

# **BORDERS, REGIMES, DISPOSABILITY**

## **A SYMPOSIUM ON MIGRATION AND STATE VIOLENCE**

**Durham University | The University of Texas at Austin | Duke University  
Durham University Institute of Advanced Study, 10–12 July 2019**

**Borders, Regimes, Disposability** brings together scholars from across disciplinary affiliations and different parts of the world. Our three-day academic itinerary will provocatively engage in, inquire, and rethink the manifold and unstoppable movements, expulsions of bodies, figurations of borders, and processes of bordering that are impacting and directing our critical junctures around these themes. The intellectual exchange – deliberative, complementary, and perhaps even conflicting – is intended as a means for participants to work through their scholarly questions, commitments, and contributions. How are we conceptually handling and theorizing the unfolding but also intersectional scholarly archive of the migrant and migration? What are the conditions through which expelled others are made, and what is their relation to the future, to the quest of and claims for inclusion, which may/oftentimes transcend conventional understandings of citizenship and the nation? What new concepts of meaning are we generating as a tool of engagement, as an animating but lasting epistemology that helps us register the regimes of global social motion including their agentive responses?

**Borders, Regimes, Disposability** took place at Durham University in 2017 and at the University of Coimbra in 2018. Returning to Durham in 2019, we aim to extend our hemispheric conversations across material, historical, linguistic, and geopolitical domains. We have invited scholars working on contemporary and early modern, Latinx and Central American, US and trans-American, Hispanic and Francophone Caribbean spaces, archives and concepts to present their current research in open, politically attentive and critically provocative registers.

**Claudia Milian, Duke University**

**John Morán González, The University of Texas at Austin**

**Francisco-J. Hernández Adrián, Durham University**



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## PROGRAMME

- All symposium workshops will take place at the Durham University Institute of Advanced Study, Bishop Cosins Hall, Palace Green
- Coffee and tea will be available at all times
- For questions about the symposium, please contact: [f.j.adrian@durham.ac.uk](mailto:f.j.adrian@durham.ac.uk)

### Wednesday 10 July

#### Welcome

12-1.00 Wine reception, introduction and opening remarks

**Francisco-J. Hernández Adrián**

Durham University

**Claudia Milian**

Duke University

**John Morán González**

The University of Texas at Austin

1-2.00 Lunch

#### Introductory Workshop: Anecdote, Refugee, Capital

Axel Pérez Trujillo, Durham University / Universidade Federal do Paraná (discussant)

2.30-4.30 Francisco-J. Hernández Adrián, Durham University

**Photography as Anecdote: 'Translating' Walker Evans' Cuban Portfolio, ca. 1933**

Claudia Milian, Duke University

**Economies of Waiting, The Figure of the Refugee, and the LatinX City**

5-6.00 John Morán González, The University of Texas at Austin

**Speculative Fictions of Capital in Paolo Bacigalupi's *The Water Knife***

End of session

## Thursday 11 July

### Workshop 1 **Modernity, Archipelagos, Receptions**

Christina Kullberg, Uppsala University (discussant)

10-11.00 Richard Scholar, Durham University

**The eerily modern archipelago**

11.15-12.15 Marc Schachter, Durham University

**Prodigious Venus: Classical Reception, Scientific Racism, and Lesbian Sexuality**

1.00 Lunch

### Workshop 2 **Spatial Engineering, Containments, Industrial Transformations**

Marc Schachter, Durham University (discussant)

2.30-3.30 Yari Pérez Marín, Durham University

**Containing the indigenous body in early colonial Mexico**

3.45-4.45 Cary Cordova, The University of Texas at Austin

**The Paris of the West: Sewing Images of San Francisco's Garment Industry**

End of session

6.45 Symposium dinner at Cellar Door Restaurant, 41 Saddler Street, Durham

Friday 12 July

**Workshop 3    Language Regimes, Labor Migrations**

Ita Mac Carthy, Durham University (discussant)

10-11.00    Iris Bachmann, University of Oxford

**Telling Tongues and Elective Affinities:  
Language regimes in the (Post)-Colonial Caribbean and beyond**

11.15-12.15    Eduardo Contreras, Hunter College

**Central American Migrants, Mobility, and U.S. Immigration Policy:  
Views from History**

1.00    Lunch

**Workshop 4    South-South Borders, Forgotten Sites**

Adam Talib, Durham University (discussant)

2.30-3.30    Gloria Chacón, University of California, San Diego

**South-South of the Border: Emiliano Monge's novel *Las tierras arrasadas*  
and the Central American Migrant**

3.45-4.45    Russell Contreras, The Associated Press

**Marking the X for History: The Struggling to Memorialize Forgotten  
Historical Sites Linked to Immigrants and People of Color in the  
United States**

**Closing Workshop: Disposabilities**

5.15-6.45    Group discussion and wine reception

End of session

## ABSTRACTS

### **Telling Tongues and Elective Affinities: Language regimes in the (Post)-Colonial Caribbean and beyond**

Iris Bachmann, University of Oxford

*Telling Tongues* is the title of Shirley Brice Heath's groundbreaking study on Mexican language policies from colony to nation (1972). It is a fitting starting point for my talk as she is a pioneer in examining colonial linguistic encounters and the resulting language regimes. Her focus lies on the many different multilingual language practices established in a situation of violent contact with an invading colonial power. Another prominent example of languages emerging from European colonialism are pidgins and creoles and much has been written about their genesis from contact in highly diverse linguistic settings (cf. Bachmann 2013). While pidgins and creoles have often been regarded as exceptional cases (e.g. Thomason & Kaufman 1988), other research on creolization challenges traditional views on linguistic practices and language change (Mufwene 1997; 2000 and Bachmann 2013). In this talk, I focus on language studies as a discipline that establishes and reinforces boundaries – linguistic and social. Analysing key moments of colonial language regimes, I show how they are used to manage boundaries in specific cases. But I also unearth voices of dissent. They are individual responses of more fragile, yet none the less existential relations, which we can capture with the idea of *Elective Affinities* from Goethe's novella made famous by Walter Benjamin's analysis (1924/25). I hope this allows me to tell linguistic histories, which are more closely embedded in the social and cultural narratives of their speakers.

## **South-South of the Border: Emiliano Monge's novel *Las tierras arrasadas* and the Central American Migrant**

Gloria Chacón, University of California, San Diego

Border Studies tend to focus exclusively on the Mexico/USA frontier. The field, however, is changing rapidly given the acceleration of Central American migration through Mexico. This presentation highlights the intensification of this reality in the Mexico/Guatemala border through Emiliano Monge's novel, *Las tierras arrasadas* ("Scorched Earth"), charting what I am calling a south-south of the border reality. South-south of the border represents an economic power differential between Guatemala and its northern neighbor. It describes a geopolitical space where topography—thick jungles—and poverty resist the accoutrements of technology and modernization, thereby exacerbating the most nefarious activities carried out at the border. Monge fictionalizes Central American south-south migration, their subjection to human trafficking, and the abject conditions they endure in this frontier. The novel ruptures formal language and foregoes linguistic structures to signal the social demise of rules, morality, and humanity rampant in the south-south border. This work's cynicism and the negation of redemption illustrate Sayak Valencia's treatise in *Gore Capitalism* where death and bloodshed constitute the price that developing countries pay for their admission into capitalism. *Las tierras arrasadas* reveals that perpetrators and victims must undergo a process of dehumanization to participate in a chain of commodity exchange where bodies become simply surplus. Through abject characters and the use of colloquial language, Monge questions the very core of our humanity. The novel's framing of each chapter with epigraphs from Dante's classic work, the *Divine Comedy*, and with actual migrant testimonies from Mexico's Commission of Human Rights, coalesce to offer an apocalyptic vision that reflects our current state of affairs in the other south of the border.

## **Central American Migrants, Mobility, and U.S. Immigration Policy: Views from History**

Eduardo Contreras, Hunter College

Drawing on insights from labor and migration history, this presentation will chart the social, legal, and ideological place of migrants in *and* from Central America. It will demonstrate how migrants searching for opportunity and refuge moved within, across, to, and from the isthmus – at times simultaneously – during the first two-thirds of the twentieth century. The discussion will begin by surveying the internal, regional migration of Central American laborers as North American corporate enterprise expanded. It will concurrently attend to the arrival of migrants from the Caribbean, Asia, and the United States in the isthmus. Part Two will focus on refugees leaving and migrating to the region as persecution, revolution, and world war escalated in the 1930s and 1940s. The experiences of political exiles will be situated amid a larger movement of laborers to U.S. cities, especially New Orleans and San Francisco. The third part will turn to Central Americans' exemption from the first wholesale regime of immigration restriction in the United States – in place from 1924 to 1965 – as well as discussions about these migrants in U.S. society. It will underscore a gradual shift from marginal inclusion to considerable and a priori exclusion. While notions of good neighborhood and hemispheric solidarity colored migrants' prospects until 1965, assumptions of worthlessness, criminality, and Third World degeneracy came to circumscribe their mobility and humanity from the late twentieth century forward. The talk's ultimate aim is to trace and consider how the possibilities, choices, and perceptions of Central American migrants evolved and constricted over time.

## **Marking the X for History: The Struggling to Memorialize Forgotten Historical Sites Linked to Immigrants and People of Color in the United States**

Russell Contreras, The Associated Press

The California site where 28 Mexican migrants died in a 1948 plane crash and inspired a Woody Guthrie song sits empty. The Massachusetts hill where abolitionists denounced slavery before the U.S. Civil War is a motorcycle parking lot. Motels that once protected black and Latino motorists along Route 66 now sit abandoned, decaying or have disappeared. The New Mexico birthplace of civil rights leader Dolores Huerta is a ghost town. Across the United States, historical sites linked to key events around people of color often remain forgotten, overlooked or purposely buried. The lack of attention has affected how a nation remembers its past and shapes its narrative amid contemporary demographic changes and a new migrant crisis.

## **The Paris of the West: Sewing Images of San Francisco's Garment Industry**

Cary Cordova, The University of Texas at Austin

In the mid-twentieth century, a boom in the garment industry reshaped San Francisco, California. Levi-Strauss, Koret, Lilli Ann, and Gap, Inc., set up their entrepreneurial headquarters downtown, spurring the city's reputation for fashion, and consequently, retail shopping. Licensed and unlicensed garment factories found space in the city's industrial zone South of Market, as well as in the ethnic enclaves of Chinatown and the increasingly Latino Mission District, which offered lower-priced real estate and a large immigrant labor pool. While garment industry moguls sought to build "The Paris of the West," the industry depended heavily on the labor of Asian and Latina workers who resided in some of the poorest areas of the city. For the seamstresses, tailors, cutters, and pressers, this industry offered a wide gamut of opportunity and exploitation. Much of this industry folded over the course of the 1970s and 1980s as factories moved abroad for cheaper labor, and as the city welcomed new service and tech industries. This industrial transformation contributed to the displacement of working-class residents, who grappled with limited employment and rising housing prices. While the prominence of the garment industry in New York and Los Angeles is better known, this industry cast a sizeable influence in San Francisco. My work excavates this history and examines the competing images of San Francisco's garment industry, looking at promotional ads, media images, and activist representations, to grapple with the physical and cultural imprint of the garment industry on the city prior to a tech boom.

## **Photography as Anecdote: 'Translating' Walker Evans' Cuban Portfolio, ca. 1933**

Francisco-J. Hernández Adrián, Durham University

Walker Evans arrived in Havana in May 1933 with a mission to photograph and illustrate a book on Cuban politics by leftist journalist and Latin American expert Carleton Beals. A few anecdotes inform the lore of Evans' quick visit (two weeks that were extended to three upon Hemingway's invitation). Evans recalled years later that he refused to read Beals' manuscript before or during the trip, to the point of sounding perfectly uninterested in Beals' work. He negotiated the freedom to choose his subjects, establish the photographic sequence and include his photographs at the end of the volume so as not to illustrate it. With inquisitiveness and perplexity, Evans is a cosmopolitan witness – a distant participant and aesthetic enabler – intruding into the last days of President Gerardo Machado's regime (1925-1933), a period known in Cuban historiography as the *Machadato*. The portfolio of 31 photographs articulates a modernist appropriation of Cuban "others" for metropolitan visualities, but it also contextualizes and interrogates inter-ethnic coevalness, exclusion and disposability. Ethnographic and picturesque, the Havana portfolio is primarily the document of a brief stay at a turbulent time for Cuban society. Evan's unique contribution to *The Crime of Cuba* asks what some of the imminent consequences of that crime may have been. These photographs further compel us to consider how Cuba saw itself through other lenses – those of its dissident avant-gardism and internal color lines –, and how the so-called Harlem Renaissance might have enabled Evans' astute translations across representational regimes. The resonances with today's borders regimes are staggering.



## **Economies of Waiting, The Figure of the Refugee, and the LatinX City**

Claudia Milian, Duke University

This discussion engages with my current research, immersed around theories of LatinX contemporaneity and Central American and Mesoamerican migrations and semiotics of disorientation. I draw on Tijuana, Mexico, a global LatinX city, a frontier city where the majority of its population—approximately 52.4 percent—was born in another Mexican state or country. Tijuana is known as an Ellis Island for U.S.-bound migrants. Those seeking political asylum and waiting for their chance to cross into the United States come from geographies including Afghanistan, African nations, Cameroon, Central America's northern triangle, Haiti, India, Iran, Latin American nations, Mexican states, and Russia. Mexico has become, under new U.S. policy, a waiting room for the U.S.'s asylum system and for the constant flow of people fleeing duress. Present-day economies of waiting vis-a-vis unauthorized migrants—or, the figure of the refugee—will be explored, as will the webs of waiting that are specifically in store for them. The Central American refugee caravan exodus, alongside Haitian migrant Pascal Ustin Dubuisson's autobiographical chronicle of a cross-continental journey in *Sobrevivientes: Ciudadanos del Mundo* ("Survivors: Citizens of the World" [2018]) are canvassed. The political life and structures of meaning that emerge en route are considered, like the caravan government that was established along the way, a "proto-democracy" that was fashioned by a mobile population to represent the nearly 6,000 Central America asylum-seekers. Their alternative structure for decision-making and Dubuisson's record of survival underscore Jean-Paul Sartre's notion of a special state of waiting—creative waiting—in limbo to speak of survival, distractions, transformations, and new beginnings.

## **Speculative Fictions of Capital in Paolo Bacigalupi's *The Water Knife***

John Morán González, The University of Texas at Austin

This presentation stems from my ongoing research about the nexus of speculative fiction and the environment as these intersected in multiple settle colonial projects along the present-day lower Rio Grande Valley along the Texas-Mexico border. Specifically, I seek to develop the interpretive framework of colonial xenofarming, a trope borrowed from science fiction but redeployed to describe and analyze the material and representational processes by which settler colonialism projects its environmental transformations of "wilderness" (i.e., environments not suited for extractive projects of various kinds) into exploitable landscapes. I will explore the intersection between capitalist speculation and speculative representations that are essential to projecting exploitative and extractive scenarios, or "futures." While I will contextualize this effort within the work of the Refusing to Forget project, I will largely concentrate on how this dynamic appears in the near-future science fiction narrative *The Water Knife*, by Paolo Bacigalupi. This 2015 novel follows protagonist Angel Velasquez, the titular "water knife," a corporate mercenary whose job is to find new sources of water for a climate-changed, drought-stricken U.S. Southwest. With water more valuable than oil, Velasquez is empowered to obtain the legal rights to water sources by any means necessary; in particular, the narrative revolves around his, and his competitors', violent attempts to secure water rights promised long ago in treaties to indigenous tribal nations.

## **Containing the indigenous body in early colonial Mexico**

Yarí Pérez Marín, Durham University

My contribution to our conversation asks whether taking a closer look at European-authored medical and scientific texts from early colonial New Spain, and the ways in which they began to discuss the mobility and physiology of indigenous bodies, can resonate meaningfully with present-day notions about human disposability in Mexican and Central American contexts. On the one hand, I am interested in opening a dialogue between my own research findings and recent work that considers the impact of sixteenth-century measures for spatial engineering adopted by the Spanish Crown in Mexico in order to shape (and police) racial identities. From the vantage point of this dynamic exchange I propose that emerging ideas about health and disease being rehearsed in the context of American settings at the time informed period attitudes toward containment to a more significant degree, and in a more complex fashion, than has been previously thought. On the other, I would like to take a closer look at the intersection of colonial discourse, medicine and biopolitics to consider how local practices of reading, physical displacement and consumption contributed to, and at times contested, the rise of Iberian-facing cultural hegemony in the region.

## **Prodigious Venus: Classical Reception, Scientific Racism, and Lesbian Sexuality**

Marc Schachter, Durham University

This paper tracks the circulation of some lines from Roman poet Martial's epigrams about sex between women as they move between learned commentaries, racialized stereotypes in ethnographic and travel literature, and medical texts. It is particularly concerned to consider how the meaning of an enigmatic Latin phrase (*prodigiosa Venus*, Epigram I.90) comes to function in early twentieth century Europe to authorize clitoridectomy as a pre-emptive treatment of girls whose morphology was understood to pre-dispose them to engage in inappropriate sexual behavior including but not limited to lesbianism. My story begins in the late fifteenth century and runs through the end of the nineteenth as the understanding of the expression *prodigiosa venus* evolves from a link to an unnatural desire whose physical manifestation remains vague to a way of referring to clitoral hypertrophy. The argument I would like to explore in the present context is that this second significance of the lexeme does not in fact emerge from ancient texts more or less contemporary with Martial's *Epigrams* but rather from a kind of cross-contamination with much later anatomical and ethnographic works in which "oriental" and African women are described as having enormous clitorises and sometimes linked with same-sex activity.

## **The eerily modern archipelago**

Richard Scholar, Durham University

*Caribbean Globalizations*, which I co-edited with Eva Sansavior in 2015, set out to show how an archipelago of apparently little geopolitical importance today has functioned as a theatre of conflict between, as well as a site of emergence for, different conceptions of globalization in the last half millennium. We came to consider questions that concern the work of the 'Borders, Regimes, Disposability' network, such as how to understand and engage with current figurations of 'migration' and 'the migrant', and of a world without borders. We argued that the vision Patrick Chamoiseau offered in the book – of the world 'as a set of relational fluxes' – started in the Caribbean archipelago. In my contribution, I considered the notion of the archipelago, which – I argued – offers, by means of its history, divergent ways of imagining global interconnectedness. The notion of the archipelago – the islands that constitute it and the migrations that connect them – travelled with me into a quite different collaborative project I initiated in 2015, called *Storming Utopia*, a 'tempestuous exercise in practical utopianism'. The initial aim was to build bridges between the many islands that constitute the political geography of contemporary Oxford. We set out not to collapse all the different aspects of the various island communities that make up Oxford into one great land mass, but rather to explore what it might mean to live creatively, and in community on, or in, an archipelago. We found that the archipelago, once conceptualized in this way, was already moving us, beyond Oxford, to other places.

## BIOGRAPHICAL NOTES

**Iris Bachmann** has an M.A. and a D.Phil. from J.W. Goethe-Universität Frankfurt am Main. Freelance Academic and Research Fellow in Portuguese Linguistics at the University of Oxford. Training in continental philology and philosophy. I conduct research on Iberoromance languages and cultures including Creole languages. My focus is on language in its concrete historical and social manifestations with special expertise in language practices in the Americas and in the Caribbean. My current theoretical interest lies in auditory aspects of language with a project tentatively titled 'Archive(d) Voices: Changing Perceptions of Language in the Age of Recording'. Looking at the era of early twentieth century radio and twenty-first century digital media as periods of change in the use of recorded voice, I interrogate medial aspects, which have long been neglected in language studies during centuries of reliance on written text.

**Gloria Elizabeth Chacón** is Associate Professor in the Literature Department at The University of California, San Diego. She is the author of *Indigenous Cosmolectics: Kab'awil and the Making of Maya and Zapotec Literatures* (University of North Carolina Press, 2018) and co-editor of *Indigenous Interfaces: Spaces, Technology, and Social Networks in Mexico and Central America* (University of Arizona Press, 2019). She is co-editor of a special issue of the journal *Diálogo* on "The Five Cardinal Points in Contemporary Indigenous Literature" (Spring 2016). Her articles have appeared in anthologies and journals such as *The Routledge History of Latin American Culture*; *The Routledge Companion to Transnational American Studies*; *Latino Studies*; *Cuadernos de Literatura*; *Revista Canadiense de Estudios Hispánicos*; and *Cultural Dynamics*. She is currently working on a second book, tentatively titled "Metamestizaje, Indigeneity, and Diasporas: Moving toward New Cartographies," and a co-edited anthology for the Modern Language Association's Options for Teaching series.

**Eduardo Contreras** is associate professor of history at Hunter College, City University of New York. He is the author of *Latinos and the Liberal City: Politics and Protest in San Francisco* (University of Pennsylvania Press, 2019). He is now at work on "North American Capital, Central American Labor: From the Gold Rush Era to the Early Cold War," an investigation of working people's responses to U.S. corporate enterprises in Central America since the mid-nineteenth century.

**Russell Contreras** is a member of the Race and Ethnicity Team at The Associated Press in the United States. Based in Albuquerque, New Mexico, Contreras is a reporter who covers immigration, race relations, politics, poverty, travel, film, and television. He is a graduate of Columbia University's School of the Arts where he obtained a Master of Fine Arts in creative writing. Contreras is currently working on a book about President John F. Kennedy and the Mexican American civil rights movement and a book of essays about traveling and people of color.

**Cary Cordova** is an Associate Professor in American Studies at The University of Texas at Austin. She specializes in Latino/Latina/Latinx cultural production, including art, music, and the performing arts. She is the author of *The Heart of the Mission: Latino Art and Politics in San Francisco* (University of Pennsylvania Press, 2017). Her book received the 2018 Lawrence W. Levine Award from the Organization of American Historians for the best book in American cultural history. Cordova is originally from San Francisco, where she has focused much of her research.

**John Morán González** is Professor of English and Director of the Center for Mexican American Studies at the University of Texas at Austin. He is author of *Border Renaissance: The Texas Centennial and the Emergence of Mexican American Literature* and *The Troubled Union: Expansionist Imperatives in Post-Reconstruction American Novels*. He edited *The Cambridge Companion to Latina/o American Literature*, published by Cambridge University Press in 2016. With Patricia García, he co-edited a special dossier on Latinx literature in the 2017 issue of *Symbolism: An International Annual of Critical Aesthetics*. He is co-editor (with Laura Lomas) of *The Cambridge History of Latina/o American Literature* (2018), which was selected as a 2018 CHOICE Outstanding Academic Title. He is currently co-editing, with Sonia Hernández, the critical anthology *Reverberations of Racial Violence: Critical Reflections on Texas History* (forthcoming 2020, University of Texas Press).

**Francisco-J. Hernández Adrián** is associate professor in Hispanic and Visual Culture Studies at Durham University. He has published extensively on the contemporary and postcolonial Caribbean, Atlantic insular contexts, the avant-garde and Surrealism, and Latin American cinemas and visual cultures. His work has appeared in *Cultural Dynamics*, *The Global South*, *Hispanic Research Journal*, *Journal of Romance Studies*, and *Third Text*, as well as in various edited collections and exhibition catalogues. He is an associate editor of *Cultural Dynamics*. He is currently completing a book manuscript on insularity and the avant-garde in the Caribbean and the Canary Islands.

**Christina Kullberg** is associate professor of French literatures at Uppsala University, specialized in contemporary Caribbean, and in Early Modern travelogues. She has published extensively on Caribbean literature, including two monographs – *The Poetics of Ethnography in Martinican Narratives: Exploring the Self and the Environment* (University of Virginia Press, 2013) and *Figurations de l'étranger: Histoire générale des Antilles habitées par les Français de Jean-Baptiste Du Tertre* (under review, Brill), and numerous articles in journals such as *Callaloo*, *Small Axe* and *Research in African Literatures*. Currently, she works on a book project tentatively entitled *Baroque Archipelagos: Entangled Voices in French Early Modern Travel Writing to the Caribbean*. She is a member of the steering committee of the research program “Cosmopolitan and Vernacular Dynamics in World Literatures” [www.worldlit.se](http://www.worldlit.se)

**Ita Mac Carthy**. My research concerns the connections between Renaissance Italian literature and the visual arts, seen in the context of cultural and social history. Within that, I contribute to evolving scholarly conversations about translation and adaptation across languages, between media and over time. I have written essays and articles on sixteenth-century Italian writers Ludovico Ariosto, Baldassare Castiglione and Vittoria Colonna and on artists Michelangelo and Raphael. My first book (2007) explored the treatment of women in Ariosto's literary masterpiece, while my most recent book *The Grace of the Italian Renaissance* (2019), ranged more widely across the cultural landscape of early modern Italy.

**Claudia Milian** is associate professor of Romance Studies and Director of the Program in Latino/a Studies in the Global South at Duke University. She is the author of *Latining America: Black-Brown Passages and the Coloring of Latino/a Studies* (University of Georgia Press, 2013) and the forthcoming monograph, *LatinX: Present Tense and Tensions* (University of Minnesota Press, 2019). She is the editor of two special journal issues of *Cultural Dynamics*: “Theorizing LatinX” (2017) and “LatinX Studies: Variations and Velocities” (2019). Her recent writings have appeared in *English Language Notes (ELN)*; *The Cambridge History of Latina/o American Literature*; *Junot Díaz and the Decolonial Imaginary*; *The Cambridge Companion to Latina/o American Literature*; *Keywords for Southern Studies*; *Journal of Commonwealth and Postcolonial Studies*; and *The Miami Rail*.

**Yarí Pérez Marín** is Assistant Professor in the School of Modern Languages and Cultures at Durham University. Her two main areas of research are sixteenth and seventeenth century Hispanic cultures, with an emphasis on the history of medicine, and contemporary Latin American cinema. She is currently at work on a new book about science writing and differential visibility in early modern Iberia, which will follow her current project, *Marvels of Medicine: Literature and Scientific Inquiry in Early Colonial Spanish America* (Liverpool UP, forthcoming 2020).

**Axel Pérez Trujillo** specializes in the environmental imaginaries of wetlands and plains regions in Latin American literature and culture. His work draws from ecocriticism, philosophy, and the digital humanities as it addresses the modes of representing biomes and their underlying epistemologies. He is particularly invested in recovering the intersections between ecology, energy resources, and culture in the Triple Frontier between Argentina, Brazil, and Paraguay. He has published essays in *Space and Culture Journal*, *Mosaic: An Interdisciplinary Critical Journal*, *Letras Hispánicas*, *Transcultural* and *The Trumpeter Journal of Ecosophy*. His book *The Wide and Silent Land: Environmental Imaginaries of the Plains in Latin American Literature* is forthcoming.

**Marc Schachter** trained as a comparatist at the University of California, Santa Cruz where he specialized in Pre and Early Modern Studies with a particular focus on questions of sexuality and gender. He is particularly interested in exploring the transformations and redeployments undergone by texts and ideas as they circulate through time and space. This preoccupation has led to two somewhat distinct areas of inquiry: 1) the reception of ancient Greek and Roman discussions of friendship, love and sex in European humanist discourse and 2) the circulation of early modern seditious literature.

**Richard Scholar**. I took up my Chair in French at Durham in January 2019. I had spent the previous thirteen years at Oxford. My research interests lie in French language and culture, broadly conceived, with a particular emphasis on early modern studies, comparative literature, translation and transcultural studies, word histories, and questions of critical method. I am the author of *The Je-Ne-Sais-Quoi in Early Modern Europe: Encounters with a Certain Something* (2005) and *Montaigne and the Art of Free-Thinking* (2010). My third book, *Émigrés: French Words That Turned English*, will be published next year. Other publications include *Caribbean Globalizations, 1492 to the Present Day* (2015) and *Fiction and the Frontiers of Knowledge in Europe, 1500–1800* (2010).

**Adam Talib** is trying to write a book about sexual violence, coercion, and abuse in the homosocial world of premodern Islamicate (Arabic, Persian, and Turkish) literatures. He has authored *How do you say "Epigram" in Arabic? Literary history and the limits of comparison* (Brill, 2018), co-authored *Arabic literature, 1200–1800: a new orientation* (Annales Islamologiques, 49 Institut français d'archéologie orientale, 2015), and co-edited *The Rude, the Bad, and the Bawdy: Essays in honour of Geert Jan van Gelder* (Gibb Memorial Trust, 2014). He has published essays in *Annales Islamologiques*, *Journal of Arabic Literature*, *Mamlūk Studies Review* and *Arabica*; and in several edited collections. He has translated four novels from Arabic into English and is an associate editor of the *Journal of Arabic Literature*.

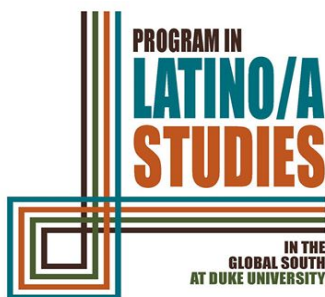


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