Date: March 23, 2024
Location: Paterson Hall 303, Carleton University 1125 Colonel By Dr., Ottawa, ON.
Time: 10:00 a.m-2:35pm
Speakers: See the schedule below

Presentations (In Order):

10:00am-10:05am: Opening Remarks by Marina Nekrasova

Literature:

"Kant and Dickens: Interpersonal Relationships in *Hard Times*" by Charlotte Bodin
10:05am-10:35am

In his book *Hard Times*, Charles Dickens presents social interaction as essential to human happiness. However, he portrays interpersonal relationships as complicated, with his characters failing to attain love when they demand it of others. What, then, does Dickens imagine proper interpersonal treatment to be? Dickens was preceded by the German philosopher Immanuel Kant, who presented his own theories on the relationship between the human spirit and social organization. By using Kant's concepts, we can see that Dickens presents an attitude of respect and responsibility as the condition for healthy interpersonal relationships. In this way, Dickens presents social interaction not as a transaction, but as a continuous process of collaboration.

"Behind Monsters of Reason: Analyzing Enlightenment Critiques in Diderot's *Rameau's Nephew* and Shelley's *Frankenstein*" by Lucius Zompanti
10:35am-11:05am

In this presentation, I examine critiques of the Enlightenment presented by Denis Diderot in *Rameau's Nephew* and Mary Shelley in *Frankenstein*. While the Enlightenment emphasized reason and the natural sciences to create a better future, both authors present characters that challenge this ideal in unique ways. The character of Rameau's nephew acts as an objective figure, openly displaying his monstrous qualities, and representing the existence of individuals in society who contradict Enlightenment values. In contrast, Shelley's creature in *Frankenstein* is a subjective representation, embodying the rejected and abandoned in society, and reflecting the author's personal sentiments. Each author critiques the Enlightenment through their characters, addressing temporal aspects (the future for Diderot, and the past for Shelley) and the limitations of reason in achieving an enlightened society. The comparative analysis reveals that societal progress cannot be achieved by reason alone, as both characters symbolize the enduring presence of individuals who disrupt the Enlightenment narrative. Diderot and Shelley, through different

means of argumentation, insist on a more comprehensive understanding of human nature, emphasizing multivariate aspects of existence that reason alone cannot address.

Religion:

"The Effect of Immigration on Religion: A Case Study Examining an Italian Canadian Immigrant Family Across Three Generations" by Bridget Le Donne
11:05am-11:35am

Through this presentation, I investigate the effect of immigration on religious practice. To conduct such an investigation, I have applied relevant theoretical works of religious scholarship to data retrieved from interviews with an Italian Canadian family across three generations (immigrant generation, first generation Canadian, and second generation Canadian). Although Catholicism is doctrinally identical in both Italy and Canada, I posit that cultural contexts significantly affect how the religion is practiced, leading to new, hybrid versions of Catholicism when immigration relocates the practice. Further, through exploration of ritual practices, gender dynamics, and levels of religious observance across the three generations, I argue that, in this particular instance, immigration renders cultural identity as synonymous with religious identity, where it is impossible for one to distinguish their Catholic identity from their Italian identity.

"A Tale of Two Cities: Christianization and Spanish Urban Space, 600 & 1600" by Adam Jones
12:35pm-1:05pm

In this presentation, I explore the remarkable parallels between the transformation of two cities named Mérida, one in 16th-century Mexico and the other in late antique Spain. Focusing on the intersecting dynamics of Christianization and urban development, I explore the complex processes of cultural adaptation, syncretism, and the reconfiguration of religious and social spaces in these two distinct historical contexts. By drawing comparisons between the colonial reconfiguration of Mérida, Mexico, and the Christianization of Roman and Visigothic societies in Emerita Augusta (modern-day Mérida, Spain), this study offers fresh insights into the process of Christianization and the role of urban centers as crucibles of cultural and religious transformation. This presentation examines the many ways that the Spanish set about constructing a Christian "New Spain" in the Americas, and how they consciously, and often unconsciously, mirrored the process of Christianization in Iberia a thousand years earlier.

Classics:

"Constantine's Building Program in Rome: An Examination of *Damnatio Memoriae* in Architectural Form" by Adam Maggiore
1:05pm-1:35pm

The use of *damnatio memoriae* against prominent figures is not an unusual occurrence throughout Roman history. However, its effectiveness and the method of application can vary greatly. Constantine's use of *damnatio memoriae* against Maxentius stands out for its exceptional efficacy. This presentation argues that Constantine's building program in the city of Rome should be considered as an architectural form of this all-encompassing *damnatio memoriae* of Maxentius. I will begin by laying out the opposing ideologies of the emperors and themes central to their respective building programs. I then focus on Maxentius's major constructions along the Via Sacra (the Basilica Nova, the Temple of Venus and Roma, and the Via Sacra Rotunda) and view how Constantine appropriated these projects through physical alterations and changes to their intended functions and or meanings. Lastly, I present Constantine's own unique projects and analyze how they contributed to the *damnatio memeoriae* of Maxentius through their messaging and the motives behind their construction.

"Understanding an Emperor: What His Villa Tells Us About Hadrian" by Emily Biggar-Heil
1:35pm-2:05pm

The goal of this presentation is to illustrate how we can learn about individuals of the past using historic and archaeological evidence. The theory of David Wengrow and David Graeber is that to truly understand history we must not only study events and circumstances, but the people that make them. Their anthropological take on this topic provides archaeological evidence that early and historic humans had the same capacities for complex thought, emotions and comprehension as we do today. They strive to view these people with the same respect, empathy and intelligence we view people with today. The case study of this presentation will be Emperor Hadrian. By examining the remains of his villa at Tivoli, specifically the influence of other cultures for architectural and artistic choices, the use of Hadrianic domes and instances of archaeoastronomy. These examples will be used to argue that Hadrian was a creative, intelligent and affectionate individual.

2:20-2:35: Announcement of Awards & Closing Remarks by Marina Nekrasova