

COLLOQUIUM ABSTRACTS

THURSDAY, OCTOBER 24, 2013

(10:15) **Laura Freixas, “¿Es hermafrodita la literatura? O cómo quise ser escritor pero me convertí en escritora”**

When a female writer publishes her first book, she probably does not consider herself as a woman writer, nor does she have a deliberate intention of writing works that can be in any way described as "feminine." However, the reception of her books from both the critics and the readers, and the reflection of herself offered by the mirror of the media, will soon make her realize that whatever her intentions, she is seen as a woman writer who writes women's literature. Is there any truth in that? What is the meaning that readers, media and critics give to those terms, and what is the meaning that women writers themselves can give to them?

Note: this presentation will be given in Spanish.

(11:15) **Susanna Basso, “My Hours with Alice Munro: A Translator’s Perspective ”**

My paper explores the issues of time in translation. I have been translating Alice Munro's stories for the past twelve years, beginning with *The Love of a Good Woman/Il sogno di mia madre* (2001). Since then I have been chasing Munro's words through her new collections, but also working on translating her previous books. This has resulted in a sort of back-and-forth movement on Munro's production, while time follows its own linear path and makes me older, both in life and in translation. Questions thus arise: Can my own time, my own aging, have an impact on the voice I keep seeking, collection after collection, for Munro's stories? How is time to be measured in a long-lasting relationship between author and translator? Has my decennial conversation with Alice Munro's language changed the quality of mine, in translation?

It all amounts to hours, after all, thousands of them, spent in what Giacomo Leopardi defined as the "silent suspension" of the text in the mind of a translator. But has my silence changed in the past twelve years? And does it matter?

(12:00) **“Literary Translation: A Round Table with Susanna Basso, Laura Freixas, and Marina Bettaglio”**

Have you ever considered being a translator? This round table discussion will focus on issues of literary translation. Students will get insights on the challenges of translation and the strategies employed to convey meaning in different languages.

(1:45) **Lloyd Howard, “Beatrice’s Rebuke of Dante, the Fallible Archer and Doomed Politician”**

This paper draws a link between Dante's life as a politician in Florence and his backsliding after the death of his courtly lady, Beatrice, in 1290. In the second half of the 1290s, this increasingly obsessed politician became blind to the state of his immortal soul, such that he fell into the dark wood of sin. Beatrice recognized that Dante must face his demons and nothing short of showing him the lost people could save him. These include the worthy but damned politicians. Whether just or unjust, all these members of government will end up in Hell if they remain mired in Florentine politics to the exclusion of their immortal soul. But such will not be Dante's fate. In contrast to the Florentine rulers mentioned in Purgatorio 6 who shoot recklessly and without justice in their heart, Dante's arrow will ultimately reach its true target, even though his is an extremely weak shot. He will make his confession and return to Beatrice.

(2:15) **Gregory Andrachuk, “No tiene nada de mujer, sino el sexo...’: Queen Christina of Sweden, Calderón de la Barca and the Politics of Church and State”**

Queen Christina of Sweden (1626-89) liked to dress in male attire; gossip of the mid-17th century labelled her (and possibly libeled her) variously as a lesbian, hermaphrodite, heretic, and political pawn. But she was above all an intelligent, educated woman who put her thirst for knowledge and religious truth above the dynastic needs of her country. Lionized by the Spanish Crown and about to be portrayed on the public stage in 1656 as a champion of Catholicism, she falls suddenly from grace.

FRIDAY, OCTOBER 25, 2013

(09:30) **Anthony Lappin, “Marian Devotion, Heretical Politics, and the audience of Cuaderna Vía”**

A detailed look at one (short) miracle-story from the Milagros de Nuestra Señora by Gonzalo de Berceo to consider the audience to whom it was directed, and place Marian devotion – and more specifically, devotion to statues of the Virgin & Child as expressed in both an architectural setting and a ritual environment – within an intellectual milieu of university-educated “reformist” clerics who responded to the increasing traction of heretical ideas by various forms, not of conservatism, but of innovation.

(10:30) **Dan Russek, “Light and Death in Cortázar’s Rayuela”**

My paper analyzes the ways the topic of light is deployed in the work of Argentine author Julio Cortázar (1914-1984). Known for his fantastic short stories, his avant-garde novel *Rayuela* and his political engagement in his late years, Cortázar also explored in original ways the links between literature and visual arts and media.

Light is a constant, though unacknowledged, presence in his work. By analyzing a number of narrative situations in Cortázar's writings, my paper argues that a kind of "literary phototropism" governs his imagination. My analysis will focus mainly on the novel *Rayuela* (1963), in particular Chapter 28 that presents the death of baby Rocamadour. This scene, one of the key moments in the novel and a tour de force in modern Latin American literature, displays what could be called a negative epiphany, a wrenching scene of light and shadows in the face of an infant's death.

(11:00) **Rev. Fernando Mignone, “El Efecto Francisco: The Impact of the New Pope on Latin America”**

Latin Americans tend to identify with Pope Francis, due to his origin, language, culture, “simpatía”, simplicity, and concern for the poor and the downtrodden. His pontificate seeks to help correct social injustices in the region, by encouraging the laity to live justice, solidarity, honesty, charity. He sets a higher standard for bishops and priests, urging them to be pastors with “the odour of sheep”, not princes of the Church. The 2007 CELAM (Consejo Episcopal Latinoamericano) “Document of Aparecida” and texts and actions of Jorge Bergoglio/Francis provide keys to understand his thought: 1) God’s mercy, 2) faith in Christ, 3) outreach to the peripheries, 4) memory, 5) dialogue. In Latin America and the Caribbean, Francis wishes to prop up popular piety and local cultures in the face of globalization; to promote ecumenism and inter-religious dialogue even as non-Catholic Christians spread; to protect bio-diversity and the environment, e.g. in “Amazonia”; to reconcile with and promote respect for native and African Americans. Are Latin Americans listening to the Argentinian Pope?