



EARTH 16-18

ECOCRITICISM AND RACE THEORY IN THE HUMANITIES 16TH-18TH CENTURIES



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PROGRAMME OF THE SYMPOSIUM 3-4 July 2024

Wednesday 3 July 2024

Welcome 8h30-9h - coffee

9h-9h30: Opening address / problématisation du colloque **Nora Galland et Emmanuelle Peraldo (UniCA)**

9h30-10h30: Keynote 1: Sujata Iyengar (University of Georgia): Love at the Antipodes in *Much Ado About Nothing* - Chair : Nora Galland

10h30-11h: coffee break

11h-12h30: Panel 1: Climate Theory and Environmental Determinism - Chair : Adrien Spiga

11h-11h35: **Mathilde Mougin (Aix-Marseille Université) et Katherine Dauge-Roth (Bowdoin College, Brunswick, Maine, USA):** L'Amérindien et l'Africain: des « produits » de la nature ?

11h35-12h: **Ayman Mestahi (Université de Tours & University Moulay Ismail, Morocco)**
Diderot's Environmental Determinism and Political Climate

12h-12h30: Questions

12h30-14h: lunch

14h-15h: Keynote 2: Scott Slovic (Oregon Research Institute): *Chromatic Thinking and Ecocriticism* – Chair: Emmanuelle Peraldo

15h-15h30: coffee break

15h30-17h15: Panel 2 Travel writing, ecology and race – Chair : Sandhya Patel

15h30-15h55: **Sylvie Requemora (Aix-Marseille Université):** Voyages, « Sauvages » et paysages québécois : du récit de Champlain à la pièce de Du Hamel, *via* le roman de Du Perrier (1602-1603).

15h55-16h20: **Ladan Niayesh (Université Paris Cité):** The dark side of the first English journey across the Caspian Sea

16h20-16h55: **Françoise Besson (Université de Toulouse- Jean Jaurès 2):** The Portola expedition (1769-1770) and its contemporary reading through a walk and a travel book
16h55-17h15: questions

19h: Dinner

Thursday 4 July 2024

9h-10h: **Keynote 3: Nandini Das (University of Oxford): 'On Weeds: Ruderal Poetics and early modern Race-craft'** - Chair : Sylvie Requemora

10h-10h30: coffee break

10h30-11h45: Panel 3: Chromatic Boundaries and Solar Mythologies in Early modern drama and poetry - Chair : Lauriana Dumont (Université Côte d'Azur)

10h30-10h55: **Sophie Battell (University of Zurich): 'Phoebus' burning kisses': Race, Sexuality, and the Sun in Early Modern English Drama**

10h55-11h20: **Claire Hansen (Australian National University) et Aurélie Griffin (Sorbonne Nouvelle): Ecoracial alterity in Lady Mary Wroth's "Like to the Indians, scorched with the sun" (1621)**

11h20-11h40 Questions

11h40-13h : Panel 4 : Mechanisms of Othering? Shipboard Doctoring in the Eighteenth Century: Collecting, Collating, Invisible Caring – Chair : Mathilde Mougín

11h40-12h05: **Sophie Vasset (Université de Montpellier): Race at sea: revisiting Alexander Falconbridge's *Account of the Slave Trade on the Coast of Africa* (1788)**

12h05-12h30: **Sandhya Patel (Université de Montpellier): Disclosure: Healing Encounters in the Pacific in the Eighteenth Century**

12h30-12h50 : questions

12h50-14h30 déjeuner

14h30-15h30: Keynote 4: Shaul Bassi (Università Ca' Foscari, Venice): Othello in the Chthulucene. Staying in Trouble with Shakespeare – Chair: Ladan Niayesh

15h30-15h45 coffee

15h45-17h00: Panel 4: Human and non-human relationships – Chair : Sujata Iyengar

15h45-16h10: **Sophie Lemerrier-Goddard (ENS de Lyon): Of Ice and Men: Redefining Humanity and Barbarity in the Arctic**

16h10-16h35: **Khawla Bendjemil (University of 08 May 1945, Guelma, Algeria): Nature, Race, and Power: An Ecocritical and Critical Race Analysis of Aphra Behn's *Oroonoko* (1688)**

16h35-16h55: questions

17h: end of the conference

ABSTRACTS & BIOS OF THE SPEAKERS

BASSI, Shaul – Keynote speaker

Shaul Bassi is Professor of English, Postcolonial studies and Environmental Humanities at Ca' Foscari University of Venice. His publications include *Shakespeare's Italy and Italy's Shakespeare. Place, 'Race', and Politics* (Palgrave Macmillan 2016), *The Merchant in Venice. Shakespeare in the Ghetto* (co-edited with Carol Chillington Rutter, Edizioni Ca' Foscari 2021) and *Venice and the Anthropocene. An Ecocritical Guide* (co-edited with Cristina Baldacci, Lucio De Capitani, Daniel Pietro Omodeo, Wetlands 2023). He is the co-founder and former director of Venice international literary festival *Incroci di civiltà / Crossings of Civilizations*.

Keynote: “Othello in the Chthulucene. Staying in Trouble with Shakespeare”

“ Unlike either the Anthropocene or the Capitalocene, the Chthulucene is made up of ongoing multispecies stories and practices of becoming-with in times that remain at stake, in precarious times, in which the world is not finished and the sky has not fallen—yet.” Taking inspiration from Donna Haraway’s daring definition in *Staying with the Trouble: Making Kin in the Chthulucene* (Duke UP 2016), I explore the ways in which Othello, a character who is animalized before he even appears on stage, can become a guide to our precarious, multispecies condition. Shakespeare’s Venice is a city of the present; today, threatened by sea-level rise, Venice points to our perilous planetary future. This paper looks at three productions of Othello staged in *Venice: a Fascist Shakespeare* (1933), an industrial Shakespeare (1974), and a multispecies Shakespeare that has not happened yet, informed by contemporary African reimaginings of Othello and by Haraway’s tentacular thinking). In this combination of historical and speculative performance criticism, I wonder if a play loaded with fake news, cognitive dissonance, and verbal and physical violence – but also glimpses of love and cross-cultural exchange can help us to stay with the trouble of the Chthulucene.

BATTELL, Sophie – Speaker

Sophie Emma Battell is Senior Lecturer in English Literature at the University of Zurich. Her first book, *On the Threshold: Hospitality in Shakespeare’s Drama*, was published with Edinburgh University Press in August 2023. In 2023-24, she is a Research Fellow at the Linda Hall Library, Missouri, where she is working on her second book, *Sun Cultures in Early Modern England*.

Panel 3: Chromatic Boundaries and Solar Mythologies in Early modern drama and poetry

“Phoebus’ burning kisses’: Race, Sexuality, and the Sun in Early Modern English Drama”

This paper examines the erotic and racialised solar imaginaries by which a male Sun God is depicted as sexual partner to female mortals in early modern English drama. Women’s Black

or suntanned skin is often said to have been kissed or pinched by the Sun God. Shakespeare's Cleopatra, an Egyptian, thus describes her skin colour as 'with Phoebus' amorous pinches black'. In Fletcher's *The Island Princess*, the Indonesian woman, Quisara, is said to shun the Sun's romantic attentions as she 'keeps her distance from his kisses'. The Sun is conceptualised as a lustful agent, an overly vigorous paramour productive of an eroticised Black femininity. Despite the fact that writers including the Moroccan diplomat Leo Africanus had long since disproved the theory that Black skin was caused by geographical proximity to the Sun, these solar mythologies endure in the literature of this period. In asking why this is the case, I suggest that a decolonising approach to the poetics and erotics of Blackness reveals the white supremacism embedded in dominant Renaissance beauty standards.

BENDJEMIL, Khawla – Speaker

Khawla BENDJEMIL holds a PhD degree in English Literature and Civilisation from the University of Abou El Kacem Saadallah, Algiers 2. Her MA degree is in English literature, from the University of Jordan. She is now an associate professor of English language and literature at the Department of English at the University of 08 May 1945, Guelma. She was a Fulbright visiting scholar for the academic year 2015-2016. She has also been participating in different national and international conferences in Algeria, Turkey, Romania, and the U.S.A. She has organized and participated at different cultural and scientific events at the universities she studied and worked at. Moreover, she was a member of two research projects: CNEPRU project (2015-2018); and Erasmus project: EL@N (2019-2023). She was a visiting scholar at the University of Pitesti, Romania. Her research interests focus on literary theories, ecocriticism, postcolonial literatures, teaching literature, online teaching, and TEFL.

Panel 4: Human and non-human relationships

“Nature, Race, and Power: An Ecocritical and Critical Race Analysis of Aphra Behn's *Oroonoko* (1688)”

Against the backdrop of the contemporary world's interconnected crises, where environmental and racial issues have become paramount, this paper ventures into the world of 17th-century literature, particularly Aphra Behn's *Oroonoko* (1688). It explores its rich tapestry of environmental and racial themes through a dual lens of ecocriticism and critical race theory. Within the novel's narrative, we scrutinize the stark dichotomy between the natural environment of Oroonoko's African homeland and the transformed colonial landscape he encounters. Through an ecocritical lens, we analyze how Behn portrays the exploitation of natural resources in the colonial context, examining the consequences of colonial agriculture and the environmental injustices wrought upon enslaved Africans. Simultaneously, critical race theory informs our analysis of racial inequities, as we delve into the intersections of racial injustice and environmental displacement. The novel offers a platform to examine the impact of colonialism on both human and non-human entities, shedding light on the deeply rooted connections between exploitation, race, and the environment. Moreover, we explore the symbolic use of nature in *Oroonoko*, with particular focus on the parrot as a cultural and environmental symbol, revealing how nature serves as a conduit for conveying emotions and cultural identities. By examining the characters' cultural perspectives on the environment, we unravel the intricate web of beliefs and experiences that shape their relationship with the natural world. This interdisciplinary analysis contributes to a nuanced understanding of early modern literature revealing how *Oroonoko* intricately weaves together environmental and racial themes, providing critical

insights into the interconnectedness of human beings and the natural world during the 17th century.

BESSON, Françoise – Speaker

Françoise Besson is emerita professor of literatures in English at the University of Toulouse II-Jean Jaurès, France. Her research focuses on ecology and literature and on the relationship between landscape and writing, particularly in travel writing. She published and edited books and articles on landscape, mountains, ecology and literature and on animal studies. Among her most recent publications: *Ecology and Literatures in English. Writing to Save the Planet* (CSP, 2019) and as an editor, *Travel Writing and Environmental Awareness* (CSP 2023). She was the editor of *Caliban. French journal of English Studies* from 2011 to 2019 and President of the SELVA (Society for Anglophone Travel Writing) from 2015 to 2019. She published several collections of poems, tales and short stories and, with Madeleine Besson, her mother, several books on regional culture. She has translated Kev Reynolds's *A Walk in the Clouds* (2022) and Scott Slovic's *Going Away to Think* (2023).

Panel 2: Travel writing, ecology and race

“The Portola expedition (1769-1770) and its contemporary reading through a walk and a travel book”

Between 1769 and 1770, a Spanish expedition commanded by Gaspar de Portola tried to discover new areas for the Spanish kingdom in what was to become California. In their expedition along the Californian coast they met Native people and walked across various landscapes. In the diaries written by some members of the expedition (Gaspar de Portola, Juan Crespi, Miguel Costanzo), we can see how their behaviour to Natives is dictated by a racial perception at the core of the imperial point of view. They often feel “annoyed” by people welcoming them and at the same time they are good observers of the world around them. They are aware of biodiversity but unaware of the fact the Natives belong to the land they want to conquer.

A contemporary American writer, Nick Neely, recently walked along the Californien Coast in the wake of the Portola expedition. His book, *Alta California* (Counterpoint, 2019), highlights the losses that have occurred since the expedition. The author recalls that “[i]n the 1760s, three hundred thousand natives lived in what’s now California, sixty thousand of them along the coast.” The vanishing of thousands of Natives, of dozens of villages, of nature, is underlined as he saw new metamorphosed landscapes in his long walk.

This paper would like to present a face to face between the 18th-century perception of Spaniards who have a colonial approach, and a contemporary travel book whose author followed the same itinerary. The presentation of the populations’ behaviour and culture and of the natural space, both from Spanish diaries written by members of the expedition and by a young writer achieving the same journey two centuries and a half later, is quite significant. Showing both how “[t]he Portolá expedition is the seminal moment in California’s history” and also realizing all the losses that occurred between the two moments, Neely reminds readers of the gap existing between European conquerors’ 18th-century perception and the reality they met. The mirror-reading of eighteenth-century Spanish diaries and of a contemporary American travel book can raise questions about racial awareness and environmental awareness.

DAS, Nandini – Keynote speaker: “On Weeds: Ruderal Poetics and early modern Race-craft”

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- Renaissance literature and cultural history
- Travel and cross-cultural encounters
- Migration and belonging
- Edition of Robert Greene's *Planetomachia* (2007), and *Renaissance Romance: The Transformation of English Prose Fiction, 1570-1620* (2011)
- Co-editor with Tim Youngs of *The Cambridge History of Travel Writing* (2019)
- Editor of Elizabethan Levant Trade and South Asia in the forthcoming edition of Richard Hakluyt's *The Principal Navigations*, forthcoming, Oxford University Press
- Project director of ERC (European Research Council) project 'Travel, Transculturality and Identity in Early Modern England'

DAUGE-ROTH, Katherine – Speaker

Katherine Dauge-Roth est professeure agrégée de langues et littératures romanes à Bowdoin College (Brunswick, Maine, USA), où elle enseigne dans le programme d'études francophones. Ses travaux scientifiques portent sur l'histoire du corps et la culture matérielle. Elle est l'autrice de *Signing the Body: Marks on Skin in Early Modern France* (Routledge, 2020), qui examine le corps marqué en Europe de la fin du XVIe au début du XVIIIe siècle et comprend des chapitres sur le tatouage, la flétrissure et les stigmates. Elle a co-édité, avec l'historien Craig Koslofsky, un ouvrage collectif sur *Stigma: Marking Skin in the Early Modern World* (Pennsylvania State University Press, 2023). Professeure Dauge-Roth a publié des articles sur la démonologie, les amulettes textuelles, l'imagination maternelle, la flétrissure juridique, la guérison populaire, la médecine légale et l'enseignement de l'époque moderne. Elle travaille actuellement sur plusieurs projets d'articles qui portent sur la construction de la race au début du XVIIe siècle, dont l'un a reçu une subvention du National Endowment for the Humanities. Son prochain projet de livre, *Lunatics: Men, Women and the Moon in Early Modern France*, met en dialogue des textes et des images scientifiques, populaires et littéraires qui se servent de la lune pour attester ou contester la construction sociale des genres.

Panel 1: Climate Theory and Environmental Determinism

“L'Amérindien et l'Africain: des « produits » de la nature ?” with Mathilde Mougins

La « théorie » des climats formulée par Hippocrate, adaptée par Aristote et relayée à la Renaissance notamment par Bodin a largement influencé la littérature de la première modernité, et en particulier celle qui s'attache à décrire les populations. Dans les récits de voyage, les auteurs se servant fréquemment de cette théorie pour rendre compte de l'altérité dans ce qu'elle a de plus radical. La couleur de peau de l'Amérindien est systématiquement décrite comme le produit du climat, « olivâtre » ou « basanée », « comme vous diriez les Espagnols ou Provençaux » (Léry, 1578), « couleur de coing » (Bodin), ou même de la terre contre laquelle ils s'allongent (Lescarbot, 1618). Tavernier parle quant à lui de la peau des habitants de Mazandran, en Asie, qu'il qualifie aussi de « couleur de terre » (Tavernier, 1676) : l'homme semble ainsi un élément de la nature, sa couleur étant déterminée par l'influence de son environnement. De plus, en vertu d'une anthropologie humorale, le climat n'influe pas seulement sur la couleur de peau, mais aussi sur la « psychologie », toutes deux étant le produit d'un équilibre des humeurs. Ce modèle implique aussi la mutabilité de ces différences, qui ne sont pas jugées essentielles à l'être humain.

Toutefois, dans le cas des populations africaines sub-Sahariennes, cette pensée géo-humorale si répandue se voit mise à l'épreuve. Déjà en octobre 1640 lors d'une conférence au sujet « Des Nègres » au Bureau d'Adresse de Théophraste Renaudot, les orateurs se heurtent aux limites de la théorie des climats pour expliquer la noirceur de la peau et d'autres traits ainsi que les qualités morales des personnes afro-descendantes, reformulant ou mettant en question

l'influence environnementale pour faire de la noirceur une « propriété » héréditaire et « inséparable qui les distingue des autres hommes » (Renaudot, *Quatriesme Centurie*, 321). Pour François Bernier, qui prend la parole dans le salon de Marguerite de la Sablière dans les années 1670 et publie ses propos en 1684 dans le *Journal des Sçavans*, la « noirceur » des peuples afro-descendants est jugée « essentielle ». L'imaginaire climatique est alors concurrencé par celui de la « semence » et du « sang ».

Nous souhaiterions interroger dans cette communication à deux voix les enjeux du modèle climatique et son rapport avec la pensée de la « race ». La substitution d'une étiologie physiologiste de la différence au modèle climatique semble indiquer que la mutabilité du climat n'est pas adaptée pour penser une différence nécessairement vécue par les Européens comme radicale et essentielle, à une époque de fort développement de l'esclavage des Africains sub-Sahariens dans les colonies. Pourtant, c'est bien le modèle climatique qu'utilisera Buffon au siècle suivant pour proposer une classification des « variétés » de l'homme. Comment comprendre cette oscillation entre la pensée de l'accidentalité des différences, considérées comme le produit du climat, et celle de la transmission héréditaire et génétique ? Pour répondre à cette question, nous nous fonderons principalement sur l'examen du traité de Bernier (1684) et de la conférence du *Bureau d'adresse* (1640), ainsi que sur des exemples tirés de la littérature de voyage contemporaine.

GALLAND, Nora – Co-PI of EARTH 16-18

Nora Galland est maîtresse de conférence en littérature britannique des XVIe-XVIIe siècles et rattachée au CTELA UPR 6307 de l'université Côte d'Azur. Elle travaille en particulier sur le théâtre de la première modernité anglaise à travers le prisme des études critiques sur la race pour déconstruire les rapports de pouvoir en jeu dans la dialectique de l'identité et de l'altérité, notamment dans le contexte de la violence verbale, en particulier de l'injure. Elle s'intéresse également au genre, à la classe, à la sexualité et au handicap afin de poursuivre son analyse des rapports de domination et d'oppression de façon intersectionnelle. Sa recherche inclut aussi une réflexion sur la théâtralité en se concentrant sur les adaptations contemporaines des pièces de Shakespeare. Avec le projet EARTH 16-18, elle travaille à l'articulation de l'écocritique et des études critiques sur la race, et continue de se pencher sur la question écologique en co-organisant, avec Emilie Souyri (Université Côte d'Azur), le séminaire annuel et interdisciplinaire GRACE (Genre, Race, Classe & Environnement). Actuellement, elle coordonne, avec Louise Roszak, un ouvrage collectif sur *Twelfth Night* de Shakespeare pour les Presses Universitaires de Nanterre (2025) et elle travaille sur une monographie intitulée *Racist Abuse in Early Modern English Drama: From Racist Weapon to Antiracist Shield* (The Arden Shakespeare, Bloomsbury).

GRIFFIN, Aurélie – Speaker

Aurélie Griffin is Senior Lecturer in Early Modern English Literature and Translation at Université Sorbonne Nouvelle. She is the author of *La Muse de l'humeur noire. Urania de Lady Mary Wroth, une poétique de la mélancolie* (Classiques Garnier : 2018) and of various articles on Aemilia Lanyer, Sir Philip Sidney and Shakespeare. Her research interests include melancholy, pastoral, textual materiality, and the development of early modern women's writing. She is currently coordinating a collaborative French translation of Elizabeth Cary's *The Tragedy of Mariam* and a transdisciplinary project on the materiality of early modern women's writings across Europe: *Corpus Feminae*.

Panel 3: Chromatic Boundaries and Solar Mythologies in Early modern drama and poetry

“Ecoracial alterity in Lady Mary Wroth's 'Like to the Indians, scorched with the sun'(1621)” with Claire Hansen

Lady Mary Wroth’s poem, “Like to the Indians, scorched with the sun” (copied below), from her sonnet sequence *Pamphilia to Amphilanthus* (published as an appendix to her prose romance *The Countesse of Montgomery’s Urania* in 1621) has garnered considerable scholarly attention over the past few years. In this poem, the persona, Pamphilia, compares herself to the “Indians” whose dark skin, an effect of the sun, makes them “to blackness run” while she remains “pale, and white” as a consequence of her love melancholy. The poem is structured by chromatic binaries that result either from an external factor (the climate) or an internal one (love) that are both subsumed into the figure of the sun. In the wake of Kim Hall’s *Things of Darkness* (1995) and of more recent critical race theory, this poem is often analysed as representing early modern racial bias from a white, imperialist perspective. This paper seeks to build on such analyses by considering the impact of nature upon the physical and cultural binaries that are presented in the poem. The violent tropes used to refer to the effects of the sun illustrate the extent of the persona’s passion, but they also express her anxiety when faced with an “other” that is human as well as climatic. She is faced with a radical and ubiquitous alterity: a harsh climate which she does not recognize; a people she does not know, yet feels similar to; and a feeling of dissociation from herself. In the volta, however, she comes to embrace that radical alterity. The multiple encounters with the other (as personal, physical, human, and climatic) becomes a profitable experience for the poet which leads her towards self-knowledge. In the process, she finds herself at the crossroads of multiple liminalities that question the place of the female body, and of the female poet, in world that extends beyond the social and natural boundaries of Europe.

HANSEN, Claire – Speaker

Claire Hansen is a lecturer in English at the Australian National University. Her research focuses on Shakespeare in the environmental humanities and health humanities. She is a member of the Better Strangers/Shakespeare Reloaded project, and co-founder of the [Blue Humanities Lab](#) and the health humanities project [The Heart of the Matter](#). She is co-editor of *Reimagining Shakespeare Education* (Cambridge University Press 2023), *Critical Approaches to the Australian Blue Humanities* (Routledge 2024) and author of *Shakespeare and Place-Based Learning* (Cambridge University Press 2023).

Panel 3: Chromatic Boundaries and Solar Mythologies in Early modern drama and poetry

“Ecoracial alterity in Lady Mary Wroth’s ‘Like to the Indians, scorched with the sun’(1621)” with Aurélie Griffin

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experience for the poet which leads her towards self-knowledge. In the process, she finds herself at the crossroads of multiple liminalities that question the place of the female body, and of the female poet, in world that extends beyond the social and natural boundaries of Europe.

IYENGAR, Sujata – Keynote speaker & Organizing team: “Love at the Antipodes in *Much Ado About Nothing*”

Close-reading of 2.1, *Much Ado About Nothing*:

BENEDICK. Will your Grace command me any service to the world's end? I will go on the slightest errand now to the Antipodes that you can devise to send me on. I will fetch you a toothpicker now from the furthest inch of Asia, bring you the length of Prester John's foot, fetch you a hair off the great Cham's beard, do you any embassy to the Pygmies, rather than hold three words' conference with this harpy.

LEMERCIER-GODDARD, Sophie – Speaker

Sophie Lemerrier-Goddard is Associate Professor of English at Ecole Normale Supérieure de Lyon and a member of IHRIM research center (UMR 5317). Her research focuses on issues of space, identity, translation in early modern drama but also in voyages of exploration in the period. She has published several articles on Shakespeare, co-edited with Sophie Chiari “*Work, work your thoughts*”: *Henry V revisited* (2021), and *John Webster's 'Dismal Tragedy': The Duchess of Malfi Reconsidered* (2019), and has written on English travel writing, especially on the search for the Northwest passage. Her current project is a monograph on the representation of the North in the early modern imagination.

Panel 4: Human and non-human relationships

“Of Ice and Men: Redefining Humanity and Barbarity in the Arctic”

As explorers, geographers and promoters looked North to develop the imperial dreams of Tudor and Stuart England, the Arctic presented them with more than uncharted territories and elusive routes to the riches of the East. The land/seascape of rock, ice and snow they encountered was not only a hostile territory that nearly defeated all attempts of possession and exploitation: it introduced the question of nature in distinctively new terms in the contemporary geographical, historical and economic discourse. Arctic vistas put on display a fierce, untamed, bigger than life natural environment that dwarfed human enterprise and yet held the promise of regeneration and salvation. Though desolate and inhospitable, these remote islands were not uninhabited: sporadic encounters with country people led English travellers to redefine the notions of humanity and barbarity. While the focus has largely been on English evangelism and English-Inuit conversations in the northern region that John Davis called the “country of eternal light” (*The World's Hydrographical Description*, 1595) (see Mary C. Fuller 2015, C. Heuer 2019, Matthew Dimmock forthcoming), I will examine several voyages to Newfoundland, from Humphrey Gilbert's expedition of 1583 to the colony of Avalon (founded in 1621) and show how the vast expanses of whiteness and the intolerable cold air changed early modern perceptions of nature.

More specifically, voyages to the Arctic suggested new ways in which human and non-human could interact in such an environment. Though the colonial expansion in the Arctic is like elsewhere a history of violence and exploitation, it nevertheless questioned the hierarchy between societies. As the geographical knowledge of the north developed, the notion of Scythian barbarity gave way to the healing powers of the cold that could promote a belief into a common humanity.

MESTAHI, Ayman – Speaker

Ayman MESTAHI obtained an international Ph.D. degree in 2022 from the University of Tours (France) and the University Moulay Ismaïl (Morocco). His research focused on "The Notion of Nature in Diderot: From Ambivalent Apprehension to Multidisciplinary Dialogue." During his stay at the University of California, Los Angeles, he conducted research for the program "From Passions to Emotions: Non-fictional Representations of the Individual (1680-1850)". *Diderot et le matérialisme stercoraire*, Brill, Forthcoming (2023).

Panel 1 : Climate Theory and Environmental Determinism

“Diderot’s Environmental Determinism and Political Climate”

Diderot's biological determinism systematically traces back to environmental determinism. We see this especially in *Supplément au Voyage de Bougainville*, where the philosopher presents the Tahitians through the lens of the Climate theory. Diderot argues that the Tahitians have a natural morality stemming from a climate that has held them in a state of “mediocrity” or “bliss”. This allows him to relativize the morality of European nations with the help of the natural morality of the “savages”, serving as an epistemology of the oppressed. However, in the *Histoire des deux Indes*, the philosopher constructs the otherness of the Chinese based on environmental and geographical determinisms. He even states about the Chinese that “it is necessary for them to work, and after having worked, they must work again. Are they not condemned to this by the disparity between the product of their fields and the number of their inhabitants?” Like the Tahitians, the fertile climate influences the morals of the Chinese. Diderot judges them to be “without shame, common to all scoundrels”, or “in a condition more unfortunate than pure and natural barbarity”, or even “insensitive to the natural feelings common to man and beast”. This racial terminology undoubtedly indicates a racialization of the environment resulting from climatic determinism. From the above, one can conclude that if this climatic determinism influences morality, it also influences the political climate of nations. We thus propose to study the implications of environmental determinism on Diderot's materialistic politics.

MOUGIN, Mathilde – Speaker & Organizing team

Mathilde Mougin est agrégée de lettres modernes et actuellement ATER en langue et littérature françaises à l’université d’Aix-Marseille. Elle achève une thèse en littérature française intitulée « De l’épreuve des corps à une "science" de l’homme : discours pré-anthropologiques et racialisés dans la littérature viatique (1578-1721) » à l’université d’Aix-Marseille sous la direction des professeures Sylvie Requemora et Anne Carol. Membre du Centre de recherche sur la littérature des voyages (CRLV), elle travaille sur un corpus compris entre la fin du XVI^e siècle et le début du XVIII^e siècle et s’intéresse à la dimension ethnologique de la littérature viatique ainsi qu’à la constitution de stéréotypes nationaux et raciaux par des Français ayant séjourné en Amérique, en Afrique et en Orient. Elle a notamment publié plusieurs articles sur les questions du corps et de la race dans les récits de voyage

(« Le spectacle de la douleur de l'autre : les enjeux de la compassion et de l'indifférence des voyageurs dans les récits de Tavernier, Bernier et La Martinière », *Histoire, médecine et santé*, 2022) ; « Une archéologie de la pensée "racialiste" : le Juif et le Mahométhan dans les *Six Voyages* de Jean-Baptiste Tavernier (1676) », 2021). Elle a également codirigé un volume pluridisciplinaire sur la question du dégoût (*Approche pluridisciplinaire du dégoût aux époques moderne et contemporaine*, PUP, 2022).

Panel 1: Climate Theory and Environmental Determinism

“L'Amérindien et l'Africain: des « produits » de la nature ?” with Katherine Dauge-Roth

La « théorie » des climats formulée par Hippocrate, adaptée par Aristote et relayée à la Renaissance notamment par Bodin a largement influencé la littérature de la première modernité, et en particulier celle qui s'attache à décrire les populations. Dans les récits de voyage, les auteurs se servant fréquemment de cette théorie pour rendre compte de l'altérité dans ce qu'elle a de plus radical. La couleur de peau de l'Amérindien est systématiquement décrite comme le produit du climat, « olivâtre » ou « basanée », « comme vous diriez les Espagnols ou Provençaux » (Léry, 1578), « couleur de coing » (Bodin), ou même de la terre contre laquelle ils s'allongent (Lescarbot, 1618). Tavernier parle quant à lui de la peau des habitants de Mazandran, en Asie, qu'il qualifie aussi de « couleur de terre » (Tavernier, 1676) : l'homme semble ainsi un élément de la nature, sa couleur étant déterminée par l'influence de son environnement. De plus, en vertu d'une anthropologie humorale, le climat n'influe pas seulement sur la couleur de peau, mais aussi sur la « psychologie », toutes deux étant le produit d'un équilibre des humeurs. Ce modèle implique aussi la mutabilité de ces différences, qui ne sont pas jugées essentielles à l'être humain.

Toutefois, dans le cas des populations africaines sub-Sahariennes, cette pensée géo-humorale si répandue se voit mise à l'épreuve. Déjà en octobre 1640 lors d'une conférence au sujet « Des Nègres » au Bureau d'Adresse de Théophraste Renaudot, les orateurs se heurtent aux limites de la théorie des climats pour expliquer la noirceur de la peau et d'autres traits ainsi que les qualités morales des personnes afro-descendantes, reformulant ou mettant en question l'influence environnementale pour faire de la noirceur une « propriété » héréditaire et « inséparable qui les distingue des autres hommes » (Renaudot, *Quatriesme Centurie*, 321). Pour François Bernier, qui prend la parole dans le salon de Marguerite de la Sablière dans les années 1670 et publie ses propos en 1684 dans le *Journal des Sçavans*, la « noirceur » des peuples afro-descendants est jugée « essentielle ». L'imaginaire climatique est alors concurrencé par celui de la « semence » et du « sang ».

Nous souhaiterions interroger dans cette communication à deux voix les enjeux du modèle climatique et son rapport avec la pensée de la « race ». La substitution d'une étiologie physiologiste de la différence au modèle climatique semble indiquer que la mutabilité du climat n'est pas adaptée pour penser une différence nécessairement vécue par les Européens comme radicale et essentielle, à une époque de fort développement de l'esclavage des Africains sub-Sahariens dans les colonies. Pourtant, c'est bien le modèle climatique qu'utilisera Buffon au siècle suivant pour proposer une classification des « variétés » de l'homme. Comment comprendre cette oscillation entre la pensée de l'accidentalité des différences, considérées comme le produit du climat, et celle de la transmission héréditaire et génétique ? Pour répondre à cette question, nous nous fonderons principalement sur l'examen du traité de Bernier (1684) et de la conférence du *Bureau d'adresse* (1640), ainsi que sur des exemples tirés de la littérature de voyage contemporaine.

NIAYESH, Ladan – Speaker

Ladan Niayesh is Professor of early modern English studies at Université Paris Cité and a member of the LARCA research centre (UMR 8225, CNRS). She has published extensively on early modern travel accounts and travel drama. Forthcoming projects include a special issue of the *Revue Française de Civilisation Britannique* on “Gifts and Counter-gifts between Britain and the Muslim East” co-edited with Stéphanie Prévost and due to appear in July 2024, and a collection of essays entitled *Writing Distant Travels and Linguistic Otherness in Early Modern England*, co-edited with Chloë Houston and Sophie Lemercier-Goddard, in the press with Brepols.

Panel 2 Travel writing, ecology and race

“The dark side of the first English journey across the Caspian Sea”

Anthony Jenkinson, the Muscovy Company agent who reached the Central Asian trade centre of Bukhara in the late 1550s, is best remembered in England’s proto-imperial hagiography for having been the first Englishman to fly the colours of St George on his ship in his perilous journey across the Caspian Sea, boldly facing storms and marauders to serve the Crown and Company. Yet this glorious episode, featuring prominently as the ship flying the cross on the map drawn by Jenkinson on his return to England, hides the full picture of the actual journey in the agent’s report of a land ruined by war as a result of the Russian expansion into Tatar territory, with its trail of political and social chaos, plague and famine, and the ever lurking prospect of loot and slavery as last-ditch economic resources in a ravaged environment. This paper offers to look into Jenkinson’s account’s constructions of racial difference which, it will argue, are not dependent on religious markers as was common in the period, but were rather inflected by contingent environmental factors, as othering and enslaving become survival strategies in a borderland where shifting practicalities superseded distinctions between Christian and Muslim.

PATEL, Sandhya – Speaker

Panel 4 : Mechanisms of Othering? Shipboard Doctoring in the Eighteenth Century: Collecting, Collating, Invisible Caring

“ Disclosure: Healing Encounters in the Pacific in the Eighteenth Century”

In the second half of the century, the instructions to Captains, Byron, Wallis, Cook, insisted that *making Discoverys of Countries hitherto unknown [...] will redound greatly to the Honour of this Nation as a Maritime Power, as well as to the Dignity of the Crown of Great Britain*, it was also clear they could also possibly *tend greatly to the advancement of the Trade and Navigation thereof*. Within the good health/great wealth continuum upon which voyages of discovery were founded, recent scholarship has addressed the ‘revolutionary’ progress of medical knowledge in the 17th and 18th centuries and Haycock and Archer’s (2009) work for example centres on how the Royal Navy deployed methods to ensure the better health of seamen but also investigates how health concerns onboard ship moved forward during the enforced migration of slaves, indentured servants and starving Irishmen and Scots. If the fundamentals of Critical Race Theory work to unpick the pervasive and blanketing power of racism within the academe and across diverse constructive practices, Premodern Critical Race perspectives pose questions related to relevance of race in early modern scholarship (Thompson 2021). This paper will work within this latter framework to interrogate maritime medical praxis during the latter half of the 18th century, reconfigured in Steven Weaver’s terms as an era of disclosure (as opposed to discovery). With particular

reference to the Wallis and Cook exploratory expeditions to the Pacific Ocean between 1766 and 1779, and moving away from a conventional focus on the considerable advances in the battle against scurvy and improvement of hygiene onboard the ships, I will consider recognised archival sources as recounting medical encounters (as well as the widely-studied cultural crashes) between peoples. During these contacts, can we consider that zones of experiential learning take fragile even ephemeral shape for the shipboard surgeons, doctors and even Captains, for whom the health of the crew was essential to survival on ships of exploration as they crossed huge expanse of oceans with no or few landfalls. We will discuss here the “legibility” (Thompson) of these moments which appear to deconstruct otherwise pervasive and depreciative racial axiologies, and which appear, even if fleetingly, to encapsulate within the archive the transfer of ecological-medical technologies of the putative “savage” races.

PERALDO, Emmanuelle – Co-PI of EARTH 16-18

Emmanuelle Peraldo is a Professor of British Literature and History of 18th-Century Ideas and a member of the Transdisciplinary Center of the Epistemology of Literature and the Living Arts. Her thesis, defended in 2008, was on Daniel Defoe and the Writing of History and was published in 2010 by Champion. Since then, her focus has shifted from history to geography, and her HDR (French diploma to enable Professors to supervise PhD students) defended in 2017 was on the link between literature and geography. She has worked extensively on Defoe and Swift. She is also interested in travel literature. Her approach is transdisciplinary and she is particularly interested in the fields of ecocriticism, geocriticism and animal studies.

REQUEMORA, Sylvie – Speaker & Organizing team

Sylvie Requemora est professeure de littérature française du XVIIIe siècle à Aix-Marseille Université et directrice du Centre de Recherches sur la Littérature des Voyages (www.crlv.org). Lauréate 2024 de l'IUF pour son projet TRAVEL (Terre en Récits, Arts de Voyager & EcoLittérature), elle destine ces 5 prochaines années à mettre en place une candidature ERC Synergy sur les liens entre la littérature de voyage européenne et l'écopoétique. Elle est l'auteur de *Voguer vers la Modernité. Le voyage à travers les genres au XVIIIe siècle* (PUPS, 2012), de l'édition critique des *Voyages* de Jean-François Regnard (Classiques Garnier, 2020) et de nombreux articles sur la littérature des voyages. Elle prépare actuellement une édition scientifique de la *Relation de l'Isle imaginaire* de Mme de Montpensier pour la collection « Bibliothèque des Littératures Classiques » (Hermann).

Panel 2: Travel writing, ecology and race

“Sauvages » et paysages québécois : du récit de Champlain à la pièce de Du Hamel, via le roman de Du Perrier (1602-1603)”

Acoubar ou la loyauté trahie, tragédie tirée des Amours de Pistion et de Fortunie, en leur voyage de Canada de Du Hamel est connue pour être la première pièce écrite en France ayant pour cadre de l'action l'Amérique, publiée en 1603 après la première nouvelle ayant pour sujet le Canada (67ème Nouvelle de l'*Heptaméron* de Marguerite de Navarre), et après le premier roman dont la pièce est issue. Elle n'a été redécouverte que tardivement, grâce aux travaux de Gilbert Chinard, et n'a eu droit à sa première édition critique qu'en 1931 grâce à Margaret Adams White. Roméo Arbour en a fait une seconde en 1973, qu'il a insérée dans sa collection *Les Isles Fortunées* après avoir publié le roman d'Antoine Du Périer dont elle est issue. Le titre de Jacques Du Hamel indique lui-même qu'il s'agit

d'une pièce tirée des *Amours de Pistion & Fortunie, en leur voyage de Canada* publié un an auparavant, en 1602.

Comparer la représentation du « Sauvage » (étymologiquement envisagé comme l'habitant des forêts canadiennes) dans la pièce de Du Hamel avec sa source, le roman de Du Périer permet d'étudier les transformations génériques entraînant des transformations de représentations de l'altérité racisée dans une terre en cours de colonisation, le Québec. Loin de la relation *Des Sauvages, ou, Voyage de Samuel Champlain*, publiée la même année que la pièce de Du Hamel en 1603, présentée sous la forme d'un journal retranscrivant des conversations avec les Micmacs et les Montagnais, recueillant des observations climatiques et topographiques et évoquant les tentatives de l'expédition française de coloniser et de convertir les indigènes au christianisme, l'étude du roman puis de la pièce permet de poser avec acuité la question des représentations de l'altérité « sauvage » que la fiction a souvent tendance, en ce début de XVIIe siècle, à réduire au même. Ce sont ces stratégies d'évitement et d'effacement, propres à la littérature fictionnelle précieuse, par rapport à l'écriture des récits des voyages authentiques, que je propose d'explorer.

SLOVIC, Scott – Keynote speaker

University Distinguished Professor of Environmental Humanities, University of Idaho & Senior Scientist at the Oregon Research Institute, USA

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Scott Slovic is a senior scientist at the Oregon Research Institute and Distinguished Professor of Environmental Humanities Emeritus at the University of Idaho in the United States. He served as founding president of the Association for the Study of Literature and Environment (ASLE) from 1992 to 1995, and then served for twenty-five years as editor-in-chief of *ISLE: Interdisciplinary Studies in Literature and Environment*. His numerous monographs and edited or coedited books include, most recently, such volumes as *Nature and Literary Studies* (2022), *The Bloomsbury Handbook to the Medical-Environmental Humanities* (2022), and *Ecodisaster Imaginaries in India* (2023). He currently serves as coeditor of two book series: Routledge Studies in World Literature and the Environment and Routledge Environmental Humanities. And he also is a contributing editor for the website www.arithmeticofcompassion.org.

Keynote: “Chromatic Thinking and Ecocriticism”

In his introduction to *Prismatic Ecology: Ecotheory Beyond Green* (2013), Jeffrey Jerome Cohen asserts, “Green dominates our thinking about ecology like no other, as if the color were the only organic hue, a blazon for nature itself.” All it takes, though, is the slightest bit of attention to the world itself to realize that nature itself is far from monochromatic—even its greens are infinitely more diverse and complicated than a single word, a single color, implies. Lawrence Buell, too, in his foreword to the same volume, criticizes the “speciousness of reducing ‘ecology’ or ‘ecocriticism’ to ‘green.’” In this talk, I will discuss several different aspects of the effort to attend to and respect the genuine “variegations” (Buell’s word) of nature itself and the ecocritical community by focusing two key ideas: 1) Seeing the world as it is (multihued and inherently restless and vivacious); and 2) Celebrating and creating space for the plurality of human perspectives on the more-than-human world. I will discuss such publications as *Getting Over the Color Green: Contemporary Environmental Literature of the Southwest* (2001), *Prismatic Ecology: Ecotheory Beyond Green*, *Colors of Nature: Culture, Identity and the Natural World* (1999), and *Ecocriticism of the Global South* (2015) as emblematic of the effort to appreciate the polychromatic dimensions of ecocriticism.

VASSET, Sophie – Speaker

Sophie Vasset specializes in eighteenth-century studies, at the intersection of literature and the history of health. She is a professor at the Université Paul Valéry, Montpellier, and member of the IRCL. From 2007 to 2021, she was an Assistant Professor at Université Paris-Cité. She has published extensively on eighteenth-century British literature (*The Physics of Language*, PUF, 2010), eighteenth-century history of medicine (*Décrire, Prescrire, Guérir*, Hermann, 2011; *Bellies Bowels and Entrails in the Eighteenth Century* with S. Kleiman-Lafon & R. Barr, MUP, 2017). Her last book, *Murky Waters* (MUP 2022), deals with the cultural history of mineral waters in eighteenth-century Britain and Europe. She has been part of several projects in the Health Humanities. From 2014 to 2022, she was a member of the steering committee of “The Person in Medicine Institute” at the Université de Paris. In the spring 2022, she was a visiting scholar at Northeastern University, Boston.

Panel 4 : Mechanisms of Othering? Shipboard Doctoring in the Eighteenth Century: Collecting, Collating, Invisible Caring

“Race at sea: revisiting Alexander Falconbridge’s Account of the Slave Trade on the Coast of Africa (1788)”

Falconbridge’s book, *Account of the Slave Trade on the Coast of Africa*, was published in 1788 after Falconbridge met with Thomas Clarkson and left the slave trade. The account became influential in the abolitionist milieu in England. Falconbridge and his wife, Anna-Marie, were sent by the Anti-Slavery Society to the failed settlement for freed slaves established by the Sierra Leone Company, “Freetown”. I would like to revisit this first account and examine the reasons for its popularity, focusing more particularly on Falconbridge’s medical gaze, and his approach to the conditions of enslaved people as a sea surgeon. Not only were medical men in charge of caring for the confined crew, they were also closer to the enslaved people’s bodies, as agents of control, perpetrators of violence and sometimes care providers. They were also owners of private libraries on board, and considered as natural historians and men of science on board. Falconbridge’s profession as sea surgeon, and his medical background will be presented in this paper as a specific – and ambivalent – insight into racial violence in his account, as well as a specific awareness to the larger communities and environmental constraints that determined slave voyages.

Ecology & Race Campus



ECOLOGY & RACE CAMPUS July, 5th

8h30-9h	Breakfast, Welcome & opening statements
9h-10h15 Teaching workshops + Q&A	9h-9h30 - Educational Workshop #1: « Teaching race, belonging, empire and migration in secondary schools » led by Prof. Nandini Das
	9h30-10h - Educational Workshop #2: « Addressing race in the Environmental Humanities Master's Degree at Ca' Foscari University of Venice », led by Shaul Bassi
10h15-10h30	Coffee break
10h30-12h15 Chair: Sydney Ward Champion	Hybrid Educational Workshop #1: Feedback of teachers and learners of: <ul style="list-style-type: none"> - Collège Nucéra, Nice (Teacher: Caroline Gianni, Classe 5^o2, REP+) - Lycée Calmette, Nice (Teacher: Magali Salinas) - Graduate students on their courses on race & ecology (UniCA)
12h15-13h45	Lunch break
13h45-15h Teaching workshops + Q&A	13h30-14h - Educational Workshop #3: “Teaching Early Modern Literature through Critical Race Theory, Decolonial Theory, and Experiencing the Natural World”, led by Prof. Sujata Iyengar
	14h-14h30 - Educational Workshop #4: ‘Teaching environmental matters through multiculturalism: the example of a summer school’, led by Scott Slovic
15h-15h30	Coffee break
15h30-17h	Artistic Workshop: « Race and Ecology through the living arts and visual arts » Dancing Workshop on “Dancing against Oppressions” led by Clara Descamps (Collective corps&graphics)

I. Collégiens/ Middleschoolers: “The Environment in Our Environment”

- Enzo Lopes Martins
- Adem Abidi
- Marianne Diouf
- Siga Diouf
- Rayana Marinova
- Sarah Kayachi
- Nour chargui
- Taïs Robalo Semedo
- Farah Hamdi

II. Lycéens/ Highschool students

- Giada RUBIN PEDRAZZO & Luna THIERY: "Black & polluted: unveiling environmental racism in industrial siting."
- Karla MEINHARDT: "Racism or Climate action: Should we have to choose a fight?"
- Hugo ZERBIB-GOULOUMES: "To what extent can Indigenous people's vision of the Earth bring our species together and save the planet?" <- spécialité Philo, can you tell?
- Diyé BA, Alyssa NONDA, Sara KHANAKAEV : " It's all about words: do climate skeptics and racists use the same language?"
- Arij SHILI: "How does historical guilt drive eco-volunteering abroad and influence global interactions, while impacting efforts to aid those in need?"
- Karina PONOMARENKO -> mise en perspective historique : raciale / colonialiste en amont des talks des autres + conclusion globale

III. Masterants/ Graduate Students

- Doriane Poirson & Saoirse Potelle, “The Theory of Environmental Determinism - the supposed role of our natural surroundings in the extent of our human capacities”
- Charlotte Royer & Samantha Xuereb, “Race & Ecology in New Media”
- Nada Mefta, “Eco-Comics: Heroes of the Earth”
- Ryan Derouiche