

**Call for Papers,
Poetry,
Fiction,
Performance Art**

Purdue University

The English and
Philosophy Ph.D.
Program

Graduate Student
Conference
February 6-8, 2004

Philosophy, BRNG 7th Floor
Purdue University
100 North University Street
West Lafayette, IN 47907-2067

IDENTIFICATIONS: Faith, Theory, and Identity-Making

The Conference is sponsored by the English and Philosophy Ph.D. Program together with the Department of English, the Department of Philosophy, Women's Studies Program, Modern Fiction Studies, the Jewish Studies Program, the Religious Studies Program, and St. Thomas Aquinas Center at Purdue University

For other inquires contact Martin Beck Matustik, mmatustk@purdue.edu, Professor of Philosophy and Director of the English and Philosophy Ph.D. Program.

For updated conference information, please see the English and Philosophy Ph.D. Program website:

<http://www.sla.purdue.edu/academic/idis/phil-lit>

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Keynote Speaker:

Merold Westphal:
Faith and (non)
Identity

Distinguished
Professor of
Philosophy,
Fordham University



IDENTIFICATIONS: Faith, Theory, and Identity-Making

Responding to recent post-secular turns in philosophy and literature, this conference seeks to bring together graduate students in the humanities who are interested in thinking through interconnections between faith and theory.

The conference is responding to the possibility that how we learn to understand subject-formation might facilitate and in turn be sharpened by theorizing faith and religious-identifications. We invite proposals for papers and panels, as well as performance pieces, poetry, and fiction.

Deadline for Submissions: November 3, 2003.

Please send either a full paper (no longer than 12-15 pages) or a detailed abstract or panel proposal to:

Ada Jaarsma, jaarsma@purdue.edu
Department of Philosophy
BRNG, 7th Floor
Purdue University
100 North University Street
West Lafayette, IN 47907-2067

or

Mindy Tan, tanh@purdue.edu
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Possible questions include:

- How do the processes by which we gain singular and collective identities (psychoanalytic, existential, critical-theoretical) resonate with confessions of faith? How do sexual, gender, ethnic and racial identifications cohabit with religious identities?
- Do increasing resonances between deconstruction and religious apophatic teachings point to a contemporary mystical presence in current theoretical discourse? Can we mobilize this possibility, after the anti-essentialist thinking of the 90s, to rethink the subject's relation to theology and faith without falling back on essentialist concepts?
- Can we reread philosophers of faith (Augustine, Kierkegaard, Weil, Lévinas, Marion, Irigaray) as well as philosophers of atheism/humanism (Nietzsche, Sartre, Heidegger, Beauvoir, Merleau-Ponty) in and through the problematic of identifications? How do they help us to think through identity-making?
- Can we mobilize contemporary literary theory to attend to relations of faith within a text? For example, can we re-envision relations between modernism and religion through encounters with T. S. Eliot, E. M. Forster, Edith Sitwell, D. H. Lawrence, Salvador Dalí?
- If we see a transcendent turn in theory today (Derrida, Caputo, Žižek, Radical Orthodoxy), what does it say about the state of theory that the "secular suspension" under which we have been functioning is itself being suspended?
- In increasing despair over progressive politics these days, is there a place for eschatological thinking again? What does it mean that we are increasingly understanding our politics in transnational and global terms? How have faith traditions contributed to this discussion and conversely, how must we rethink our traditions in light of these conditions?
- What is at stake in the ethical injunction to remember? Between memory and expectation, what is the role of literature in relation to the ethical demands of realism?
- Can the mystical tradition provide resources for dialogue between "philosophers of faith" and "philosophers of atheism"?
- Following the "scientific crisis" of disciplines like literary criticism and history, can we re-define the way we go about academic work to include an understanding that all method research is informed at some point by an "illumination" or epiphany that is not culled from, and is rather external to, the materials with which we are working?

This conference is free and open to the public.

Dinner checks of \$15 are payable to Ada Jaarsma, and can be mailed to:

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