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Sommer D. () *Ethical Asymmetries: Learning to Love a Loss*. In: Zivin E.G. (eds) *The Ethics of Latin American Literary Criticism. New Concepts in Latino American Cultures*.

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implicated in reward and emotion. Evidence for reduced experience-dependent dendritic spine plasticity in the aging prefrontal cortex. Epilepsy and the consciousness system: Impaired consciousness in epilepsy. Faecal glucocorticoid metabolites and alarm calling in free-living yellow-bellied marmots. Flashbulb memories for the space shuttle disaster: A tale of two theories. Modeling sensitization to stimulants in humans: Rules of fairness versus acts of kindness. Int J Game Theory. Cooperation among strangers with limited information about reputation. Baseline brain activity fluctuations predict somatosensory perception in humans. Neural correlates of consciousness during general anesthesia using functional magnetic resonance imaging fMRI.

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Chapter 2 : Project MUSE - Be-longing and Bi-lingual States

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In lieu of an abstract, here is a brief excerpt of the content: Even marriages last only about five years. Nationalism, Southeast Asia and the World, raises questions about political relationships over time and over space. Over time, ties can unravel as modern subjects choose, or not, to identify with adopted political relatives. Is it the sender of surplus people who will, in turn, send money home? Or is it the harbor for many peoples? Does belonging even to a recently invented country anchor an existential need, a be-longing, because being a "man"--as Hannah Arendt still called the subject of politics--means striving for recognition among equals? Or, do many citizens today feel like resident aliens to themselves or to others, belonging rather to ethnic minorities and perhaps--long-distance--to other nations of origin or of choice? Anderson is right to worry about precarious belongings and optional obligations. In the end though, he finds solace from the threats of egotism and despair, and from the social decomposition of too much movement what Arjun Appadurai calls "modernity at large" in the resilient promise of the "goodness of nations. Each of these brilliant and erudite essays will reconfirm our admiration for Anderson. My own personal debt includes his extraordinary generosity and the good counsel that encourages me to follow him, sometimes with a swerve, as will be evident when my appreciation for be-longing plays bi-lingual games. The opening pages of *The Spectre of Comparisons* theorize a paradox in the postcolonial condition: Concepts like nation or culture, after all, take on meaning in their particular contexts and by contrast with others. The core chapters chronicle aborted beginnings and abusive confluences of the nation and the state. But hope has the last word, thanks to three guarantees of national imaginings: Feelings of pride and shame come together in the end, because citizens invest, often against the evidence, in "the goodness [End Page 84] of nations" []. This double vision raises a specter of possible inauthenticity; it undermines meaning as models slip from centers to peripheries. Local concepts lose their particularities in global vocabularies. Anderson calls the movement a "logic of seriality. You are not currently authenticated. View freely available titles:

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Hispanic Literature, Hebrew University of Jerusalem, Week-long trainings include Boston, Cambridge, Mexico D. January Committees, Harvard University: DuBois Institute, Harvard University, Principal for group grants: The Work of Art in the World: The reformist projects that focus her attention develop momentum and meaning as they circulate through society to inspire faith in the possible. Alleging that we are all cultural agents, Sommer also takes herself to task and creates Pre-Texts, an international arts-literacy project that translates high literary theory through popular creative practices. The Work of Art in the World is informed by many writers and theorists. Foremost among them is the eighteenth-century German poet and philosopher Friedrich Schiller, who remains an eloquent defender of art-making and humanistic interpretation in the construction of political freedom. The renowned literary scholar Doris Sommer argues that feeling funny is good for you, and for society. In *Bilingual Aesthetics* Sommer invites readers to make mischief with meaning, to play games with language, and to allow errors to stimulate new ways of thinking. Sommer encourages readers to entertain the creative possibilities inherent in multilingualism. With her characteristic wit and love of language, she focuses on humor—particularly bilingual jokes—as the place where tensions between and within cultures are played out. In declaring the merits of allowing for crossed signals, Sommer sends a clear message: Making room for more than one language is about value added, not about remediation. It is an expression of love for a contingent and changing world. New York, Palgrave, Harvard University Press, Editor, *The Places of History*: Duke University Press, University of California Press, In Spanish *Ficciones fundacionales: One Master for Another*: University Press of America, University of Florida Press, Henry Schwarz New York: Latin American Literary Review Press, Pittsburgh University Press, Homi Bhabha New York: A Bio-Bibliographical Guide, ed. University of New Mexico, ; and in *Dialectical Anthropology* 2. Fairleigh Dickenson University Press, Rose Minc New York: Senda de ediciones, Universidad de Puerto Rico, The Americas Society, Routledge, Nov. The Works of Dario Escobar December pp. Marjorie Garber et al, New York: Universidad de Puerto Rico, Josefina Ludmer Rosario, Arg.: Marjorie Garber, New York: Marjorie Garber New York: Testimonial Discourse and Latin America, ed. Cornell University Press, Modern Language Association, Translation and Postcolonial Literatures forthcoming, Routledge In *Critical Multilingualism Studies*.

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Doris Sommer Ira Jewell Williams Professor of Romance Languages and Literatures "Ethical Asymmetries: Learning to Love a Loss", chapter 9 in Reading Otherwise.

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