

HYBRID INTERNATIONAL LITERATURE CONFERENCE

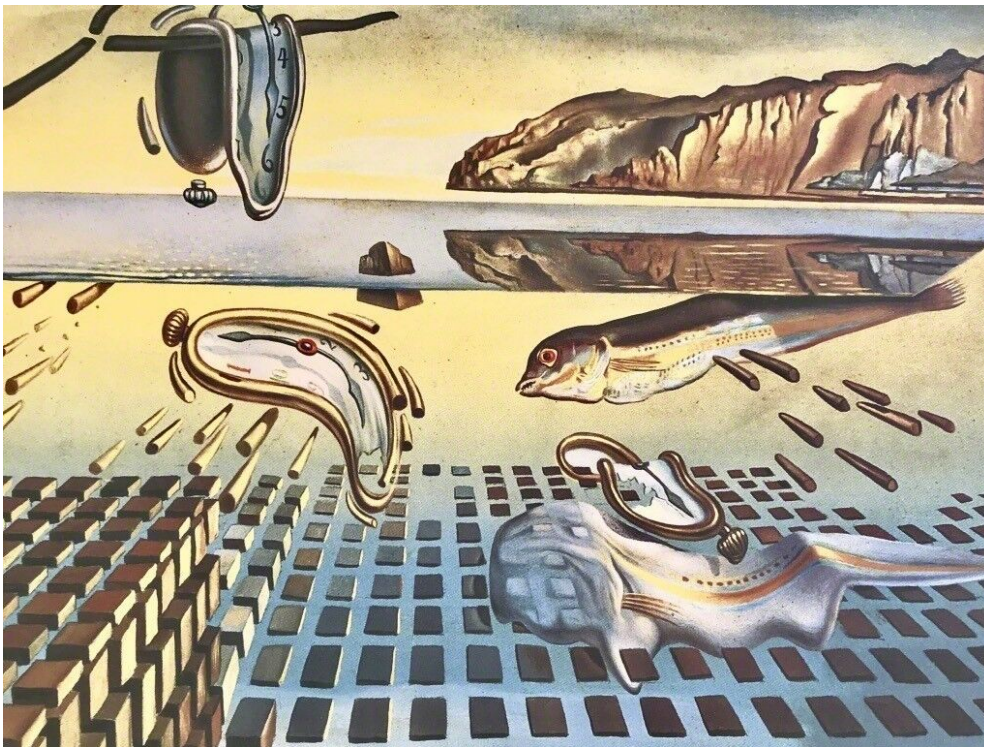
Memory: The Captive and The Fugitive

CALL FOR PAPERS

OCT 21-22, 2022(TAIPEI GMT+08:00)

NATIONAL TAIPEI UNIVERSITY OF TECHNOLOGY

"The moments of the past do not remain still; they retain in our memory the motion which drew them towards the future, towards a future which has itself become the past, and draw us on in their train."
(Marcel Proust).



Welcome to the 2022 International Literature Conference. The conference is organized by the Department of English at National Taipei University of Technology. It will take place on Oct 21-22, 2022 (Taipei GMT+08:00). The conference will combine both physical and virtual modes.

The theme of the 2022 Taipei Tech International Literature Conference is Memory. We would be honored to have you join us for a vibrant discussion on the immense possibilities of mnemonic imagination.

Derived from the Greek mythology, Mnemosyne (Μνημοσύνη) originally is the mother of the nine Muses, and refers to the good and sweetness of memory. The word is also associated

with the mnemonic (mnēmē), suggesting memory and remembrance. The ways of capturing, narrating the elusive memory, and depicting the method of remembrance have always been both a challenge and fascination to writers. Memory also has an extended meaning nostalgia, which in Greek

consists of νόστος (nóstos), meaning "homecoming", and ἄλγος (álgos), meaning "pain" or "ache", a form of psychological melancholy that yearns to return to the good old days, or a sweet childhood.

One of the greatest examples of memory/remembrance across boundaries is Marcel Proust's *In Search of Lost Time* (*À la recherche du temps perdu*), wherein the author introduces the idea of involuntary memory ("mémoire involontaire") through the taste of madeleine ("Le Madeleine") or a piece of music ("La Sonate de Vinteuil") as the reader travels back in time and through space.

Memory is elusive, as the French deconstructionist Jacques Derrida points out: the French word "mémoire(s)" is untranslatable, because it escapes a singular meaning – it differs in meaning in masculine (un mémoire: a memorandum), feminine (La mémoire: aptitude of memory), or plural forms (La mémoire(s): memories).

In Mandarin, memory consists of two Chinese characters: 記 (Ji) and 憶 (Yi). The first character 記 (Ji) is composed of 言 (yán: words, or talk), and 己 (jǐ: the self); the second character 憶 (Yi) is formulated with 心 (xīn: the heart, and mind), and 意 (Yì: idea; meaning; wish; desire). Together, this phrase means you speak or write down what is in your minds and thoughts. Memory in Mandarin connotes the meaning of self-recording and autobiographical writing. But what do we call not-been-articulated people and events? How do people remember and forget?

In Greek, "Lemoyne" (forgetting) comes from the word (λήθη) lethe, a river from Hades (underworld). The words connote the meaning of "oblivion," "forgetfulness," and "concealment." The German philosopher Harald Weinrich analyzed a-lethe-ia (ἀλήθεια), meaning "un-forgetfulness" and "un-concealment" of truth, and Weinrich suggests that "one can conceive truth as the unforgotten or the not to be forgotten."

This conference invites scholars to imagine spaces that store memories, examine the tension between the captive and the figurative, the remembered and the pretend-forgotten, and explore memories for both good and challenging times. How tangible is memory in visual or audio terms, and how can it relate to the human senses? How does selection of memory work? Is it arbitrary, or is it an act of obsession? What are the boundaries between truth and fiction, imagination and reality? Is memory forever lost, or do we unconsciously preserve and replicate the past? This panel solicits papers that include (but are not limited to) the following topics:

- Platonic Memory
- Reason, Memory and the Self
- Imagination and Memory
- Involuntary Memory, Proustian Memory
- Body, Habit, Pure Memory
- Cultural, Collective Memory
- Wars, Truth, False Memory Syndrome, and Trauma
- Travel, Transnationalism and Memory
- Temporality, and Memory
- Phenomenology and Memory
- Place, Space, Memory

- Colonial, Postcolonial Memory
- Immigrants, Diasporic Groups, and Nostalgia
- Psychoanalysis and Neuroscience: Memory, Amnesia, Schizophrenia
- Memory Fabrication: Storytelling, Magical Realism, and Memory
- Memory in Art and Films
- Memory in the Museums, Monuments, and the Memorials
- Virtual Memory, Prosthetic Memory, and Electronic Memory
- Digital Memory and Technologies: A.I./Robot/Machine Learning, Metaverse

SUBMISSION GUIDELINES AND IMPORTANT DATES

PLEASE EMAIL US THE INFORMATION BELOW:

Name, affiliated institution, title

Time Zone

Email Address

A 150-word Bio

A 300-word abstract

A Note if you'd like to pre-record your presentation

Deadline for abstract submission: May 30th

To submit your abstract (300 words, 150 bio) to:

< taipeitechlc2022@gmail.com >

Notification of acceptance: June 30th

Conference Committee

Dr. John Griffith

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Conference Assistant

For any inquiries regarding the program, please contact: <taipeitechlc2022@gmail.com>

For all general inquiries, please contact: <taipeitechlc2022@gmail.com>

We look forward to seeing you at the 2022 Taipei Tech International Literature Conference.

徵稿啟事：

源自希臘神話，Mnemosyne (Μνημοσύνη) 最初是九位繆斯女神的母親，代表記憶的美好和甜蜜。這個詞還與(mnēmē) 相關，表示記憶。捕捉、描述難以捉摸的記憶，以及描繪記憶紀錄的方法，對許多作家都深具挑戰和魅力。記憶延伸意義還有懷舊，在希臘語中由 νόστος (nóstos) 和 άλγος (álgos) 組成，意為「痛苦」或「疼痛」，一種渴望回歸舊時美好的但又帶有淡淡心理憂鬱的時光，或是甜蜜的童年。法國現代文學大師馬塞爾·普魯斯特 (Marcel Proust) 的《追尋逝水年華》(*À la recherche du temps perdu*) 是書寫記憶/時間的最具代表性的作品之一，其中作者通過對法式點心瑪德琳 (“Le Madeleine”) 的味道或一首音樂 (“La Sonate de Vinteuil”)，便可讓讀者穿越時空回到過去時光。

記憶是難以捉摸的，正如法國解構主義者雅克·德里達 (Jacques Derrida) 所指出在法文裡 “mémoire(s)” 是無法完整翻譯的，因為它逃脫了單一語言的含義解釋。在陽性名詞中，它的意思是備忘錄 (un mémoire)，在陰性詞性用語中代表記憶能力 (La mémoire)，在複數形式中則代表記憶 (La mémoire(s))。

在漢語中，記憶則由兩個漢詞組成：記 (Ji) 和憶 (Yi)。第一個字“記” (Ji) 由言 (yán：文字或談話) 和己 (jǐ：自我) 組成；第二個字憶 (Yi) 由心 (xīn：心、意) 和意 (yì：想法；意義；願望；慾望) 組成。在漢語中，這句話意味著說出或寫下作者的想法和想法。記憶在漢語中具有自我記錄和自傳寫作的含義。然而，作家如何闡明過往人和事件？人們如何儲存記憶與遺忘？

在希臘語中，“Lemoyne” (遺忘) 來自單詞 (λήθη) lethe，原為冥府 (冥界) 的一條河流。有「遺忘」、「健忘」和、「隱藏」的意思。德國哲學家 Harald Weinrich 分析了 a-lethe-ia (ἀλήθεια)，意思是真理是「不遺忘」與「不隱藏」，Weinrich 解釋「我們可以將真理想像為不被遺忘的或不可被隱藏的。」

此次國際文學會議將邀請國際學者共同想像探索與討論儲存記憶的空間，以停滯／俘虜 (the captive) 與流動／逃脫 (the fugitive) 為比喻記憶與被遺忘之間的關係，並探索各種時代與文化的記憶。記憶如何在視覺與聽覺間塑造形象，它與人類的感官有什麼關係？內存選擇是如何運作的？它是任意的，還是一種沈迷的選擇？真實與虛構、想像與現實之間的界限是什麼？記憶是永遠消失了，還是我們無意識地保存和復制了過去？此次會議邀稿相關主題如下 (但不限於) 以下主題：

- 柏拉圖式記憶

- 理性、記憶與自我認同
- 想像力和記憶力
- 非自願記憶、普魯斯特記憶
- 身體、習慣、純記憶
- 文化、集體記憶
- 戰爭、真相、錯誤記憶綜合症和創傷
- 旅行、跨國主義和記憶
- 時間性和記憶
- 現象學與記憶
- 地點、空間、記憶
- 殖民、後殖民記憶
- 移民、散居群體和懷舊情緒
- 精神分析和神經科學：記憶、健忘症、精神分裂症
- 記憶製造：講故事、魔幻現實主義和記憶
- 藝術和電影中的記憶
- 博物館、紀念碑和紀念館中的記憶
- 虛擬記憶、假體記憶、電子記憶
- 數字記憶與技術：人工智能/機器人/機器學習、元宇宙

截稿日期：2022年5月31日

請將英文論文摘要（約300字）以附檔方式寄至電子信箱 taipeitechlc2022@gmail.com，並請包括以下資訊：姓名、英文自傳（約150字）以及目前任教或所屬機構。

摘要審查結果通知日期：2022年6月30日