
Purchase of books **will not be available through the University bookstore**. Because it saves as much as half off book prices and allows use of books unavailable to US distributors, students must order their books directly on the web.

You can order books from a variety of on-line bookstores. French books can be purchased from www.fnac.com, www.amazon.fr, www.chapitre.com or www.schoenhofs.com, for example. Books in English (or with an ISBN beginning with 0) can be purchased from www.amazon.com, www.barnesandnoble.com, or any other web site you can find. Please note: ISBN numbers are provided for each book. Be sure you order the correct version of the text. Check the ISBN before you order. Once you reach the web page, try a “full search” or “recherche détaillée” directly for the ISBN (when searching with the ISBN, do not include the hyphens). Books now have a 10–digit and a 13–digit ISBN, and you can search for either.

675 Studies in Francophone Literature
The Wars of World Literature in French
Professor: Richard Serrano
M 2:30 – 5:00 PM (ABW-4190)

Course description: It would be no exaggeration to claim that contemporary France has been defined by three wars of the twentieth century: World War I, World War II and the Algerian War. Indeed, so profound has the impact of these three wars been that writers beyond France have also written fiction in French that grapples with their legacy. Rejecting the anglophone model of “World Literature,” this course will address a series of interlaced questions: what does it mean for the French to write about war experienced beyond France? What does it mean for writers from beyond France to write about war experienced in France? What does it mean for writers from beyond France to write in French about wars experienced beyond France?

685 Literature & Gender
“Marriage: From Submission to Subjugation”
Professor: Jennifer Tamas
TH 1:10 – 4:10 PM (ABW-4190)

From the Blue Beard myth to the Pelicot Case, this course will explore depictions of marriage—its glamorization as well as its darker dimensions—in fairy tales, novels, and films from the 17th century to the present day. We will cover a range of topics, including first encounters, passionate love, the wedding night, conjugal life, domestic violence, and sexual crimes, to understand what is at stake in the institution of marriage and how it has evolved over time. Authors examined will include Racine, Perrault, Aulnoy, Foucault, Beauvoir, Rich, Lorde, and hooks.

Offered in Comparative Literature (subject code 195)

516 Topics in Comparative Literature
Representation in Scare Quotes
Professor: Andrew Parker
W 12:10 – 3:10 PM (ABW-4052)

This course considers the vicissitudes of the term “representation” from Erich Auerbach’s *Mimesis: The Representation of Reality in Western Literature* (1953) to contemporary identity discourses.

“Representation” has not always enjoyed the prominence – indeed, the ubiquity – that it does today in English, German, and Romance Language criticism and theory. Auerbach’s confidence in the powers of representation – the notion that “reality” precedes and governs its linguistic depiction – gives way a decade later, with the advent of French semiology, to a pervasive distrust of the term, as if representation had suddenly lost its ability to bridge language and world. “The function of narrative,” wrote Roland Barthes in 1966, “is not to ‘represent.’” And again in 1968: “The goal today is to empty the sign and infinitely to postpone its object so as to challenge, in a radical fashion, the age-old aesthetic of ‘representation.’”

Barthes’s “representation” (henceforth always with scare quotes) inaugurated what has come to be called French Theory. Indeed, every major French thinker from the mid-1960s to the mid-80s (Lacan, Foucault, Althusser, Deleuze, Derrida, Lyotard, Kristeva, Marin, Lacoue-Labarthe, Nancy) took “representation” to be the name of a critical problem that each addressed differently, often through readings of German philosophy (Kant, the Romantics, Hegel, Marx, Nietzsche, Freud, Heidegger) that gave the problem a prehistory.

Our course will survey these two decades of reflection on the nature of “representation” before considering in conclusion some recent uses of the term, especially in the context of diversity discourses.