, University of Scranton, PA, USA)
Food as Activity: Self-Transformation in Terezin

Yi-Shin Yueh (Foreign Language and Literature, National Cheng Kung University, Tainan, TAIWAN)
Ethics of Eating: Sara Suleri's Meatless Days as the Post-colonial Poetics of Consumption

Kevin Corrigan (Graduate Institute of the Liberal Arts, Emory University, Atlanta, GA, USA)
Science and Other Animals: Deterritorializing and Globalizing Forms of Literary-Philosophical Dialogue in the Ancient World

Wen-Chin Kan (Graduate Institute of Philosophy, National Central University, Zhongli, TAIWAN)
Deterritorialization of Environmental Ethics -- A Buddhist Perspective

- TU<05.5> [05-05] HCB 26401
HERMENEUTICAL TERRITORIES
 Organized, Chaired, and Introduced by Robert Piercey (Philosophy, University of Regina, Saskatchewan, CANADA)
- Anna Mudde (Philosophy, University of Regina, Saskatchewan, CANADA)
Territories of Reflection: Subjectivity, Selfhood, and the Mirror
- Jan Purnis (English, University of Regina, Saskatchewan, CANADA)
Early Modern Hermeneutics of Eating: Cannibalism and the Deterritorialization of the Self-Other Divide
- Todd Mei (Philosophy, University of Kent, Canterbury, UK)
Given But Taken For Granted: Land as a Hermeneutical Territory in Political Economy
- 12:00-14:00**
 ICH, MULTI-FUNCTION ROOM
CONFERENCE BOX LUNCHES
 (Tickets Available for Purchase at the IAPL Registration Desk)
- TU<06.0> HSIU-CHI BUILDING (HCB), 4TH FLOOR
14:00-17:00
GENERAL SESSIONS-I (X4)
PROPOSED SESSIONS (X1)
- TU<06.1> [GS-01] HCB 26402
ON THE DAO: BARTHES, IRIGARAY, DEGUY
 Chaired and Introduced by Gertrude Postl (Philosophy, Suffolk County Community College, Selden, NY, USA)
- Neela Bhattacharya Saxena (English, Nassau Community College, Garden City, NY, USA)
Mysterious Female of the Tao te Ching: Emptiness, Dao, and 'Globallocal' Development
- Chung-yi Chu (Foreign Languages and Literature, National Chung Hsing University, Taichung, TAIWAN)
Irigaray's Indian East versus the Chinese East: the Case of Breath
- Aaron Krempa (Philosophy, Pennsylvania State University, University Park, USA)
Finding New Ways to Love: Ontological and Political Possibilities in Irigaray's Later Works
- Rudolphus Teeuwen (Foreign Languages and Literature, National Sun Yat-sen University, Kaohsiung, TAIWAN)
Looking East: Roland Barthes, Edward Seidensticker, and the "Neutral"
- Wilson Baldrige (Modern & Classical Languages, Wichita State University, Wichita, KS, USA)
Foregrounding Distance: Negotiation of East-West Boundaries in Michel Deguy

- TU<06.2> [GS-02] 26404
AESTHETICS AND THE RHYTHMS OF LIFE
 Chaired and Introduced by Kisoo Kim (Aesthetics, Yeungnam University, Kyongsan, SOUTH KOREA)
- Wen-chuan Chu (English, National Kaohsiung Normal University, Kaohsiung, TAIWAN)
Double Female Sexuality as the Performance of Rhythmology: Temporality, Spatiality and Life Rhythms in Hualing Nieh's Mulberry and Peach: Two Women of China
- Pei-Ju Wu (Foreign Languages and Literature, Huaan University, Shihding Township, Taipei, TAIWAN)
Songs of the Wanderers: Cloud Gate Dance Theatre's Repertoire and Global-Localization of Chinese Buddhist Thoughts
- Kai-wen Chiu (English, National Taiwan Normal University, Taipei TAIWAN)
"That Voice! That Voice!": The Passion for the Real in Contemporary Gothic Metal
- Elena Tzelepis (Philosophy, American University in Cairo, New Cairo, EGYPT)
"The Entire World as a Foreign Land": Mona Hatoum's Nomadic Aesthetics
- TU<06.3> [GS-03] 26406
ARCHAEOLOGIES OF THOUGHT
 Chaired and Introduced by Kuisma Korhonen (Literature, University of Oulu, FINLAND)
- Astrid Vicas (Philosophy Theology and Religious Studies, Saint Leo University, Tampa Bay, FL, USA)
Shang Oracle Bones, Dialogical Co-construction, and Bakhtin
- Julius Chiu (Foreign Languages and Literature, National Cheng Kung University, Tainan, TAIWAN)
Triplet Polysemous Terms in Philosophy
- Benjamin Olshin (Liberal Arts Division, The University of the Arts, Philadelphia, PA, USA)
From Gorgias to Zhuangzi: The Dissolution of External Reality in Ancient Greek and Daoist Philosophic Thought
- Martin Evenden (Applied English, Lunghwa University of Science and Technology, Guishan, TAIWAN)
Spinozism and Daoism: Difference and Complementarity
- TU<06.4> [GS-04] HCB 26405
IMAGINING ASIA
 Chaired and Introduced by Tammy Ko Robinson (Applied Arts, Hanyang University, Seoul, SOUTH KOREA)
- Fang-chih Yang (Taiwanese Literature, National Cheng Kung University, Tainan, Taiwan)
The Politics of Imagining Asia
- Thomas McCreight (Classics, Loyola University, Baltimore, MD, USA)
A Romanized African Speaks about India: De-altering the Eastern Other

Ting-I Hsu (Institute of Taiwan Literature, National Taiwan University, Taipei, TAIWAN)
Influence and Misinterpretation: The Reception of Equality in the Late Qing China

Kinya Nishi (Human Sciences, Konan University, Kobe, JAPAN)
Specter of Lyricism: Diasporic Identity and Resistance in the Poetry of Kim Sijong

Yi-Hsuan Tso (General Education, National Taiwan Normal University, Taipei, TAIWAN)
Modernization and Globalization: Madness in Lu Xun's A Madman's Diary

TU<06.5>

[PS-01] HCB 26408

DETERRITORIALIZATION IN PHILOSOPHY, MUSIC AND POETRY

Organized and Introduced by Dean Brink and Ming Hung "Alex" Tu
Chaired by Chen-Hsing "Robin" Tsai (English, Tamkang University, Tamsui, TAIWAN)

This session explores Deleuzian deterritorialization in four contexts: Deleuze and Badiou's divergent refusals of conventional models of becoming, complimentary Deleuzian and Žižekian readings of a recent Taiwanese film, Schumann's Orientalist assemblage of desire, and in locating resistance within traditional poetry of globalized Japan.

Chen-Hsing "Robin" Tsai (English, Tamkang University, Tamsui, TAIWAN)
Gilles Deleuze and Alain Badiou: Event, Subject, and the Multiple

Shuhui "Emily" Tsai (Foreign Languages and Literatures, National Chung Hsing University, Taichung, TAIWAN)
Invisible Violence: Tackling Negativity within the Subject, Deleuze versus Žižek

Ming Hung "Alex" Tu
Becoming "Oriental", Becoming Imperceptible: Schumann and Assemblages of Desire

Dean Brink (English, Tamkang University, Tamsui, TAIWAN)
Deterritorializing Traditional Modes of Intertextuality in the Poetry of Globalized Japan

TU<07.0>

ZENDA SUITES, MEETING ROOM, 3F

18:00–19:30

THE SECOND ANNUAL WILHELM S. WURZER MEMORIAL LECTURE

Introduced by Hugh J. Silverman (IAPL Executive Director)

HWA YOL JUNG (Political Science, Moravian College, Bethlehem, PA, USA)
TRANSVERSALITY AND COMPARATIVE PHILOSOPHY

TU<08.0>

ZENDA SUITES, DINING HALL, 3F

19:30–21:00

LIGHT DINNER BUFFET

WEDNESDAY | 25 MAY 2011

08:00–17:30 – INTERNATIONAL CONFERENCE HALL
MULTI-FUNCTION ROOM
IAPL REGISTRATION
BOOK EXHIBIT | INFORMATION | CAFÉ

WE<09.0>

HSIU-CHI BUILDING (HCB), 4TH FLOOR

09:00–12:00

GENERAL SESSIONS-II (X5)

WE<09.1>

[GS-05] HCB 26402

PHENOMENOLOGY: TRANSCENDENTAL|VIRTUAL

Chaired and Introduced by Gary E. Aylesworth (Philosophy, Eastern Illinois University, Charleston, IL, USA)

Tõnu Viik (Philosophy, Tallinn University, Harjumaa, ESTONIA)

The Displaced Territories of Lebenswelt: Towards a Cultural Phenomenology of Staging the World

Nahum Brown (Philosophy, University of Guelph, Ontario, CANADA)

Hegel's Theory of Modality entails Deleuze's Theory of Virtuality

Arsalan Memon (Philosophy, University of Memphis, TN, USA)

The Transcendental Philosophy of Maurice Merleau-Ponty

WE<09.2>

[GS-06] HCB 26404

TIME & THE IMAGE

Chaired and Introduced by Linda Waggoner (American Multicultural Studies and Philosophy, Sonoma State University, Rohnert Park, CA, USA)

Roger Bell (Philosophy, Sonoma State University, Rohnert Park, CA, USA)

Photostalgia: The Travel Photograph

William Marderness (Writing and Rhetoric, Stony Brook University, Stony Brook, NY, USA)

Metonymy Becomes Metaphor: A Lacanian Reading of John Cotton's Sermons

Mei-shu "Grace" Chen (Foreign Languages and Literature, National Sun Yat-sen University, Kaohsiung, TAIWAN)

Philosophical Inquiry in and out of Transcendentalism in Emily Dickinson's Poetry

Hsin-Ying Lin (Foreign Languages and Literature, National Chung Cheng University, Minhsiung, TAIWAN)

Scottish North-east's Modernity: Metaphor of Vernacular and Social Mobility in Lewis Grassie Gibbon's Sunset Song

- WE<09.3> [GS-07] HCB 26406
GLOCAL POLITICS
 Chaired and Introduced by Robert Valgenti (Philosophy, Lebanon Valley College, Annville, PA, USA)
- Taylor Hammer (Philosophy, Stony Brook University, Stony Brook, NY, USA)
Deterritorialization and Autoimmunity: Derrida and Negri on Democracy and Sovereignty
- Doris T. Chang (Women Studies, Wichita State University, Wichita, KS, USA)
Tsai Ing-wen on postwar Taiwanese Intellectuals' Reception of Western Democracy
- Li-Wen Wang (Drama, University of California at Irvine, CA, USA)
But Break My Heart, for I Must Hold My Tongue: Cultural Policies and Censorship of the 1950s in Taiwan
- Jesse Rae Archibald Barber (English, First Nations University of Canada, Regina, Saskatchewan, CANADA)
All My Relations: Indigenous Anthologies in a Global Media Age
- *Christina Schuees (Medical History and Scientific Research, University of Lübeck, GERMANY)
Neighborhood - Fragile Relations?
- WE<09.4> [GS-08] HCB 26408
FEMINISM: EAST AND WEST
 Chaired and Introduced by Maria Margaroni (English Studies, University of Cyprus, Nicosia, CYPRUS)
- Szu-Han Wang (English, National Cheng Kung University, Tainan, TAIWAN)
The Personal Is Political in Third Wave Feminism: A Response to Wendy Kaminer's "Feminism's Third Wave: What Do Young Women Want?"
- Tan-Feng Chang (English, Miami University, Oxford, OH, USA)
"If I am Lesbian." Queered Asian American, Queering America's Asia in Ruth Ozeki's My Year of Meats
- I-Chun Lin (Foreign Language and Literature, National Cheng Kung University, Tainan TAIWAN)
Re/representation of Subjectivity of Female Immigrants in
- WE<09.5> [GS-09] HCB 26401
DETTERRITORIALIZATION | RETERRITORIALIZATION
 Chaired and Introduced by Matthew Sharpe (International and Political Studies, Deakin University, Waurn Ponds, Victoria, AUSTRALIA)
- Jean-Yves Heurtebise (Philosophy, National Taiwan University, Taipei, TAIWAN)
Negotiating Identities in Cultural Dialogue: Deterritorialization and Reterritorialization in East & West
- Catriona Hanley (Philosophy, Loyola University, Baltimore, MD, USA)
Adler, Kant and Anarchy: No Negotiation on Deterritorialization
- Yu-Chuan Lin (Foreign Language and Literature, National Cheng Kung University, Tainan, TAIWAN)
Orientalism in Kim Wong Keltner's The Dim Sum of All Things

*Taine Duncan (Philosophy, Duquesne University, Pittsburgh, PA, USA)
Deterritorialization of the Feminist Subject: Nadine Gordimer's The Pickup as an Exploration of Transnationalism and Subjectivation

12:00-14:00
 ICH, MULTI-FUNCTION ROOM
CONFERENCE BOX LUNCHEES
 (Tickets Available for Purchase at the IAPL Registration Desk)

WE<10.0> HSIU-CHI BUILDING (HCB), 4TH FLOOR
14:00-17:00
INVITED SYMPOSIA (X4)

WE<10.1> [IS-1] HCB 26402
**CONFUCIAN AND WESTERN EDUCATIONAL PHILOSOPHY
 ENCOUNTER THEIR OTHERS: THE NEGOTIATION BETWEEN
 EAST AND WEST**
 Organized, Chaired, and Introduced by Meiyao Wu (Education, National Kaohsiung Normal University, Kaohsiung, TAIWAN)

As part of the West's earlier cultural colonization of China, and more recently as part of the larger trend toward globalization, traditional Confucian educational thinking and "modern" western educational thinking have each been challenged by their "Others." Looking at historical as well as philosophical issues, this session on the East/West Comparative Philosophy of Education will attempt to further the East-West dialogue. We welcome scholars from both the West and the East to join and enrich our discussions.

Shen-Keng Yang (Education, National Taiwan Normal University, Taipei, TAIWAN)

Martin Schoenfeld (Philosophy, University of South Florida, ???, FLORIDA, USA)
Global Climate Change and the Cross-Cultural Future of Confucianism

Jauwei Dan (Education, Taipei Municipal University of Education, Taipei, TAIWAN)
The Virtue of Self-Recognition

Wan-hsian Chi (Graduate Institute of Teaching Chinese as a Second Language)
Beyond Book Learning: Wang Yang-ming's Redefinition of the Confucian Teaching of Sagehood

Meiyao Wu (Education, National Kaohsiung Normal University, Kaohsiung, TAIWAN)
 Idea and Action in Educational Ethics: A Reflection on the Concept of Ren (Humanity) in Confucianism

WE<10.2> [IS-2] HCB 26404
THE OTHER WITHIN THE SELF: LANGUAGES AND PRACTICES CROSSING CULTURAL BORDERS
 Organized, Introduced and Chaired by Rein Raud (Cultural Theory/Asian Studies, Tallinn University, Tallinn, ESTONIA)

The session discusses various forms of interaction between cultural discourses and textualities from the level of the individual speaking subject to national identities, concentrating on how functional wholes emerge from conflicting and incompatible elements.

Rein Raud (Cultural Theory/Asian Studies, Tallinn University, Tallinn, ESTONIA)
The Poet in the Philosopher, the Philosopher in the Poet

Epp Annus (Cultural Theory, Estonian Literature Museum, Tartu, ESTONIA)
The World and the Unhomely Jome: from Spivak and Bhabha to Freud and Heidegger

Mihhail Lotman (Cultural Theory, Tallinn University, Tallinn, ESTONIA)
Ex oriente lux or yellow peril: search for the Russian identity between East and West

Tarmo Jüristo (Cultural Studies, Tallinn University, Tallinn, ESTONIA)
Edi, Oradi, Amavi - Spiritual Armchair Travel in 21st Century

WE<10.3> [IS-3] HCB 26406
INDIFFERENCE
 Organized by William Watkin (Literature, Brunel University, Uxbridge, UK) and Brendan Moran (Philosophy, University of Calgary, Alberta, CANADA)
 Introduced by Brendan Moran (Philosophy, University of Calgary, Alberta, CANADA)

A historical and critical overview of the term indifference from the work of Schelling, through Friedlaender, ending with Deleuze and Agamben. The aim is to renovate this key term for metaphysics, and indicate future directions for thought via engagement with indifference.

Hans-Rudolf Kantor (Graduate Institute of East Asian Humanities, Huaan University, Taipei, TAIWAN)
Indifference of Realness and Falseness according to the Buddhist Understanding of Emptiness

Brendan Moran (Philosophy, University of Calgary, Alberta, CANADA)
Renegade Indifference: Salomo Friedlaender

Joe Hughes (English, University of Minnesota, Minneapolis, MN, USA)
The Ethics of Form in Deleuze's Cinema

WE<11.0> CHUNG HUA HALL (2F & 3F GREEN BUILDING)

17:30-20:00
WENCHI LIN
 (English, Visual Culture Research Centre, National Central University, Jhongli, TAIWAN)
THE NEXT WAVE: TAIWAN CINEMA OF THE NEW MILLENNIUM

Presenting the top 20 Taiwanese films of the previous decade, selected by more than 60 local and film critics and directors in a recent poll conducted by FunScreen Weekly.

WE<12.0> HCB 26425
 20:00-22:30
 LIGHT DINNER BUFFET

THURSDAY | 26 MAY 2011

08:00-17:30 - INTERNATIONAL CONFERENCE HALL
 MULTI-FUNCTION ROOM
 IAPL REGISTRATION
 BOOK EXHIBIT | INFORMATION | CAFÉ

TH<13.0> HSIU-CHI BUILDING, 4TH FLOOR

09:00-12:00
 ORGANIZED SESSIONS II (x6)

TH<13.1> [05-06] HCB 26402

POLITICS, IDENTITIES AND URBAN VIOLENCE IN LATIN AMERICA

Organized, Chaired, and Introduced by Laura Gioscia (Political Theory, Universidad de la Republica, Montevideo, URUGUAY)

We will approach transnational configurations of violence, of immigration as "culturescape" and models of governmental production and management of identities and urban spaces, as well as new forms of segregation that maintain Latin America far away of the ecology of expertise unless we (re)generate our techno-political practices.

Laura Gioscia (Political Theory, Universidad de la Republica, Montevideo, URUGUAY)
Politics, Identities and Urban Violence in Latin America: A Global Perspective

Rafael Reyes-Ruiz (Humanities and Social Sciences, Zayed University, Dubai, UAE)
Culturescapes: Transcending Conventional Concepts of Areas and Cultures

Myrian S. Santos (Social Sciences, Rio de Janeiro State University, BRAZIL)
Prisons, Violence and Transnational Configurations

Estela Valverde (International Studies, Macquarie University, Ryde, AUSTRALIA)
New Latin American Film: Addressing the Negative Culturescapes and Globalising Transnational Problems

Michael Humphrey (Sociology and Social Policy, University of Sydney, NSW, AUSTRALIA)
Governance and Urban Violence in Latin American Cities: The Intersection of Spatiality and Identity in the Politics of Protection

TH<13.2> [05-07] HCB 26404

LUCE IRIGARAY'S BETWEEN EAST AND WEST

Organized, Chaired and Introduced by Gertrude Postl (Philosophy, Suffolk County Community College, Selden, NY, USA) and Elisabeth Schäfer (Philosophy, University of Vienna, AUSTRIA)

Luce Irigaray's Between East and West is considered to be one of her most controversial texts. By bringing Between East and West in conversation with either other texts by Irigaray or other philosophers/thinkers, this panel will critically explore the relevance of this text for feminist theory as well as for current philosophical issues and questions.

Maria Cimitile (Philosophy, Grand Valley State University, Allendale, MI, USA)
Breathing Community: The Event in Irigaray and Heidegger

Lorraine Markotic (Philosophy, University of Calgary, Alberta, CANADA)
The Desiring Body and the Breathing Body: Between ...

Gertrude Postl (Philosophy, Suffolk County Community College, Selden, NY, USA)
Speech and Breath: The Thin Air of Sexual Difference

Elisabeth Schäfer (Philosophy, University of Vienna, AUSTRIA)
Being in a Mixture: Singular - Plural

TH<13.3> [05-08] HCB 26406

NORTH AND SOUTH: THEATRE, PERFORMANCE, THEORY

Organized, Chaired, and Introduced by Liza Esther Kharoubi (Theatre & English Literature, Université d'Avignon, Villeneuve-Lès-Avign, Gard, FRANCE)

The stage is the place of all kinds of ventriloquisms, the place where power plays are efficiently exposed. Performance today has to be envisaged from the dynamic relation between East and West, North and South and not only in terms of post-colonialism.

*Caroline Rutten (EDSIC, Université Libre de Bruxelles, BELGIUM)
Spectatorship in Play

Rosaline Deslauriers (Theatre, Université Laval, Quebec City, Quebec, CANADA)
Between East and West: Théoria and Praxis of Theatre Anthropology, from Yesterday to Today

Annick Asso (I.E.F.E et Arts du Spectacle, Université de Montpellier, FRANCE)
Staging the Rwandan Genocide of the Batutsi in French-Belgian Theatre: Rwanda 94, a Play Between Document and Fiction

*Éléonore Martin (Performance Art, Université Paris 8, Paris, FRANCE)
The Issues of Yuju's Survival in Taiwan

- TH<13.4> [05-09] HCB 26408
NEGOTIATING INTERCULTURALISM: EAST & WEST
 Organized, Chaired, and Introduced by Tsu-Chung Su (English, National Taiwan Normal University, Taipei, TAIWAN)
- Tsu-Chung Su (English, National Taiwan Normal University, Taipei, TAIWAN)
A Passage to India: India and the Making of Jerzy Grotowski's and Eugenio Barba's Theatre Practices and Performance Theories
- Ivy Ichu Chang (Foreign Language and Literature, Chiao Tung University, Hsinchu City, TAIWAN)
The Intercultural Performativity of Ibsen in China: From Iconoclasm to Interculturalism
- Beatrice Lei (Foreign Languages and Literatures, National Taiwan Normal University, Taipei, TAIWAN)
Engendering Gender Consciousness in The Merchant of Venice and the Bangzi Opera Bond
- Iris Hsin-chun Tuan (Humanities and Social Sciences, National Chiao Tung University, Hsinchu, TAIWAN)
Robert Wilson's Orlando and Zhang Yimou's Turandot in Taiwan
- Wen-Ching Liang (Foreign Languages and Literature, National Tsing Hua University, Hsinchu, TAIWAN)
Looking for the Far East on London's Stage: Limehouse Nights (2010) and "Oriental" Plays in Early Twentieth Century
- TH<13.5> [05-10] HCB 26401
AFFECT, INDIGENITY, ANIMALITY: ECOLOGICAL EPISTEMOLOGY FROM AVATAR TO STANLEY CAVELL
 Organized by Iping Liang (English, National Taiwan Normal University, Taipei, TAIWAN)
 Chaired by Gabriele Schwab (English & Comparative Literature, University of California, Irvine, CA, USA)
- By focusing on the polemics of ecological epistemology, this session studies both filmic and literary texts in contemporary global societies from North America to South Africa and examines the politics and poetics surrounding issues such as environmental justice, identity politics, virtuality, indigeneity, animality, affective ethics, food safety, climate control, geoengineering, etc. Under study are writers or artists like James Cameron, Hubert Sauper, Richard Linklater, Louie Psihoyos, David Brin, Bruce Sterling, Xavier Herbert, and Nadine Gordimer.*
- Hannes Bergthaller (Foreign Languages and Literatures, National Chung-Hsing University Taichung, TAIWAN)
Virtual Environments, Aesthetic Dislocations: James Cameron's Avatar and the Pitfalls of Ecological Identity Politics
- Iris Ralph (English, Tamkang University, Tamsui, TAIWAN)
Environmental Rights and Philosophical Skepticism in Xavier Herbert's Novel Capricornia
- Sheng-Yen Yu (English, National Taipei University of Technology, Taipei, TAIWAN)
Proprietorship of Land and Environmental Justice in Nadine Gordimer's The Conservationist
- Iping Liang (English, National Taiwan Normal University, Taipei, TAIWAN)
Gayatri Spivak: A Postcolonial Eco-Critic

- 12:00-13:30**
 IICH, MULTI-FUNCTION ROOM
CONFERENCE BOX LUNCHEES
 (Tickets Available for Purchase at the IAPL Registration Desk)
- 14:00-20:00**
THURSDAY EXCURSION:
SITE VISITS | LECTURE | DINNER | PERFORMANCES
 See the "Special Events" section of the conference book for detailed descriptions
- 13:30**
 NCKU MAIN GATE
SHUTTLE BUSES DEPART
- TH<14.0> NATIONAL MUSEUM OF TAIWAN LITERATURE, CONFERENCE ROOM
14:00-15:00
PLENARY SPEAKER
TING-I HSU
EAST/WEST: CONFUCIAN THOUGHT AND THE IMPACT OF WESTERNIZATION SINCE 1840
- TH<15.0> **15:00-17:30**
 VISIT OF THE OLDEST TAIWAN CONFUCIUS TEMPLE (LED BY TING-I HSU) & THE NATIONAL MUSEUM OF TAIWANESE LITERATURE
- TH<16.0> NATIONAL MUSEUM OF TAIWAN LITERATURE, ATRIUM
17:30-19:00
DINNER BUFFET
- TH<17.0> NATIONAL MUSEUM OF TAIWANESE LITERATURE, GROUND FLOOR LECTURE HALL
19:00-20:00
ART PERFORMANCES:
TEN-DRUM ART PERCUSSION GROUP & TECHNO SANTAITZ, FOLLOWED BY A DISCUSSION WITH THE PERFORMERS
- 20:30**
SHUTTLE BUSES DEPART TO NCKU MAIN GATE

FRIDAY | 27 MAY 2011

08:00–17:30 – INTERNATIONAL CONFERENCE HALL
 MULTI-FUNCTION ROOM
 IAPL REGISTRATION
 BOOK EXHIBIT | INFORMATION | CAFÉ

FR<18.0> INTERNATIONAL CONFERENCE HALL (ICH)

09:00–12:00
 SPECIAL PANELS (x3)

FR<18.1> [SP-01] ICH, LECTURE ROOM 1

(IM)MATERIALITIES OF MEMORY

Organized, Chaired and Introduced by Kuisma Korhonen (Literature, University of Oulu, FINLAND)

Water flowing, wind blowing, or fire burning are all figures of oblivion, but they are also figures of memory – water holds secrets, wind cries out for the victims, eternal fire burns for the unknown heroes. The session explores the material and immaterial imagination that is tied to remembering and temporality in East and West.

Kuisma Korhonen (Literature, University of Oulu, FINLAND)
(Im)materialities of Memory: Introduction

Murielle Hladik (Philosophy, University of Paris VIII, Saint-Denis, FRANCE)
What are the Relations between Architecture and Time? Cultural Specificities of Japanese Aesthetics

Pekka Kuusisto (Literature, University of Oulu, FINLAND)
Edgar Allan Poe and the Material Event of the Modern Short Story

Jarkko Lauri (Comparative Literature, The Finnish Doctoral Programme, Oulu, FINLAND)
The Lyricism of Moominvalley: Remembering without Stories

FR<18.2>

[SP-02] ICH, LECTURE ROOM 2

IMAGINARY COMMUNITIES, MYSTICAL COMMUNION: NEGOTIATIONS BETWEEN POLITICS, RELIGION AND LITERATURE

Chaired and Introduced by Maria Margaroni (English Studies, University of Cyprus, Nicosia, CYPRUS)

Organized by Maria Margaroni (English Studies, University of Cyprus, Nicosia, CYPRUS) and Lynn Wells (English, University of Regina, Saskatchewan, CA)

Yifen Beus (International Cultural Studies, Brigham Young University Hawaii, Laie, USA)
Imagined Chinese Communities? (De)Territorialization of Nation and Culture

Stavroula Constantinou (Byzantine and Modern Greek Studies, University of Cyprus, Nicosia, CYPRUS)

"It is Another Flesh that Suffers When the Soul is in Heaven": The Mystical Experiences of Pain in Byzantine Hagiography

Maria Margaroni (English Studies, University of Cyprus, Nicosia, CYPRUS)

The Circle of Cor(p)s: Response and the Diagonal: Julia Kristeva's Fictional Revolt

FR<18.3>

[SP-03] ICH, LECTURE ROOM 3

DERRIDA: EAST | WEST

Organized, Chaired and Introduced by Hugh J. Silverman (Philosophy, and Comparative Literary and Cultural Studies, Stony Brook University, Stony Brook, NY, USA)

Jacqueline Hamrit (English, University of Lille, Villeneuve, FRANCE)
The Sinuosity of Derrida's Thought in his Seminars

John W. P. Phillips (English Language and Literature, National University of Singapore, SINGAPORE)
Body and Dues: Autoimmunity and Asia

Hugh J. Silverman (Philosophy, and Comparative Literary and Cultural Studies, Stony Brook University, Stony Brook, NY, USA)
Impositions of Language: Of Hospitality, Strangers, and the Question of Justice (Derrida And Kristeva)

12:00–14:00

ICH, MULTI-FUNCTION ROOM

CONFERENCE BOX LUNCHEAS

(Tickets Available for Purchase at the IAPL Registration Desk)

FR <19.0>

HSIU-CHI BUILDING (HCB), 4TH FLOOR**14:00–17:00**

GENERAL SESSIONS-III (x4)

PROPOSED SESSIONS-II (x2)

FR <19.1> [GS-10] HCB 26402
CINEMA – EAST|WEST|SOUTH
 Chaired and Introduced by Wen Chi Lin (English/Visual Culture Research Center, National Central University, Zhong-li, TAIWAN)

Fang Jeng Liu (Foreign Languages and Literature, National Sun Yat-sen University, Kaohsiung, TAIWAN)
The Deterritorialization of the Two Parallel Worlds in Pan's Labyrinth and The Wall

Sheila Petty (Fine Arts, University of Regina, Saskatchewan, CANADA)
Afropolitanism, Glocalization and Traveling Aesthetics in Recent Sub-Saharan African Cinema

Kang-Hun "Brett" Chang (English, National Cheng Kung University, Tainan, TAIWAN)
A Problematic Appropriation of the Mulan Folklore in The Woman Warrior

Wen Chi Lin (English/Visual Culture Research Center, National Central University, Zhong-li, TAIWAN)
City as Country: Urban Comedies of Hou Hsiao-hsien and Chen Kuen-hou

Yi-Fan Lee (Foreign Languages and Literature, National Cheng Kung University, Tainan, TAIWAN)
Love in a Different Eye: A Post-Colonial Study of Two Film Adaptations of Les Liaisons Dangereuses

*Roberta Ann Imboden (English, Ryerson University, Toronto, Ontario, CANADA)
East: "House of Flying Daggers" - West: Derrida's 'Folds' Within the Film

FR <19.2> [GS-11] HCB 26404
AESTHETIC REFRACTIONS: WRITING THE SELF FROM EAST TO WEST
 Chaired by Toby Martin (Art, Spelman College, Atlanta, GA, USA)

Matthew Coate (Philosophy, Stony Brook University, Stony Brook, NY, USA)
Absolute Nothingness and the Taste of Powdered Green Tea

Scott Kravet (Philosophy, Stony Brook University, Stony Brook, NY, USA)
The Daily Round in Francis Bacon and Lee Tsai-chien: Deleuzian Movement in Painting and Sculpture

Yi-Ching Teng (English, National Hsinchu University, Hsinchu, TAIWAN)
Self-Writing and the Arts of the Self: A Reappraisal of the Wildean Artist/Critic through Michel Foucault

Rachel Pei-Zu Wu (English, National Taiwan Normal University, Taipei, TAIWAN)
"I am my own Nude": The Disintegrated Self and Multiple Double in Anne Carson's "The Glass Essay"

Yisoon Kim (Art Planning and Management, Hongik University, Seoul, SOUTH KOREA)
The Self-Image of Artists in Modern Korea

FR <19.3> [GS-12] HCB 26406
HEIDEGGER-IN-THE-WORLD
 Chaired by Roger Bell (Philosophy, Sonoma State University, Rohnert Park, CA, USA)

Gary E. Aylesworth (Philosophy, Eastern Illinois University, Charleston, IL, USA)
When Beings No Longer Assert Themselves: Globalization and Heidegger's Concept of World

Timothy Read (Philosophy, University of Calgary, Alberta, CANADA)
Culture, Meaning, and Global Reinterpretation in a Local World

Robert Switzer (Philosophy, The American University in Cairo, New Cairo, EGYPT)
Resonating Still: Heidegger's Hermeneutic Listening

Yen-Chen Chuang (Multicultural and Linguistic Studies, Tamkang University, Yilang, TAIWAN)
Where the Dasein's Fire is Not Quenched: Instinct, Intuition, and Institution

*Emanuele Soldinger (Philosophy, University of Freiburg, GERMANY)
On Heidegger's Approach to the East Asian Tradition in "A Dialogue on Language between a Japanese and an Inquirer"

FR <19.4> [PS-02] HCB 26408
DETERRITORIALIZATION AS TRANSLATION: BODY, AFFECT, AND CULTURE
 Organized, Chaired, and Introduced by Hanping Chiu (English, Tamkang University, Tansui, TAIWAN)

The interrelationship among deterritorialization, translation, and affect, including Benjamin's body images from Deleuzian deterritorialization, Taiwanese contemporary nature writing from Deleuze's onto-ethology of affects, deterritorialization as a power of expression, and "foreignizing translation" as deterritorialization of language.

Yu-Lin Lee (Taiwan Literature, National Chung Hsing University, Taichung, TAIWAN)
Translation of Sensations: The Affective Body and its Semiotics

Hanping Chiu (English, Tamkang University, Tansui, TAIWAN)
Reading Walter Benjamin's Body/Image in terms of Deleuzian Deterritorialization

Pei-Yun Chen (English, Tamkang University, Tansui, TAIWAN)
Foreignizing Translation and Deterritorialization of Language: From Effects to Affects

Wan-shuan Lin (Applied English, Yuanpei University, Hsin-chu City, TAIWAN)
The Untimely Affective Deterritorialization through Last Year at Marienbad to Amor, Summer's Rose

FR<19.5> [PS-03] HCB 26401
AFRICAN LITERATURES AND PHILOSOPHY
Organized, Chaired, and Introduced by Herve Tchumkam (Foreign Languages and Literatures,
Southern Methodist University, Dallas, TX, USA)

How does philosophy fit into either the history or the present of African literatures, and how do we account for it? This panel will seek to underline the place of African literatures in the philosophical debate from which it has been forgotten or marginalized.

Herve Tchumkam (Foreign Languages and Literatures, Southern Methodist University, Dallas, TX, USA)
African Fiction in the Wake of Giorgio Agamben's Theories

FR <20.0> CHUNG HUA HALL (2F & 3F, GREEN BUILDING)
17:30-19:30
IAPL 2011 PLENARY LECTURE
GABRIELE SCHWAB
(English & Comparative Literature, University of California, Irvine, CA, USA)
THE SHADOW OF WORDS: THE TRANSFORMATIONAL LABOR OF LITERATURE IN A TIME OF GLOBAL DISTRESS

FR <21.0> NCKU MAIN GATE
19:30
SHUTTLE BUSES DEPART FOR
CHIH-KAN PEDDLER'S NOODLE

CHIH-KAN PEDDLER'S NOODLE
20:00-22:30
DINNER



SATURDAY | 28 MAY 2011

08:00-17:30 - INTERNATIONAL CONFERENCE HALL
 MULTI-FUNCTION ROOM
 IAPL REGISTRATION
 BOOK EXHIBIT | INFORMATION | CAFÉ

SA <22.0>

ICH, LECTURE ROOM 1

09:00-12:00

PODIUM DISCUSSION -- GLOCALIZING THE HUMANITIES:
 NEGOTIATIONS FOR THE FUTURE

Chaired and Introduced by Hugh J. Silverman (Philosophy, and Comparative Literary and Cultural Studies, Stony Brook University, Stony Brook, NY, USA)

Rein Raud (Japanese Studies & Rector, Tallinn University, Tallinn, ESTONIA)
Temples of Wisdom vs. Factories of Knowledge

Chung-Hsiung Lai (Foreign Languages and Literature, National Cheng Kung University, Tainan, TAIWAN)
Negotiating for the Future of Humanities: Ethics, Technology and Education

Kuisma Korhonen (Literature, University of Oulu, Oulu, FINLAND)
The Glocal Humanities: Le Big Mac vs. Rhizomes

Respondent: Maria Margaroni (English Studies, University of Cyprus, Nicosia, CYPRUS)

12:00-13:30

ICH, MULTI-FUNCTION ROOM

CONFERENCE BOX LUNCHES

(Tickets Available for Purchase at the IAPL Registration Desk)

SA <23.0>

ICH, LECTURE ROOM 1

13:30-15:15

CLOSING ROUNDTABLE: BORDER CROSSING

Organized, Chaired and Introduced by Chung-Hsiung Lai (Foreign Languages and Literature, National Cheng Kung University, Tainan, TAIWAN)

The concept of "border" signifies a paradox. It, Tim Prentki points out, "may be at once what provides us with some security about our identity, demarcating ourselves from others, while also

being the barrier that prevents us from developing new capacities or trying on new identities." Accordingly, the borders studies has become a crucial topic in both philosophy and literature. The closing roundtable aims to explore the vital idea of border crossing in our age of globalization.

Chung-Chi Yu (Philosophy, National Sun Yat-Sen University, Kaohsiung, TAIWAN)
Husserl on Encountering Cultural Difference

Su-lin Yu (Foreign Languages and Literature, National Cheng Kung University, Tainan, TAIWAN)
Across East and West: Third Wave Feminism as a Traveling Theory

Gabriele Schwab (English & Comparative Literature, University of California Irvine, Irvine, CA, USA)
Cosmopolitics and Indigeneity

SA <24.0>

ICH, LECTURE ROOM 1

15:30-17:30

THE SEVENTH ANNUAL PETEE JUNG MEMORIAL LECTURE

Introduced by Hugh J. Silverman (IAPL Executive Director)

ALPHONSO LINGIS

(Philosophy, Pennsylvania State University, State College, PA, USA)

SACRILEGE

SA <25.0>

QUEENA PLAZA HOTEL

18:00-23:00

IAPL 35TH ANNIVERSARY CELEBRATION DINNER

SO-NICE JAZZ / LATINO MUSIC BAND

MUSIC AND DANCING

SUNDAY | 29 MAY 2011

**POST-CONFERENCE EXCURSION
TO ANPING AND THE CHI MEI MUSEUM**

See the "Special Events" section of the conference book for detailed descriptions

FULL DAY TRIP TO THE FORMER DUTCH FORT AND PORT CITY OF ANPING

Visit the IAPL Registration Desk for Tickets (if still available) . Excursion tickets cover bus, lunch, dinner, and museum tickets.

BUSSES DEPART NCKU MAIN GATE

CHI MEI MUSEUM

09:00-12:00

EXCURSION

CHINESE RESTAURANT

12:00-13:30

LUNCH

ANPING DISTRICT

13:30-17:30

EXCURSION TO RELICS OF ANPING, THE ANCIENT CITY OF
TAINAN

UEHARA JAPANESE RESTAURANT

17:30-20:00

DINNER

20:00

BUSSES DEPART TO NCKU MAIN GATE





the **PLENARIES**

SPEAKERS • ESSAYS • EVENTS



OPENING ROUND TABLE

TRAVELLING, MIGRATION, NOMADISM, AND DETERRITORIALIZATION

MONDAY 16:15-18:45

"Travelling and migration" is to represent not only a physical journey crossing the borders of the known and the unknown, familiar and unfamiliar but a negotiation between different cultures, between the West and the East in psychological, ideological, political, artistic, and socio-economic aspects; thus featuring the notions of "nomadism and deterritorialization" to undo the established norms and boundaries.

YUAN-GUEY CHIOU



Dr. Yuan-guey Chiou is currently Professor of English and Drama in the Department of Foreign Languages and Literature, National Cheng Kung University, Taiwan. Dr. Chiou earned his Ph.D. from Indiana University of Pennsylvania with a dissertation *Ideology and Re(-)presentation of Paradise Lost* in 1996.

Between 2005 and 2007, he served as Chair of the Department of Theatre Arts at National Sun Yat-sen University, Kaohsiung. Beginning in the summer of 2008, he has served as the Chair of the Department of Foreign Languages and Literature at National Cheng Kung University.

Professor Chiou is author of such essays as "Nature and Nature Displaced: A New Historical Analysis of the *Intimations Ode*," "Alas, poor gentleman!—A Socio-psychoanalytical Study of Bosola in *The Duchess of Malfi*," "Loving letters or Love Letters: Elizabeth Barrett Browning in the Sonnets from the Portuguese," "Milton's Political Paideutics and Paideutic Politics in *Paradise Lost*," "The Engendered Power: A Study of Marlowe's *Dido, Queen of Carthage*," "Shakespearean Androgyny: Bisexuality in *Antony and Cleopatra*" and such books as *The S(igh)te of Power: A Study of Christopher Marlowe's Plays* (Bookman, 2003). He is also translator of William Faulkner's short stories and Cameroon author Ferdinand Oyono's *Le vieux negre et la medaille* into Chinese. Currently he is contracted by the National Science Council to translate John Milton's *Paradise Lost* into Chinese.

KAI-LING LIU

Professor and former Chair of Foreign Languages and Literature at National Cheng Kung University. Author of *Women and Their Autobiographical Writings* (2005). Co-Editor of *Gender, Difference, and Voicing: the Practice Gender Instruction* (2009, Chinese ed.). Editor of Series of the Annual Reports of the Examination of the *Humanities Education in Colleges and Universities in Taiwan* (2010-2011, 5 vols. Chinese ed.). Editor of *Quilt of Life, Our Stories* (2001). Project in progress: *Women Mapping Anping: An Interdisciplinary Collaborative Project* (2010-2012).



MIN-TSER "JESSE" LIN



Min-tser Jesse Lin is Associate Professor in the Department of Foreign Languages and Literatures at the National Cheng Kung University, Taiwan. He earned his Ph.D. degree from the graduate institute in the Department of Foreign Languages and Literatures at National Taiwan University. His dissertation was about Victorian sexuality and pornography; his current research interests are eighteenth-century British Gothic fiction and nineteenth-century vampire literature.

CAROLYN F. SCOTT



Carolyn F. Scott is Associate Professor of English in the Department of Foreign Languages and Literatures at the National Cheng Kung University in Taiwan. She is former Chair of the Department of Humanities at the Pontifical College Josephinum in Columbus, OH. She received her M.A. and Ph. D. from Indiana University where her areas of specialization were Shakespeare, Renaissance Literature, and Medieval Studies. She has directed productions of the medieval cycle plays, as well as 20th century plays, for the Josephinum Dramatics Organization.



CLOSING ROUND TABLE BORDER CROSSING

SATURDAY 16:20-18:40

The concept of "border" signifies a paradox. As Tim Prentki points out, a border "may be at once what provides us with some security about our identity, demarcating ourselves from others, while also being the barrier that prevents us from developing new capacities or trying on new identities." Accordingly, the borders studies has become a crucial topic in both philosophy and literature. The closing roundtable aims to explore the vital idea of border crossing in our age of globalization.

CHUNG-HSIUNG LAI



Dr. Chung-Hsiung Raymond Lai is currently Dean of College of Liberal Arts, National Cheng Kung University (Taiwan). He is a professor of the Department of Foreign Languages and Literature, National Cheng Kung University. Dr. Lai attained his B.A. in Foreign Languages and Literature from National Cheng Kung University (Taiwan), and received his M.A. in Critical Theory and Ph.D. in Critical Theory and English Literature from University of Nottingham (UK). His professional interests cover the broad areas of critical theory, contemporary English literature, and (anti-)globalization studies.

GABRIELE SCHWAB



Gabriele Schwab is Chancellor's Professor of English and Comparative Literature at the University of California at Irvine. She is also a Faculty Associate in the Department of Anthropology and a member and former Director of the Critical Theory Institute. She is the recipient of a Guggenheim Fellowship and a Heisenberg Fellowship, and was an International Research Fellow in Residence at the Australian National University and the Free University of Berlin. Since 2001 she is affiliated as a research psychoanalyst with the Southern California Psychoanalytic Institute where she received an additional PHD in Psychoanalysis in 2009. Her books in English include *Subjects without Selves* (Harvard UP, 1994), *The Mirror-and the Killer-Queen* (Indiana UP, 1997), *Haunting Legacies: Violent Histories and Transgenerational Trauma* (Columbia UP, 2010) and *Imaginary Ethnographies* (forthcoming from Columbia UP). Edited collections include *Accelerating Possessions: Global Futures of Property and Personhood*, co-edited with William Maurer (Columbia UP, 2006), *Derrida, Deleuze, Psychoanalysis* (Columbia UP, 2007), and a Special Issue of *Postcolonial Studies* titled *The Cultural Unconscious and the Postcolonizing Process* (co-edited with John Cash). Her work has been translated into Bulgarian, French, Chinese, German, Japanese, Korean, Portuguese and Spanish. Works in progress include a co-edited volume titled *The Postcolonial Unconscious* and a collaborative book with Native American writer Simon J. Ortiz titled *Children of Fire, Children of Water*.

CHUNG-CHI YU



Dr. Yu Chung-Chi (born 1961) received his Ph. D in philosophy from the University of Bochum (Germany) under the direction of Bernhard Waldenfels in 1996. He first taught in Tamkang University from 1996 to 2002, then as associate professor in the department of philosophy of Soochow University from 2002 thru 2008. Since 2008, he has been professor and director of the Institute of Philosophy in National Sun Yat-sen University. His major fields are social and cultural theory in phenomenology, philosophy of religion and ethics. In recent years, he has concentrated on the problematic of cultural difference in the phenomenologies of Husserl and Schutz, phenomenological psychology, and ethnic relationships as articulated in existential philosophies.

SU-LIN YU



Dr. Su-lin Yu is Associate Professor in the Department of Foreign Languages and Literature at National Cheng Kung University, Taiwan. She has published numerous essays on American ethnic women writers such as Toni Morrison, Amy Tan and Maxine Hong Kingston. Her essays on third-wave feminism were published in *Asian Journal of Women's Studies* and will appear in *Women's Studies: an Inter-Disciplinary Journal*. Her current research interests include contemporary American women writers, transnational feminism, and third wave feminism.



SECOND ANNUAL WILHELM S WURZER MEMORIAL LECTURE PLENARY SPEAKER: HWA YOL JUNG

Hwa Yol Jung is Professor Emeritus of Political Science at Moravian College, Bethlehem, PA. Connecting East with West, his work is a complex weaving of otherwise disparate modes of thought. He deftly intertwines existentialism, phenomenology, poststructuralism and hermeneutics with Confucianism, Daoism and Buddhism, blurring the horizon between Eastern and Western thinking.



Hwa Yol Jung has been a regular participant and contributor at IAPL conferences for many years. At IAPL 2004, the "Close Encounter" session focused directly on his work, and resulted in the publication of *Comparative Political Theory and Cross-Cultural Philosophy: Essays in Honor of Hwa Yol Jung* (2009) edited by Jin Y. Park, for which he was a contributor of the essay entitled "Transversality and Public Philosophy in the Age of Globalization." Additionally, his IAPL conference paper "Writing the Body as Social Discourse: Prolegomena to Carnal Hermeneutics" was published in 1996 in *Signs of Change* edited by Stephen Barker. In 2008, he participated

in the XXII World Congress of Philosophy as a plenary-session speaker in Seoul, Korea on the topic of "Transversality and the Philosophical Politics of Multiculturalism in the Age of Globalization."

Hwa Yol Jung is the author and editor of numerous books and articles in an array of fields such as comparative philosophy, comparative literature, comparative culture, comparative geophilosophy, communication theory, and cultural studies. His books include *Existential Phenomenology and Political Theory: A Reader* (Edited with a forward by John Wild) (1972) and *The Crisis of Political Understanding: A Phenomenological Perspective in the Conduct of Political Inquiry* (1979). Forthcoming books include *Transversal Rationality and Intercultural Texts: Essays in Phenomenology and Comparative Philosophy* (2011).

TRANSVERSALITY AND COMPARATIVE PHILOSOPHY AN ESSAY BY HWA YOL JUNG

There is no possible point of view from which the world can appear an absolutely single fact.

—William James

If we keep on speaking the same language together, we're going to reproduce the same history.

—Luce Irigaray

There is nothing trite about emphasizing the fact that all understanding, all thinking, is comparative. Comparison is the way of discovering the limits of one's own discourse by viewing it in light of foreign or "other" discourses, which are always more or less exotic. The global ex/change of ideas and values would promote a "world republic" of literature in the spirit of the incomparable German Johann Wolfgang von Goethe's "world literature" (Weltliteratur)—a literature that goes across and beyond national boundaries.

I have been arguing for many years that ethnocentrism, major or minor, has filtered through some of the finest minds in the modern intellectual history of the West. There are always, of course, exceptions. Johann Gottfried Herder, for example, was a judicious advocate of what is comparative and refused to identify truth and felicity with just being European or Western. The mindset called Eurocentrism sees itself as the anointed guardian of the cultural, scientific/technological, political, economic and even moral capital of the entire globe. By constructing a great dividing wall between the East and the West, Eurocentrism willfully engages in "a kind of intellectual apartheid regime in which the superior West is quarantined off from the inferior East"—to use the expression of the intellectual historian John M. Hobson. According to the sociologist Zygmunt Bauman, Europe has thrust its weight into colonizing the future in the way it had colonized the surrounding space. Indeed, this Eurocentric idea of colonizing the future gives a new meaning to the conception of modernity as an unfinished project or as the end of history in conquering the entire globe as the converging point of time and space.

The concept of transversality is the pivotal and central focus of this essay. Phenomenology as a philosophical movement has thus far gone through transcendental, existential, hermeneutical and deconstructive stages. It is not made



of a fixed and static set of doctrines and dogmas. Its true vitality resides in its capacity to transform itself. It often begins anew by inventing concepts and themes to come to terms with the world always already in transition. In today's rapidly changing real world of globalization and multiculturalism, we are in dire need of new concepts and themes to explore these changing realities. In this regard, the American philosopher William James impresses me more than ever before in his early writings on two accounts. First, reality is something that is and can be experienced. Second, in his formulation of pluralism, he is prophetic as much as profound, including a critique of Hegelianism which is in pursuit of—to use his expressions—“the truth, one, indivisible, eternal, objective, and necessary.” This apodictic and dogmatic idea is couched in the language of “must be” rather than the hypothetical and ambiguous “may be.” There is indeed a stark contrast between “rationalism” and “empiricism.” One explains “parts” by way of “wholes,” and the other “wholes” by way of “parts.” Therefore, what rationalism is to universality, empiricism is to transversality.

Transversality is another stage in the movement of phenomenology. It is, in a manner of speaking, a phoenix rising from the ashes of universality that is a quintessential part of Eurocentrism. By de-centering or de-provincializing Eurocentrism, transversality intends to go beyond and transfigure the Eurocentric mega-narratives of universality. It is truly an *inter/ruption* in the etymological sense of the term. Thus, it may be conceived of, and spelled as, “trans(uni)versality.” As a paradigm shift in our thinking, it may be likened to the lateral movement of digging a new hole, instead of digging the same hole deeper and deeper with no exit in sight. Transversality is intercultural, interdisciplinary, interspecific, and intersensorial, that is, it goes beyond the hierarchical binary oppositions, between mind (the rational) and body (the sensory), man and woman, humanity and nature, and East and West. Most importantly, it abandons the notion that what is particular in the West is universalized or universalizable, whereas what is particular in the non-West or East remains forever particular. Viewed in this way, claims of universality dressed up in the garb of ethnocentrism have no validity in the conception of transversality, which challenges the assumed transparency of truth as universal and overcomes the limits of universality as the Eurocentric canon of truth in Western modernity, particularly in the 18th century Western Enlightenment. Transversality aims to de-center Europe as the site of universal truth and expose its failure to take into account of plurality of different cultures. The unchallenged universalist should be aware of the profound message that is contained in the noted Japanese film *Rashomon*, directed by Akira Kurosawa, which presents four different but equally plausible accounts of the same murder. In the context of transversality, it raises a red flag and provides an invaluable lesson for intercultural understandings.

In the conceit of Eurocentrism, the modernist Hegel judged the “Oriental philosophy” of China (and India) in a cavalier fashion. His *Lectures on the History of Philosophy* shows at times inexcusable philosophical truancy. He is totally dismissive of the importance of Chinese philosophy on the stage of world philosophy. He superciliously caps his commentary on Confucius: Cicero's *De Officiis* is “a book of moral teaching more comprehensive and better than all the books of Confucius” (emphasis added).

The concept of universal truth is Western in origin, both out of Western narcissism and ethnocentric ignorance. For Merleau-Ponty, the West invented an idea of truth itself, and there is no one philosophy that contains all philosophies. Rather, philosophy's center is everywhere and its circumference nowhere. Truth is concentric/polycentric, that is, it must be acquired by means of transversality. Merleau-Ponty's “lateral universal” or transversality represents an open-ended and promiscuous web of temporal and spatial inter-lacings. He concludes with poignancy that “simply rally and subordinating ‘non-philosophy’ to true philosophy will not create the unity of the human spirit. It already exists in each culture's lateral relations to the others, in the echoes one awakes in the other.”

We would be remiss if we failed to acknowledge the seminal contribution of the transversal disciplinarian Edouard Glissant, whose “aesthetics of relation” shaped Caribbean discourse in praise of “diversality” and “creoleness” (*créolité*). Glissant proposes his poetics of “transversal relation” to replace “the old concept of the universal” for the very reason that “thinking about One is not thinking about All” (*La pensée de l'Un soit pas pensée du Tout*). Creoleness is the way of discovering Caribbean “subterranean convergency” from within. As it is indigenous to the Caribbean archipelago, it is the “cross-breeding” (*métissage*) of Western and non-Western ethnicity, language and culture. Because cross-breeding signifies “multiple converging paths,” the intermingled histories of the Caribbean people liberate them from all-encompassing vision of a single history. What we might call “Caribbeanness” is the root of a cross-cultural relationship that mutates culturally, ethnically and linguistically. It frees the people of the Caribbean from sameness and uniformity. The Creole is neither unitarian nor separatist but likened to a hybrid, multi-colored “butterfly” (Glissant's phrase) who frees himself/herself by breaking out of an “ethnocentric cocoon.”

In sum, the Holy Grail of universality as a Eurocentric quest gives way to the new project of transversality. Transversality is the way of breaking away in the globalizing world of multiculturalism from the conceptual prison-house of Eurocentrism. Our journey is to discover the unknown continent of a new reality as well as a new way



of philosophizing. There can be no genuine cross-cultural or globe dialogue in the context of ethnocentrism of any sort—Eurocentrism, Sinocentrism, Indocentrism, Afrocentrism, etc., where the “host” culture is conceived of a superior master and the “guest” culture as an inferior slave. Ethnocentrism has now become obsolete in the world of hyphenations and hybridizations, that is, of confluences. Out of a transversal ex/change of ideas and values of global humanity, the world is poised for transformation. Transversality has a global or cosmopolitan outlook in which a multitude of people think and imagine their social existence by relating themselves to others through a global interconnectedness that is engaging and normative. Ultimately, the future cultivation of global humanity will become, it is hoped, more tri-continental (Asian, African, and Latin American) and less European or Euro-American. The new phoenix of cosmopolitanism, whose language is interspersed with such prefixes as inter, con and trans, has risen from the ashes of sovereign nation-

SEVENTH ANNUAL PETEE JUNG MEMORIAL LECTURE PLENARY SPEAKER: ALPHONSO LINGIS

Alphonso Lingis is Professor Emeritus of Philosophy at Pennsylvania State University. His areas of specialization include phenomenology, existentialism, modern philosophy, and ethics. Lingis attended Loyola University in Chicago, then pursued graduate study at the storied University of Leuven, in Belgium. His doctoral dissertation, written under distinguished scholar Alphonse de Waelhens, was a discussion of the French phenomenologists Maurice Merleau-Ponty and Jean-Paul Sartre. Upon returning to the United States, Lingis joined the faculty at Duquesne University, and gained a reputation as the preeminent English translator of Merleau-Ponty and Emmanuel Levinas. In the mid-1960s he moved to Penn State University, where he worked diligently at his translation projects and published numerous scholarly articles on the history of philosophy. During this period, he also began the habit of wide-ranging world travel that leaves a deep stamp on all of his work.

His debut as a book author came in 1982, with *Excesses*. In *The Imperative* (1998), his most systematic book, Lingis offers his own original criticism of phenomenology. In his view, phenomenology is excessively dominated by holism, overemphasizing the interconnectedness of all regions and objects in the world. By contrast, Lingis holds that the world is made up of numerous self-contained and mutually external levels, to which humans must adjust their perceptions and ideas. Fusing Merleau-Ponty's phenomenology of perception with the ethics of Levinas, Lingis contends that ethical imperatives come not only from other humans, but also from animals, plants, and even inanimate objects.

Lingis has had wide success as a public lecturer due both to his captivating style of writing and also the performance art atmosphere of his lectures. During public talks he generally appears in costume or speaks amidst strange background music or recorded screams, often in total darkness. Throughout his years at Penn State, his travels shifted increasingly from Europe to the developing world, with especial bases in Bangkok and Rio de Janeiro, and most recently, Africa. In recent years he has also renewed contact with his ancestral heritage, reaching prominence in Lithuania.

His publications include: *Excesses: Eros and Culture* (1984), *Libido: The French Existential Theories* (1985), *Phenomenological Explanations* (1986), *Deathbound Subjectivity* (1989), *The Community of Those Who Have Nothing in Common* (1994), *Abuses* (1994), *Foreign Bodies* (1994), *Sensation: Intelligibility in Sensibility* (1995), *The Imperative* (1998), *Dangerous Emotions* (1999).

MY CURRENT WORK
AN ESSAY BY ALPHONSO LINGIS



Linguistics identifies the "I" as an empty shifter; it designates the one who is issuing the present utterance. But there is a specific force in the one who says "I". The First Person Singular explores the nature of this force. To say "I"—"I see that . . .," "I think that . . .," "I will go . . ."—is a commitment to one's statement, one's action, a commitment to others but first to oneself. "I am a . . .," "I am a dancer, . . . a doctor, . . . a mother" is a commitment to an identity and a trajectory of actions. It is a commitment to honor that

word, a word of honor that is pronounced in the secrecy of one's heart. It is not essentially a move in a language game with others. The identity to which one commits oneself opens up a space where images of what one aims to become proliferate. There is a visionary force, a seer in the I. And in affirming, in the secrecy of one's heart, "I am a dancer, a mother, I am young still," one begins to assemble one's past and one's future into a narrative. This narrative recognizes stretches of insignificance, where what happened to one and where what one did did not make sense; it acknowledges strokes of good and bad luck. The story of one's life is not essentially a justification elaborated for others. The I has to find its own voice, for there is a process whereby I take on the voices of others. There are different ways that I become untrue to myself, dishonor myself. The First Person Singular then explores the ways I have of sensing and addressing the "I" you are for yourself. For I do not envision others simply with socially constructed categories.

Violence and Splendor will be published in a few months. Part One shows that we exist in multiple spaces: the space of nomads, historical space, geological space, spaces invisible to the naked eye, but also sacred, cosmic space and the space of nature. The inner space of our bodies to which life is attached is studied. Part Two goes beyond the phenomenological or cultural-linguistic "constitution" of things, and discovers things in their independence from us and in their powers that beckon to us and order us. It traces the origins and spread of "animism," showing how the spirit that speaks in things has been progressively reduced to the human spirit, which projects its meanings and values in the things of the progressively disenchanted world. Part Three explores the ways death, the death of others and our own death, fascinate us and energize us. Death appears as nothingness (but here Heidegger's analysis of anxiety as an anticipation of annihilation is criticized), and to put oneself

alone in face of nothingness can appear as the glory of violence. Death also appears as the corrupting and polluting power of nature. There is a violence that glories in corpses. Disgust, before corpses and before the torture that wallows in corpses also gives rise to the violence, especially structural violence. Part Four culminates in the study of collective performances that generate creativity, a creativity of splendor. The thesis of interpretative anthropology that collective performances are symbolic complexes that have meaning and function to give meaning to human thoughts, feelings, and actions is examined critically. I study how war, in Brazil and in Papua-New Guinea, produced collective performances that closed in upon themselves and evolved with their own logic. I study the conditions for the production of this kind of creativity.

Individual Voices is also forthcoming. Part One elaborates an ontology of substances, doubles, symbols, commodities, and ecstatic objects. Phenomenology has too quickly conceptualized the perceived field as consisting of objects and potential objects, gestalts and background, or implements within reach and the stock of what is on hand. The linguistic and social construction of our experience does not account for things appearing to be exterior, independent of us, real as we are.

Part Two:

The postmodern philosophy of mind is not adequate to issues in anthropology and medical anthropology. Deleuze and Guattari's constitution of the subject in subjection to collective demands is shown to be deficient. Ethnography now recognizes the gap between the overall representation of a culture that is objectively observed and the always individualized information obtained from an informant. Medical anthropology discovers how psychotics elaborate heterodox religious and cultural narratives in a protective withdrawal from the community. Medical anthropology discovers that in our culture patients who learn the medical discourse to understand their illness and its treatment also have to elaborate for themselves a narrative about their suffering and imminent death and their incidence in their conception of their lives, their work, their relations with family and friends. Anthropology and medical anthropology require a concept of the first person singular. Art brut or outsider art, produced outside of the art world and the history of what is accepted as art, constitutes a contestation of postmodern aesthetics. It provokes new conceptions of image making and of the private image making of the imagination.

Part Three:

Heidegger's separation of one's experience, in anxiety, of one's own morality from one's exterior observation of the death of others has to be refused. Recognition of our common vulnerability and mortality are fundamental for ethics. Bataille





elaborated the experience of contact with others that precedes and makes possible communication with them. Levinas situated the fundamental experience not in the respect for law or for the social or natural order, but in the encounter with vulnerable and needy persons who face me. But his metaphysical elaborations of this experience distort this experience and produce irresolvable practical perplexities.

Part Four:

The existential dilemmas of a knowledge culturally constituted, of suffering, and of ethics in an amoral universe are not resolved by empirical knowledge and invoke belief. This belief is not adherence of propositions empirically or logically verified; it is contractual and practical in nature. It is no longer contained within the discourse of religions. Beneath the theoretical elaborations of religions, there is the experience separated from practical life, experience of ecstatic objects, of festive outbreaks—the sacred experience. Can it be separated from destructive effects on practical life?

Contact is a book of 199 photographs taken over the past 40 years in as many lands. I was astonished to discover that I remembered each of these people, many met only for a few minutes in the street. The text explains how taking these photographs resulted in authentic contact with people.

(Contact is available from Baltos Lankos, Kestucio g.10, LT-08116, Vilnius, Lithuania. www.baltoslankos.lt)

IAPL 2011 PLENARY LECTURE THE SHADOW OF WORDS: THE TRANSFORMATIONAL LABOR OF LITERATURE IN A TIME OF GLOBAL DISTRESS

GABRIELE SCHWAB



Gabriele Schwab is Chancellor's Professor of English and Comparative Literature at the University of California at Irvine. She is also a Faculty Associate in the Department of Anthropology and a member and former Director of the Critical Theory Institute.

She is the recipient of a Guggenheim Fellowship and a Heisenberg Fellowship, and was an International Research Fellow in Residence at the Australian National University and the Free University of Berlin.

Since 2001 she is affiliated as a research psychoanalyst with the Southern California Psychoanalytic Institute where she received an additional PHD in Psychoanalysis in 2009.

Her books in English include *Subjects without Selves* (Harvard UP, 1994), *The Mirror-and the Killer-Queen* (Indiana UP, 1997), *Haunting Legacies: Violent Histories and Transgenerational Trauma* (Columbia UP, 2010) and *Imaginary Ethnographies* (forthcoming from Columbia UP).

Edited collections include *Accelerating Possessions: Global Futures of Property and Personhood*, co-edited with William Maurer, (Columbia UP, 2006), *Derrida, Deleuze, Psychoanalysis*, (Columbia UP, 2007), and a Special Issue of Postcolonial Studies titled *The Cultural Unconscious and the Postcolonizing Process* (co-edited with John Cash).

Her work has been translated into Bulgarian, French, Chinese, German, Japanese, Korean, Portuguese and Spanish. Works in progress include a co-edited volume titled *The Postcolonial Unconscious* and a collaborative book with Native American writer Simon J. Ortiz titled *Children of Fire, Children of Water*.



PLENARY SPEAKER: WENCHI LIN

Wenchi is Associate Professor of English at the National Central University, Taiwan. He is also the director of the Visual Culture Research Center and Associate Dean of the College of Liberal Arts.



Wenchi Lin mainly writes on Taiwan cinema and other Chinese films. He is the author of two books in Chinese: *National Identity and Allegories in Chinese Cinema* (2009) and *Exploring the Nation of Cinema: Wenchi Lin's Film Writings* (2010). He also co-edited a collection of Chinese critical essays on Hou Hsiao-hsien.

Currently he is the editor in chief of two periodicals published in Chinese, "Film Appreciation Academic Journal" and "FunScreen Weekly," an on-line film magazine.

Professor Lin's plenary lecture entitled *The Next Wave: Taiwan Cinema of the New Millennium* focuses on the top 20 films of the previous decade, which were selected by more than 60 local film critics and directors in a poll conducted last year by *FunScreen Weekly*. He will show extended clips of these films, compiled into two screenings, and will talk about the new aesthetic and thematic features one can discover in them.





special **EVENTS**
ARTS • EXCURSIONS • FILM • DINNER



FILM SCREENING: GOD MAN DOG (□□□□)

Directed by Singing Chen

E-Changer Award, Fribourg International Film Festival, 2008
Best Screenplay, Durban International Film Festival, 2008
Reader Jury of the "Tagesspiegel, Berlin International Film Festival, 2008

An aboriginal family comes to Taipei in order to earn a few bucks, make their living and make a breakthrough in their lives. At the same time, a middle-class family tries to leave Taipei to resolve their emotional crises caused by the husband's alienation, the wife's postpartum depression and the loss of their baby after its sudden death. In their movements to and/or away from Taipei, their cars hit a car carrying a million-dollar breed of dog. The accident turns the dog into a strayed dog in the happy company of its kind, while it prevents a truckload of statues of gods from reaching their destiny, a religious festival, and drives the liable aboriginal father back to alcoholism. Through such a sequence of chancy occurrences that either culminate in the car crashes or resolve the characters' crises afterwards, the film poses interesting questions about how communication can be possible between gods, dogs and men of different classes and background in a rapidly globalized and urbanized world.

FILM INTRODUCTION AND DISCUSSION

Kate Chiwen Liu (English, Fu Jen Catholic University, New Taipei City, TAIWAN)



Kate Chiwen Liu is Associate Professor and Chair of English at Fu Jen Catholic University. She received Ph.D. in English from Stony Brook University in 1993. She has published articles on issues of re-constructions of history, trauma and/or urban immigrant identities in a number of Asian Canadian and Caribbean Canadian novels (by novelists such as Michael Ondaatje, Joy Kogawa, Dionne Brand, SKY Lee, Kerri Sakamoto, Dionne Brand, Neil Bissoondath and Austin Clarke). Her studies of Canadian and Taiwanese films focus on their treatments of post-modern cities in the era of globalization.

She discusses the Canadian and Taiwanese films set respectively in Toronto, Montreal and Taipei in terms of their treatments of urban flows, flâneurial look, chance encounter and mediated communication. Currently she is writing a book on hybridity and post-modern flows in contemporary Canadian novels and films in which Taipei films are set in contrapuntal dialogue with their Canadian counterpart in order to bring her Canadian project back home.



TECHNO SANTAITZ, OR THE "BUDDHA DANCERS"



Techno Santaitz is derived from Taiwan's traditional folk religion with its "Great God Generals"—large puppets in the image of gods worn on the shoulders by bearers.

In recent years, youths bearing Santaitz Great God Generals changed the traditional step into a twirling techno dance adopted by Taiwanese youth in a grassroots Taik movement.



Techno Santaitz is now very popular in all levels of Taiwanese society and on the international scene. Techno Santaitz has performed dances overseas and as part of the opening performance of the 2009 World Olympic Games in Kaohsiung.

Along with the Ten Drum Percussion Group performance, the Techno Santaitz event will take place on Thursday evening following the buffet dinner at the National Museum of Taiwanese Literature.

TEN DRUM PERCUSSION GROUP



Ten Drum Percussion Group was established in 2000. They were elected to be National Support Art Culture Group and have often been invited to participate in international presentations. They have visited New York, Los Angeles, Vancouver, Toronto, Daegu, (South Korea), Penang, Kuala Lumpur (Malaysia), and Bangkok. Ten

Drum Percussion Group is based in Rende Township (Tainan County). They expect to use the historic sugar refinery as their base and to spread the art of drum music in Taiwan to the rest of the world. They have named it Ten Drum Culture Village where 「十」 (ten) means cross-link of two drum sticks, and symbolizes the power influx. "Pass down the local percussion, contain world culture widely" is the ongoing aspiration of Ten Drum. It not only represents the persistence of culture for south Tainan citizens, but also symbolizes the miracle of the Taiwanese drum arts style.

Ten Drum Percussion Group beat energizes basic life-forces that has become famous in Taiwan and abroad. Their repertoires are always composed with Taiwanese folk culture, history, and scenery. Ten Drum Art Percussion Group's major goal has been to capture local Taiwanese culture and to train future percussionists. In addition to promoting the art of percussion, Ten Drum Art Percussion Group aims to foster humanistic education, to provide special education opportunities, to enlighten multiple intelligences, to popularize drum arts, to create and hand down local percussion traditions, and to encourage the exchange of local and global cultures.





35TH IAPL CELEBRATION DINNER QUEENA PLAZA HOTEL

Queena Plaza Hotel earns a reputation as one of the finest superior hotels in Tainan. Afford yourself some time out from reality to focus on the essence of merely being. Set aside all worries, enjoy yourself to your hearts content, it is near in the field of the Queena Chinatrust Landmark Hotel. From the moment that you step into the hall, you will love the unrestrained and comfortable romantic atmosphere here. Multi-function facilities including spa, fitness center, swimming pool and outdoor gardens in Southeast Asia style add to the thick and strongly fragrant recreational atmosphere.



Celebrating the 35th annual conference, IAPL 2011 will draw to a close with a unique and special buffet dinner! Be sure not to miss this opportunity to reflect upon the work accomplished during the conference, to get to know other IAPL members in a more relaxed setting, and to join with the IAPL community for a night of conviviality and well deserved celebration!



SO-NICE JAZZ/LATINO BAND

SoNice is a three piece band encompassing Eva, Diago, A-bin, and Eddie. SoNice has been playing music in Southern Taiwan for over 13 years. The band is famous for playing various genres, including classic, chanson, Jazz, Latin grooves, pop songs and Taiwanese ballads.



Eva (Vocals): Born with natural dancing instincts and a passion for life as an aboriginal, Eva holds strong and determining insistence towards her on-stage performances—including body languages, emotional expressions and costumes. All features send out the impression of her energy and charisma, and along with her powerful voice, she invites her audience for a night filled with spirit and musical fusion.

Diago (Vocals): With his deep, resonant vocal and impressive talents in performing foreign songs, Diago specializes in Latino, Italian, and French music and characterizes them with a sincerity of his enthusiasm and charm. He also is notable in his Latino dancing skills and has been nicknamed the Prince of Ballads.



A-bin (Keyboard): A hardcore "Master Musician" of various instruments, especially in keyboard and classical piano. Due to his aboriginal inheritance, he considers himself a free-spirited artist that enjoys cuisines as much as he loves composing music. A-Bin is

also an trained photographer that has an impressive portfolio of their performances on and off-stage. His memorable appearances include Kenting's 5-star Howard Hotel, and Kaohsiung's Splendor 75 Music Restaurant and the Turandot.



Eddie (Saxophone): The Southern-Taiwan equivalent "Kenny G" among saxophone players, he is noticed for his refined manners and his excellent solos. Often hand-picked by customers for additional performances, he has an out-going personality in person and is the most humorous member of the band. He has a good heart along with his good talents, and wishes to send the message of hope and happiness through his music.



EXCURSION SITES

NATIONAL MUSEUM OF TAIWAN LITERATURE

The National Museum of Taiwan Literature (NMTL), founded on 17 October 2003, is the first national museum dedicated to the literary arts.



The museum building has a distinguished history tracing back to 1916, when it was built to house the Tainan Prefectural Government. Reflecting contemporary European architectural styling, it is one of several well-known works by architect Moriyama Matsunosuke on the island. Other Matsunosuke projects include the current Office

of the President (Sotokufu) and Control Yuan in Taipei. The building was damaged during WWII and suffered decades of neglect before serious restoration work was commenced in 1997. Reopened in 2003, the building is today a focal point of island literature, culture, architecture and history, and is a successful example of both restoration and revitalization.

The NMTL records, organizes and explains Taiwan's literary heritage. Archives and displays include examples from indigenous Malayo-Polynesian cultures as well as from key periods in Taiwan history—from the Dutch, Ming / Koxinga, Qing and Japanese periods through modern times. Educational activities promote awareness of Taiwan literary traditions. The museum includes literature and children's literature reading rooms as well as a literary experience center designed to both excite and educate.

TAINAN CONFUCIAN TEMPLE

Confucius has been honored as "Supreme Sage and Teacher" in Chinese history and culture for the past 2500 years. The temple for worshipping Confucius served as both a site for ceremonial rituals and educational endeavors. In Taiwan, the first



Confucius Temple was built in Tainan in the year 1665. From here, Confucianism was gradually disseminated island-wide. Now, more than 300 years old, the beautiful ancient architecture, which used to play a key role in education and national rites, has been transformed into a venue for cultural activities, as well as a famous tourist destination.



ANPING DISTRICT

Anping District is the oldest part of Tainan, the oldest city and the ancient capital on the island. The history of Anping can date back to the 17th century when Dutch East India Company occupied the city. As such, Anping district is known for its colonial cultural heritage and numerous historical sites, including Anping Fort, Eternal Golden Castle, Anping Minor Artillery Fort, Old Tait & Co. Merchant House, and Haishan Hostel.



With smooth global sailing in the early 16th Century, the Spanish and Portuguese sailed past the Taiwan Strait and discovered Formosa. In the 2nd year of the Tianqi (Tianci) reign period (1622) of Emperor Xizong (Sizong) of the Ming Dynasty, the Dutch followed the Spanish and Portuguese and occupied Penghu in search

of a stronghold in the Far East. The Dutch were later expelled by Ming troops and left Penghu in the 4th year of the Tianqi reign period (1624). They chose the east of Penghu Island an area known as Anping. Zeelandia (also known as Taiwan City) was built after their occupation of Anping for defense purposes and a town known as Zeelandia Street was formed, thus serving as a platform for trade between the mainland and Japan.

From even earlier historical records, it was revealed that Anping Township was called Shuangzhou in the Three Kingdoms Era; Liouqiu in the Sui and Yuan Dynasties; Dongfan, Taiwan and Beigang in the Ming Dynasty; and Dayuan in the Dutch colonial

era. After Koxinga expelled the Dutch and recovered the native land in the 15th year of the Yongli reign period of the Ming Dynasty (1661), Anping Township was renamed Taiwan and all three generations of the Zheng (Jheng) family made it the capital. In the 22nd year of the Kangxi reign period (1684), Zheng Keshuang (Jheng Keshuang) surrendered to the Qing (Cing) government and Taiwan became the territory of the Qing government. Tainan was made the capital of Taiwan and Anping Township became Xiaozhong Village (Siaojhong). A navy coordinating office was set up and there were five government offices including Minan, Kinmen, Fenghuo (Fonghuo), Haixian (Haisian) and Tibiao.

In 20th year of the Guangxu (Guangsyu) reign period (1895), Taiwan was ceded in accordance with the Treaty of Shimonoseki signed between China and Japan. In 34th year of the Meiji Japanese imperial reign period (1901), Xiaozhong Village was changed into Anping Street under the jurisdiction of Tainan Office. In 9th year of the Taisho Japanese imperial reign period (1920), Japan placed Taiwan under the system of autonomy and Anping Street was changed into the present day Anping District.

THE RUINS OF ANPING CASTLE ("FORT ZEALANDIA")

In the early 17th century, European seafarers came to Asia to trade and develop colonial outposts. In 1624, the Dutch occupied today's Anping and took ten years to build a fort named "Fort Zeelandia." After 1662, because Koxinga (Cheng Kung) and his son lived here, it was named "King Castle," "Anping Castle" as well as "Taiwan Castle."

The Japanese rebuilt it and named it "Anping Old Fort." Today, the only Dutch remains are the ruins of a semicircular bulwark and a section of the outer fort's brick wall; the root of an old banyan tree on the wall remains a witness to the fort's long history. Its commanding views of the ocean make it a popular place to watch the sunset.





ANPING TREE HOUSE



Anping Tree House was originally the warehouse of Tait Et Co. During the Japanese Occupation it was the office and warehouse of the Japan Salt Company. After World War II, the salt industry in Anping declined, and this area was abandoned. The aerial roots and branches of banyan trees wrapped around the building, combined with the soil, red brick and partial concrete wall creates an unusual sight.

CHIHKAN TOWER

The landmark of Tainan and its most famous historic site. In 1653 the Dutch built "Fort Provedentia" in the area, and the Chinese named it "Tower of Savages" or "Tower of Red-haired Barbarians." Chihkan Tower is its official name today. Even though Chihkan Tower has survived different historical periods, it retains its rich and graceful architectural aspects. Crammed with various kinds of steles, stone horses, weight lifting rocks, stone weights, and nine stone tortoises carrying royal stele carved in both Chinese and Manchurian, the courtyard looks like an outdoor museum. Chihkan Tower is particularly attractive at night.

CHI MEI MUSEUM



The Museum was opened to the public on 1992 under the instructions of Mr. Wen-Long Shi, the founder of Chi Mei Industrial Corporation. Called "one of the world's most surprising art collections" by Forbes magazine the Chi Mei Museum's rich and diverse collections include ancient artifacts, violins crafted by world-famous instrument makers (including a cello and violin made by Antonio Stradivari), centuries-old Japanese samurai swords, and classic paintings from the Renaissance and from later artistic movements (the bulk of the museum is devoted to painting and sculpture, primarily European). The museum also holds a large number of bird and animal specimens. In fact a large part of two floors is devoted to stuffed animals from the world over -- including massive walruses, elephants and two polar bears. Be sure not to miss the tiny taxidermied orchestra of white bunnies, each holding a miniature instrument.





conference **SITES**
NATIONAL CHENG KUNG UNIVERSITY • TAINAN



NATIONAL CHENG KUNG UNIVERSITY

National Cheng Kung University (NCKU) was established under Japanese occupation in January 1931 as Tainan Technical College from 1942 to 1945. After the end of Japanese occupation, the school name was changed to Taiwan Provincial Tainan Junior College of Technology, then Taiwan Provincial College of Engineering School. When central government of the Republic of China moved to Taiwan in 1949, it was one of the three existing colleges in Taiwan. As the number of colleges expanded, it was upgraded to a provincial university in 1956, then national university in 1971. Former Minister for Education Wu Jin served as the first president of the new National Cheng Kung University.

NCKU graduates have been ranked as industry favorites each year since 1993. The Ministry of Education has also recognized NCKU as one of the best universities in southern Taiwan. And according to Times Higher Education, NCKU was ranked second or third among all universities in Taiwan, and many surveys throughout the years show that its students are most desired by Taiwanese companies. Graduates from NCKU have also performed superiorly in academia.



NCKU has established academic ties with nearly 100 world-renowned universities to engage in advancement and cooperation in intellectual, cultural, economic, research and technical capabilities. The university offers a borderless learning environment for students in its campuses which are characterized by classical Western and modern eastern scenery. Consequently, NCKU has attracts numerous distinguished visitors from around the globe to explore the world of knowledge in its

luxuriant campuses, which symbolize grand tolerance. NCKU's school spirit of "pristine practicality" has been cultivated under the influence of Tainan's classical culture and NCKU's school motto of "intellectual development through relentless exploration in knowledge." While members of NCKU are well-integrated



with one another, they also work independently. Patrons at NCKU can enjoy the boundlessly abundant learning resources.

NCKU has 9 colleges, 40 departments, 82 graduate institutes, and 54 research centers, and is also a major university, education and area network center in Taiwan.

DEPARTMENT OF FOREIGN LANGUAGES AND LITERATURE (NCKU)



The Department of Foreign Languages and Literature (FLLD) was founded in 1957 and began its evening program in 1967. The Graduate Institute of Foreign Languages and Literature

was established in 1993 with the opening of an MA program in literary studies. It was expanded in 1999 to include a Ph.D. program in literature and an evening MA program admitting students in literature, linguistics, and applied languages / language teaching. In 1994, the Linguistics Division of the Graduate Institute started admitting students to its new MA program. In the same year, this Department also started admitting international students to all programs. In 2009, a linguistics/ foreign language teaching division was added to the Ph.D. program. That same year, the MA evening program was phased out. This Department boasts also of its relatively young faculty at the average age of forty-five, the dynamism brought by faculty and students, and the various supportive committees and the FLLD Alumni Association.

The department prides itself upon six characteristics:

- Outstanding faculty members
- Elegant learning environments
- Effective teaching methods
- Advanced teaching facilities
- Diverse extracurricular activities
- All around training and fostering



Yuan-Guey Chiou
Department Chair



SHANGRI-LA'S FAR EASTERN PLAZA HOTEL, TAINAN



This hotel is Shangri-La Hotels and Resorts' second luxury property in Taiwan.

Located in the heart of downtown Tainan, close to National Cheng Kung University, National Museum of Taiwanese Literature, and Koxinga Temple, it is the finest

international deluxe Tainan luxury hotel in southern Taiwan.

Shangri-La's Far Eastern Plaza hotel provides guests with first-rate facilities and services, as well as signature Shangri-La hospitality. Area attractions also include Confucius Temple and Chikan Towers.



Recreational amenities at the hotel include an outdoor pool and a health club. Other amenities include a full-service spa and a nightclub. An elegant multifloor department store with a grocery store and food court on the bottom floor is accessible from the hotel lobby.

The Far Eastern Plaza Hotel has been selected as the IAPL 2011 conference hotel.

The 35th anniversary welcoming reception will be held on the third floor with a bountiful buffet in the evening following the opening events of the conference on Monday, 23 May.



ZENDA SUITES, TAINAN

Also on the edge of the NCKU campus, is the Zenda Suites Hotel. This hotel is available for lodging and the plenary lecture by Hwa Yol Jung on Tuesday evening as well as the reception dinner following will take place at the Zenda Suites.





IN AND AROUND TAINAN

Tainan is the oldest city in Taiwan and was the capital during imperial times. It is famous for its temples, historic buildings and snack food. The city is currently the fifth largest city on the island after New Taipei, Kaohsiung, Taichung and Taipei with a population of over 1.8 million. For a city of its size by population, Tainan's size by land area is exceptional. Very few buildings are more than 5 to 6 stories in height and most are between two and three stories. Like other Taiwanese cities, most people in Tainan, including taxi drivers, cannot speak English well (except for high school and college students), though some of the older generation can converse in Japanese. However, to help visitors get around, there are free tri-lingual (Chinese, English and Japanese) map-guides available at the railway station.

One of the most popular destinations in the Tainan area is the Anping District, the historical heart and original capital of Taiwan. Anping is home to the Anping Old Fort (□□□□), the Anping Tree House (□□□□) (a warehouse with massive banyan trees growing out of it), and numerous restaurants and food stalls.



GETTING AROUND

The best way to travel around the city is by car, bicycle or motorcycle. There are taxis and buses, but they are not so convenient for non-Chinese speakers. There is a scooter rental shop next to the Tainan TRA (slow train) station. Rentals cost around NT\$600 per 24 hours. Whether a rental shop will check for a license varies from shop to shop.

All inner city bus routes pass through Tainan Station (train). There is a tourist information booth at the Station with friendly staff (English speaking) who can show you how to use the bus system. On Sundays there are two free sightseeing bus routes (88 and 99) which can take you to and back from all the major historical sites.

If you do take a taxi just make sure you have a map you can point at or the business card of the location you're headed. The taxi drivers are very helpful, but be aware that sometimes even Chinese speakers take roundabout ways.

One should take note that there are thousands of scooters and motorbikes packing the streets and if you injure someone while you are driving in Taiwan, the local laws require you to pay for whatever the person you injured cannot. Try getting your insurance company to write a waiver for you to be insured before driving in Taiwan.

SHOPPING

The Far East Department Store is adjacent to Shangri-La's Far Eastern Plaza Hotel. The department store focuses on mid-range consumers. The downstairs food court offers a good selection of restaurants and Wellcome, a Hong Kong-based supermarket. Close to Beimen Road is the Shinkong Mitsukoshi department store Chung-San branch, and another Far-East department store where the Times Warner Movie Theatre is situated. Chung-San Road, Beimen Road, and the train station make up the core of Tainan.

Shinkong Mitsukoshi department store Ximen branch provides a first class shopping experience. The department store focuses on both high end products and mainstream fashion. Luxurious brands such as Chanel, Hermes, Ferragamo can be found in the department store. Men's fashion includes Calvin Klein, Hugo Boss, Polo Raulph Lauren, Nautica, Esprit and more. There's also a movie theatre inside. Two food courts offer various Asian, western cuisine and fast food chains.

Beimen road is considered to be the "downtown" of Tainan where the main train



station and the intercity bus terminals are located. It stretches from the National Tainan Second High School, by the Tainan Park (previously known as Dr. Sun Yat Sen Park). South of the main train station is where you can find various boutique stores that mainly focuses on Japanese fashion and sport equipment stores (a popular place to visit for local students). On Beimen road, countless electronic stores offer a selection that is very hard to beat. Sony, being the predominant electronic brand in Taiwan, is found in virtually every shop. Da-han art supply shop is a great little store for artists. Here you can find all the art supplies you need for your next masterpiece or even just a relaxed Sunday afternoon drawing.

NIGHT MARKETS

There are over two dozen night markets of various sizes in and around the city. Regardless of size, night markets all possess an abundance of stalls selling clothing, shoes, jewelry, toys, food and drink. Some even have live entertainment. Most night markets are only held on certain days of the week. Check before going. The biggest and most famous night market, the Garden Night Market (花園夜市) is open on Thursday, Saturday, Sunday. There are tons of food stalls and game booths, but be warned that this market can get very busy on some days.



CUISINE IN TAINAN

Tainan is often known as “the City of Snacks” (小吃城). In addition to the wide variety of food available at night markets, the city also has an abundance of street vendors specializing in tasty and cheap dishes. Don't forget to try the shrimp rolls (zhou-shi) down along the canal. Tainan specialties include:

- Coffin Toast (棺材板) - fried bread stuffed with various ingredients, such as chicken, beans, seafood, vegetables and milk-based sauces
- Pearl Milk Tea (珍珠奶茶) - a must drink in Tainan. Look out for shops where it is made directly to order!
- Oyster Omelette (蚵仔煎)
- Oysters and Thin Noodles (蚵仔麵線)
- Rice Cake (碗粿)
- Dan Dan Noodle (擔仔麵)
- Elite Cake (狀元糕)
- Preserved Plums (酸梅)

RESTURANTS

CAFÉS

Chimei Café (奇美咖啡館)

No.1, University Road (at Tzu-Chiang Campus) Phone: (06) 275-8011
Breakfast, beverages, light meals, and cakes.

NarrowDoor Coffee (窄門咖啡)

2/F, No. 67, Nanmen Rd. Phone: (06) 211-0508
Historic café-diner. Known for its door width—38cm.

Deepblue (深藍咖啡館)

No. 55, Fulian E. Rd. Phone: (06) 238-7722
Top-notch Mille crêpes. Espresso, beverages.

Imma Bakery & Café

No. 322 Shulin St. Phone: (06) 214-2102
A very special coffee house, with great breads, cakes, cookies and much more.

Starbucks Coffee (星巴克咖啡)

No. 139, Sec. 3, Changrong Rd. Phone: (06) 200-5550



WESTERN CUISINE

Keukenhof Garden (庫肯花園)

No. 1, Lane 22, Dasyue Rd. Phone: (06)235-2201
Pasta and risotto.

French Kitchen (法廚)

Specializes in French cuisine.
225, Dongfong Rd. Phone: (06)275-6142 (reservation required)

Nephi (尼法)

No. 111, Dongfong Rd. Phone: (06)236-5880 (reservation required)
Excellent French cuisine. Famous for its Crepe Suzette show.

Pear Coffee (梨子咖啡館)

No.116, Shengli Rd. (at Zenda Suites) Phone: (06) 209-3056
Afternoon tea, light meals, hot pot, pasta.

STEAKHOUSES

Corner Steak House (轉角餐廳)

No. 12, Lane 22, Dasyue Rd. Phone: (06)275-4321
Fine dining with a large steak selection.

Wang Steak (王品牛排)

No. 121, Nanmen Rd. Phone: (06)213-7966 (reservation required)
Taiwan's best-known, high-end, award-winning steakhouse chain.

Tasty (西堤牛排)

No. 60, Sec 2, Minzu Rd. Phone: (06)226-8750
Steak combos.

Owner Steak (歐納牛排館)

Nr. 1-5, Lane 52, Shengli Rd. Phone: (06)200-7005 (reservation required)
Spaghetti (lunch hour) and steak combo. Also serves other options, including lamb chop, seafood, and pork knuckle.

ASIAN

Ginza (銀座日式料理)

No. 102, Chongsyue Rd. Phone: (06)335-0999
Japanese cuisine

Azabu Sabo (麻布茶房)

9F, No.166, Zhongshan Rd. Phone: (06) 211-3667
Creative Japanese cuisine, dessert, and tea.

Shanghai Shishang (上海時尚)

No.14, Ln. 9, Fujian 1st St. Phone: (06)-297-6188
Chinese cuisine. Open 24 hours.

Papaya

111, Sec 2, Beimen Rd. Phone: (06)222-0022
Thai Restaurant

Giguo(聚-北海道昆布鍋)

Nr. 131, Sec 3, Changrong Rd. Phone: (06)238-0939
Kelp hot-pot combos

LOCAL DELICACIES

Chih-kan Peddler's Noodle (赤坎擔仔麵)

No. 180, Sect. 2, Minzu Rd. Phone: (06)220-5336
Tainan local cuisine

Slack Season Tan Tsai Noodles (台南度小月擔仔麵)

No. 16, Jhongjheng Rd. Phone: (06)223-1744
Tainan speciality noodles

Yang's Rice Dumplings (楊哥楊嫂肉粽)

No.41, Qingzhong St. Phone: (06) 214-1742
Different flavors of rice dumplings.

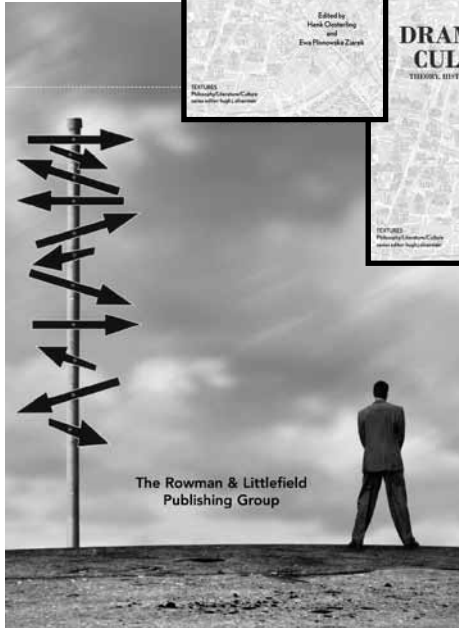
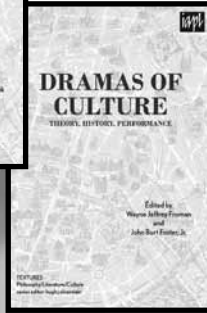
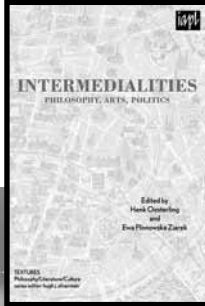
The Third Generation Milkfish Balls (第三代虱目魚丸)

No. 210, Sec. 1, Fucian Rd. Phone: (06)220-9539
Various cuisine made from milkfish.

Chou's Shrimp Rolls (周氏蝦捲)

No. 408-1, Anping Rd. Phone: (06)280-1304
Shrimp roll, fish thick soup, shrimp ball and so on. A well-known attraction in Tainan.

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iapl **PUBLICATIONS**

IAPL 2011 PUBLISHER'S BOOK EXHIBIT

The IAPL 2011 book exhibit takes place from May 23 to May 28 beginning at 09:00 daily. Open until 17:00 on Tues, Wed, Fri (until 15:00 Monday, and 12:00 Thursday and Saturday).

Books on display may be ordered through the IAPL Book Exhibit Staff or publisher's representative (if available) at substantial conference discounts. Where multiple copies are available, books may be purchased during the conference.

See the IAPL Book Exhibit Staff for further information.



FEATURED PUBLISHERS

Edinburgh University Press
 Fordham University Press
 Humanity Books / Prometheus Books
 Penn State University Press
 Polity Press
 Stanford University Press
 SUNY Press
 University of Chicago Press
 University of Illinois Press
 University of Minnesota Press

IAPL PUBLICATIONS

TEXTURES - PHILOSOPHY / LITERATURE / CULTURE
 Hugh J. Silverman, Series Editor

We are pleased to announce that new books in the *Textures: Philosophy Literature Culture* series are published by Lexington Books, an imprint of Rowman & Littlefield Publishers. Recent books have been published by Continuum Books. Each of these volumes has been recast and reformed with some of the best work resulting from IAPL conferences. Members receive one volume along with their IAPL membership dues each year. See www.iapl.info for details.

The following books have been published by Continuum Books:

- *BETWEEN PHILOSOPHY AND POETRY:*
Writing, Rhythm, History (2003)
 Massimo Verdicchio and Robert Burch (eds.)
- *EXTREME BEAUTY:*
Aesthetics, Politics, Death (2003)
 James Swearingen and Joanne Cutting-Gray (eds.)
- *PANORAMA:*
Philosophies of the Visible (2003)
 Wilhelm S. Wurzer (ed.)
- *THRESHOLDS OF WESTERN CULTURE:*
Identity, Postcoloniality, Transnationalism (2003)
 John Burt Foster, Jr. and Wayne J. Froman (eds.)

Appearing in the Lexington Books Textures Series:

- *DRAMAS OF CULTURE:*
Theory, History, Performance (2009)
 John Burt Foster, Jr. and Wayne J. Froman (eds.)
- *INTERMEDIALITIES:*
(2010)
 Henk Oosterling and Ewa Plonowska Ziarek (eds.)
- *CHIASMATIC ENCOUNTERS (forthcoming 2011)*
 Arto Haapala, Sara Heinämaa, Kuisma Korhonen, and Kristian Klockars (eds.)

In preparation include:

- *BODYTHEORY*, Stephen Barker (ed.)
- *HETEROTOPIAS: Philosophy, Aesthetics, Politics*, Drew A. Hyland and Andrew Haas (eds.)
- *WITNESSING BODIES*, Peter Gratton (ed.)
- *INTERROGATING IMAGES*, Stephen Barker (ed.)
- *CROSSING BORDERS: Nations, Bodies, Disciplines*, Hugh J. Silverman and Michael Sanders (eds.)
- *CULTURE AND DIFFERENCE*, Wayne J. Froman Et John Burt Foster, Jr. (eds.)
- *WRITING AESTHETICS*, Martin McQuillan (ed.)
- *THE POLITICAL BETWEEN*, Terri J. Hennings (ed.)
- *LAYERING: Textual/Visual, Spatial/Temporal*, Maria Margaroni, Christos Hadjichristos, and Apostolos Lambropoulos (eds.)
- *GLOBAL ARTS / LOCAL KNOWLEDGE*, Jack Reynolds, Helene Frichot, and Felicity Colman (eds.)
- *DESIGNING DESIGN*, Elizabeth Grierson, Harriet Edquist, and Helene Frichot (eds.)
- *DOUBLE EDGES*, William Watkin (ed.)
- *CULTURES OF DIFFERENCES*, Lynn Wells and Gary Sherbert (eds.)

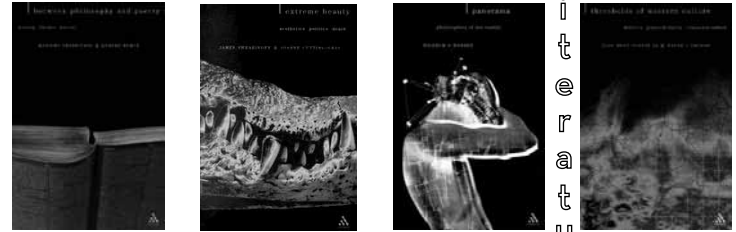
PREVIOUS IAPL PUBLICATIONS

In addition to the aforementioned new volumes in the *TEXTURES* series, the following books based on IAPL conferences have already appeared:

- *MAPS AND MIRRORS: Topologies of Art and Politics*
ed. Steve Martinot (Evanston: Northwestern University Press, 2001)
- *SIGNS OF CHANGE: Pre-Modern - Modern - Postmodern*
ed. Stephen Barker (Albany: SUNY Press, 1996)
- *DIALECTIC AND NARRATIVE*
eds. Thomas R. Flynn and Dalia Judovitz (Albany: SUNY Press, 1993)
- *AFTER THE FUTURE*
ed. Gary Shapiro (Albany: SUNY Press, 1990)
- *THE TEXTUAL SUBLIME: Deconstruction and its Differences*
eds. Hugh J. Silverman and Gary E. Aylesworth (Albany: SUNY Press, 1990)
- *LITERATURE AS PHILOSOPHY/ PHILOSOPHY AS LITERATURE*
ed. Donald G. Marshall (Iowa City: University of Iowa Press, 1987)

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Additional volumes in the *Textures: Philosophy Literature Culture* series are published by Lexington Books, an imprint of Rowman and Littlefield Publishers. Look for future volumes, included with your annual IAPL membership, or wherever fine Lexington Books are sold.

PUBLICATION OF IAPL 2011 CONFERENCE PAPERS

In conjunction with the Lexington Books *TEXTURES: Philosophy Literature Culture* series (ed. Hugh J. Silverman), the IAPL is pleased to invite conference participants to submit final versions of their papers for possible inclusion in a volume resulting from IAPL 2011.

The IAPL reserves the right of first selection on all papers presented at its annual conferences. Since the number of papers that can be included is limited, selections will be made on the basis of quality of work and relevance to the theme of the volume.

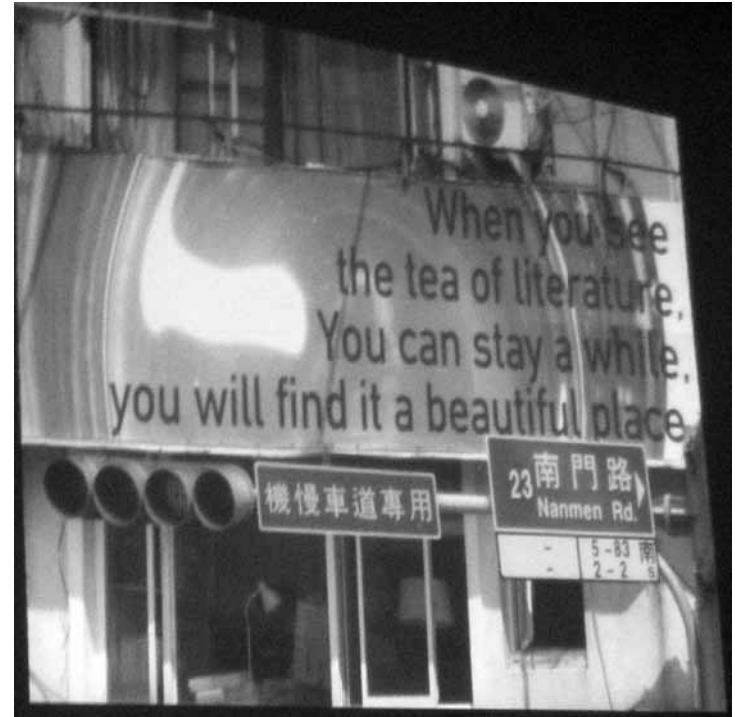
IMPORTANT SUBMISSION DEADLINES

- Submit TWO hard copies to the registration desk by *Friday, 27 May*.
- Submit an electronic version to iapl2011.conferencepapers@gmail.com, also by *August 1, 2011*.
- Final corrected version to be sent to iapl2011.conferencepapers@gmail.com no later than *September 1, 2011*.
- Decisions by *February 1, 2012*.

ELECTRONIC SUBMISSION REQUIREMENTS

- Emailed submissions must be saved as Microsoft Word [".doc"] documents.
- First Submission (due *Friday, May 28, 2011*) must include ONE Word [".doc"] document saved under your name [yourname ESSAY.doc]
- Second Submission (due *Wednesday, September 1, 2011*) must include SIX Word [".doc"] documents attached to a single email:
 1. Your corrected essay [yourname FINALESSAY.doc]
 2. Endnotes [yourname NOTES.doc]

IMPORTANT: Endnotes should be complete for first citation, including a "Henceforth cited as [underlined abbreviation of reference]." Do not use repeating endnotes (such as Ibid or the like) for the same text. Subsequent citation references to the same text should be included in the main body of the text followed by the italicized abbreviation and the relevant pages.
 3. List of abbreviations of references (see above) [yourname ABBREV.doc]
 4. Abstract of paper [yourname ABSTRACT.doc]
 5. Bibliography of works related to your essay and the volume theme [yourname BIBLIO.doc]
 6. Contributor's biographical note [yourname BIO.doc]





our **THANKS**

ACKNOWLEDGMENT & RECOGNITION



ACKNOWLEDGMENTS

National Science Council □□□

National Cheng Kung University □□□□□□

National Museum of Taiwan Literature □□□□□□

Comparative Literature Association of R.O.C. □□□□□□

English and American Literature Association □□□□□□

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Special thanks for their support to:

Alissa Betz and Ann-Marie Monahan, Department of Philosophy

SEVENTH ANNUAL PETEE JUNG MEMORIAL LECTURE

Petee Jung was born in Brooklyn, NY in 1933 and died in Bethlehem, PA in 2004. She graduated from Hunter College (New York) in 1956 with a double major in philosophy and mathematics. She received her master's degree in mathematics in 1958 from Emory University and pursued doctoral study at the University of Maryland. In 1972 she received a Ph.D. in mathematics from Lehigh University, Bethlehem, PA.

She taught at the University of Massachusetts, Northwestern University and Lehigh University. At the time of her death, Petee was Professor of Mathematics at Albright College in Reading, PA. Her favorite subject in mathematics were topology and mathematical logic.

Professor Petee Jung enjoyed attending annual meetings of the IAPL -- especially those at the University of Leeds (2003) and Syracuse University (2004). She is survived by long-time IAPL member and participant Hwa Yol Jung, her husband, and Michael, Eric, Sharon, Suzanne, Wiley, Adeline Petee, and Damien.

This year, the plenary lecture by Alphonso Lingis will be the Petee Jung Memorial Lecturer, to be held at the NCKU International Conference Hall on Saturday afternoon, 28 May 2011.



Hwa Yol Jung / Jin Young Park / Alice Benston (her sister) / Hugh J. Silverman

SECOND ANNUAL WILHELM S WURZER MEMORIAL LECTURE



Wilhelm S Wurzer was Professor of Philosophy, and former Chair of Philosophy at Duquesne University in Pittsburgh, PA (USA). He also taught courses in the Department of Communication and Rhetorical Studies. Wilhelm Wurzer served on the IAPL Executive Committee for five years and was the host coordinator for the 1993 IAPL Conference at Duquesne University. Furthermore, he edited the Continuum Textures IAPL volume Panorama: Philosophies of the Visible (2003). His authored books

include a study of Nietzsche and Spinoza the arose from his doctoral thesis with Eugne Fink in Freiburg (Germany and Filming and Judgement (Humanity Books "Philosophy and Literary Theory" series, also translated into German for Turia + Kant).

Wilhelm was born in Linz (Austria) and died in Pittsburgh in January 2009. He continued teaching right up to the very end even though he struggled with brain cancer for several years. His ashes were spread by his widow Elizabeth Santos, his daughter Christina, and a few close friends, including Hugh Silverman, in his favorite spot near the Col Raiser in the Dolomites of Northern Italy, near where he and Professor Silverman cofounded the International Philosophical Seminar that has run annually since 1991. Wilhelm loved the South Tyrol where he spent much of his youthful school days and where the IPS is held each year.

Elizabeth Santos, herself an accomplished Pittsburgh banking lawyer, has endowed this annual lecture series.

This year, the plenary lecture by Hwa Yol Jung will be the Wilhelm S. Wurzer Memorial Lecturer, to be held at the Zenda Suites on Tuesday, 24 May 2011.



Hugh J. Silverman / Konrad Goller
Wilhelm S. Wurzer



Cristiana Wurzer / Elizabeth Santos



program **INDEX**
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ABBREVIATIONS & ROOM CODES

- C = Chair
 O = Organizer
 W = Welcome
 FS = Film Screening
 IS = Invited Symposia
 I = Introduction
 GS = General Session
 OS = Organized Session
 PD = Podium Discussion
 PS = Proposed Session
 PL = Plenary Session
 RT = Round Table
 E = Event
- HCB = Hsiu-Chi Building
 ICH = International Conference Hall
- * = Unable to attend

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Baldrige	Wilson	24-May	14:00-17:00	HCB-26402	GS	<06.1>
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Kan	Wen-Chin	24-May	09:00-12:00	HCB-26408	OS	<05.4>



Last	First	Date	Time	Room	Type	Session Code	Last	First	Date	Time	Room	Type	Session Code
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Kharoubi [C]	Liza Esther	26-May	09:00-12:00	HCB-26406	OS	<13.3>	Purnis	Jan	24-May	09:00-12:00	HCB-26401	OS	<05.5>
Kim [C]	Kisoo	24-May	09:00-12:00	HCB-26404	OS	<05.2>	Ralph	Iris	26-May	09:00-12:00	HCB-26401	OS	<13.5>
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Korhonen	Kuisma	28-May	09:00-12:00	ICH LR1	PD	<22.0>	Read	Timothy	27-May	14:00-17:00	HCB-26406	GS	<19.3>
Korhonen [C]	Kuisma	24-May	14:00-17:00	HCB-26406	GS	<06.3>	Reyes-Ruiz	Rafael	26-May	09:00-12:00	HCB-26402	OS	<13.1>
Korhonen [C]	Kuisma	27-May	09:00-12:00	ICH LR1	SP	<18.1>	Rutten	Caroline	26-May	09:00-12:00	HCB-26406	OS	<13.3>
Kravet	Scott	27-May	14:00-17:00	HCB-26404	GS	<19.2>	Santos	Myrian S.	26-May	09:00-12:00	HCB-26402	OS	<13.1>
Krempa	Aaron	24-May	14:00-17:00	HCB-26402	GS	<06.1>	Saxena	Neela	24-May	14:00-17:00	HCB-26402	GS	<06.1>
Kuusisto	Pekka	27-May	09:00-12:00	ICH LR1	SP	<18.1>	Schäfer[C]	Elisabeth	26-May	09:00-12:00	HCB-26404	OS	<13.2>
Lai	Chung-Hsiung	23-May	13:30	ICH LR1	W	<01.0>	Schoenfeld	Martin	25-May	14:00-17:00	HCB-26402	IS	<10.1>
Lai	Chung-Hsiung	28-May	09:00-12:00	ICH LR1	PD	<22.0>	Schuees	Christina	25-May	09:00-12:00	HCB-26406	GS	<09.3>
Lai [C]	Chung-Hsiung	28-May	15:30-17:30	ICH LR1	RT	<24.0>	Schwab	Gabriele	27-May	17:30-19:30	Chung Hua Hall	PL	<20.0>
Lauri	Jarkko	27-May	09:00-12:00	ICH LR1	SP	<18.1>	Schwab	Gabriele	28-May	15:30-17:30	ICH LR1	RT	<24.0>
Lee	Yi-Fan	27-May	14:00-17:00	HCB-26402	GS	<19.1>	Schwab [C]	Gabriele	26-May	09:00-12:00	HCB-26401	OS	<13.5>
Lee	Yu-Lin	27-May	14:00-17:00	HCB-26408	PS	<19.4>	Scott	Carolyn F.	23-May	13:30-16:00	ICH LR1	RT	<01.0>
Lei	Beatrice	26-May	09:00-12:00	HCB-26408	OS	<13.4>	Sharpe [C]	Matthew	25-May	09:00-12:00	HCB-26401	GS	<09.5>
Liang	Wen-Ching	26-May	09:00-12:00	HCB-26408	OS	<13.4>	Silverman	Hugh J.	23-May	13:30	ICH LR1	W	<01.0>
Liang [O]	Iping	26-May	09:00-12:00	HCB-26401	OS	<13.5>	Silverman [C]	Hugh J.	27-May	09:00-12:00	ICH LR3	SP	<18.3>
Lin	Min-Tser	23-May	13:30-16:00	ICH LR1	RT	<01.0>	Silverman [C]	Hugh J.	28-May	09:00-12:00	ICH LR1	PD	<22.0>
Lin	Hsin-Ying	25-May	09:00-12:00	HCB-26404	GS	<09.2>	Silverman [I]	Hugh J.	24-May	18:00-19:30	Zenda Suites, 3F	PL	<07.0>
Lin	I-Chun	25-May	09:00-12:00	HCB-26408	GS	<09.4>	Silverman [J]	Hugh J.	28-May	14:00-16:00	ICH LR1	PL	<23.0>
Lin	Yu-Chuan	25-May	09:00-12:00	HCB-26401	GS	<09.5>	Stevenson [C]	Frank	24-May	09:00-12:00	HCB-26402	OS	<05.1>
Lin	Wenchi	25-May	17:30-20:00	Chung Hua Hall	PL	<11.0>	Su [C]	Tsu-Chung	26-May	09:00-12:00	HCB-26408	OS	<13.4>
Lin [C]	Wenchi	27-May	14:00-17:00	HCB-26402	GS	<19.1>	Switzer	Robert	27-May	14:00-17:00	HCB-26406	GS	<19.3>
Lin	Wan-shuan	27-May	14:00-17:00	HCB-26408	PS	<19.4>	Szymanski	Ileana Fernanda	24-May	09:00-12:00	HCB-26408	OS	<05.4>
Lingis	Alphonso	28-May	13:30-15:15	ICH LR1	PL	<23.0>	Taki	Ichiro	24-May	09:00-12:00	HCB-26404	OS	<05.2>
Liu	Kai-Ling	23-May	13:30-16:00	ICH LR1	RT	<01.0>	Tchumkam [C]	Herve	27-May	14:00-17:00	HCB-26401	PS	<19.5>
Liu	Yu Wen	24-May	09:00-12:00	HCB-26406	OS	<05.3>	Teeuwen	Rudolphus	24-May	14:00-17:00	HCB-26402	GS	<06.1>
Liu	Fang Jeng	27-May	14:00-17:00	HCB-26402	GS	<19.1>	Teng	Yi-Ching	27-May	14:00-17:00	HCB-26404	GS	<19.2>
Liu [I]	Kate Chiwen	23-May	17:00-20:00	ICH LR1	S	<03.0>	Tsai	Shuhui	24-May	14:00-17:00	HCB-26408	PS	<06.5>
Lotman	Mihhail	25-May	14:00-17:00	HCB-26404	IS	<10.2>	Tsai [C]	Chen-Hsiung	24-May	14:00-17:00	HCB-26408	PS	<06.5>
Lu	Chloe	24-May	09:00-12:00	HCB-26406	OS	<05.3>	Tso	Yi-Hsuan	24-MAY	14:00-17:00	HCB-26401	OS	<06.4>
Marderness	William	25-May	09:00-12:00	HCB-26404	GS	<09.2>	Tu [O]	Ming Hung	24-May	14:00-17:00	HCB-26408	PS	<06.5>
Margaroni	Maria	28-May	09:00-12:00	ICH LR1	PD	<22.0>	Tuan	Iris Hsin-chun	26-May	09:00-12:00	HCB-26408	OS	<13.4>
Margaroni [C]	Maria	25-May	09:00-12:00	HCB-26408	GS	<09.4>	Tuan [C]	Iris Hsin-chun	26-May	14:00-17:00	HCB-26401	OS	<06.4>
Margaroni [C]	Maria	27-May	09:00-12:00	ICH LR2	SP	<18.2>	Tzelepis	Elena	24-May	14:00-17:00	HCB-26404	GS	<06.2>
Markotic	Lorraine	26-May	09:00-12:00	HCB-26404	OS	<13.2>	Valgenti [C]	Robert	24-May	09:00-12:00	HCB-26408	OS	<05.4>
Martin	Eléonore	26-May	09:00-12:00	HCB-26406	OS	<13.3>	Valgenti [C]	Robert	25-May	09:00-12:00	HCB-26406	GS	<09.3>
Martin [C]	Toby	27-May	14:00-17:00	HCB-26404	GS	<19.2>	Valverde	Estela	26-May	09:00-12:00	HCB-26402	OS	<13.1>
McCright	Thomas	24-May	14:00-17:00	HCB-26405	GS	<06.4>	Vicas	Astrid	24-May	14:00-17:00	HCB-26406	GS	<06.3>
Mei	Todd	24-May	09:00-12:00	HCB-26401	OS	<05.5>	Viik	Tõnu	25-May	09:00-12:00	HCB-26402	GS	<09.1>
Memon	Arsalan	25-May	09:00-12:00	HCB-26402	GS	<09.1>	Waggoner [C]	Linda	25-May	09:00-12:00	HCB-26404	GS	<09.2>
Millet	Yves	24-May	09:00-12:00	HCB-26404	OS	<05.2>	Wang	Amy	24-May	09:00-12:00	HCB-26406	OS	<05.3>
Moran [O]	Brendan	25-May	14:00-17:00	HCB-26406	IS	<10.3>	Wang	Li-Wen	25-May	09:00-12:00	HCB-26406	GS	<09.3>
Muddle	Anna	24-May	09:00-12:00	HCB-26401	OS	<05.5>	Wang	Szu-Han	25-May	09:00-12:00	HCB-26408	GS	<09.4>
Nishi	Kinya	24-May	14:00-17:00	HCB-26405	GS	<06.4>	Watkin [O]	William	25-May	14:00-17:00	HCB-26406	IS	<10.3>
Olshin	Benjamin	24-May	14:00-17:00	HCB-26406	GS	<06.3>	Wells [O]	Lynn	27-May	09:00-12:00	ICH LR2	SP	<18.2>
Pan	Hsi-Lin	24-May	09:00-12:00	HCB-26406	OS	<05.3>	Wu	Feng-Wei	24-May	09:00-12:00	HCB-26404	OS	<05.2>
Petty	Sheila	27-May	14:00-17:00	HCB-26402	GS	<19.1>	Wu	Pei-Ju	24-May	14:00-17:00	HCB-26404	GS	<06.2>
Phillips	John W. P.	27-May	09:00-12:00	ICH LR3	SP	<18.3>	Wu	Rachel Pei-Zu	27-May	14:00-17:00	HCB-26404	GS	<19.2>
Piercey [C]	Robert	24-May	09:00-12:00	HCB-26402	OS	<05.1>							
Postl [C]	Gertrude	24-May	14:00-17:00	HCB-26402	GS	<06.1>							

Last	First	Date	Time	Room	Type	Session Code
Wu [C]	Meiyao	25-May	14:00-17:00	HCB-26402	IS	<10.1>
Yang	Fang-chih	24-May	14:00-17:00	HCB-26405	GS	<06.4>
Yang	Shen-Keng	25-May	14:00-17:00	HCB-26402	IS	<10.1>
Yu	Sheng-Yen	26-May	09:00-12:00	HCB-26401	OS	<13.5>
Yu	Chung-Chi	28-May	15:30-17:30	ICH LR1	RT	<24.0>
Yu	Su-lin	28-May	15:30-17:30	ICH LR1	RT	<24.0>
Yueh	Yi-Shin	24-May	09:00-12:00	HCB-26408	OS	<05.4>
*Imboden	Roberta Ann	27-May	14:00-17:00	HCB-26402	GS	<19.1>
*Robinson	Tammy Ko	24-May	09:00-12:00	HCB-26404	OS	<05.2>
*Soldinger	Emanuele	27-May	14:00-17:00	HCB-26406	GS	<19.3>





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