

# Anthropoetics IV, 1 Benchmarks

All four articles in this issue were prepared specially for *Anthropoetics*.

About our Contributors

**Andrew J. McKenna**, Ph.D. Johns Hopkins, is professor of French at Loyola University Chicago and a member of the **Anthropoetics** editorial board. He is the author of *Violence and Difference: Girard, Derrida, and Deconstruction* (U of Illinois P, 1992), as well as of numerous articles on Moliere, Pascal, Racine, Baudelaire, Flaubert, and critical theory. Since 1996, he has been editor in chief of *Contagion: Journal of Violence, Mimesis, and Culture*.

**Douglas Collins**, also a member of the **Anthropoetics** editorial board, teaches French and Comparative Literature at the University of Washington. He is the author of **Sartre as Biographer**, as well as articles on nineteenth and twentieth-century French literature.

**Toby Foshay**, another member of the editorial board making his first contribution to **Anthropoetics**, teaches literary theory and modern literature in the Department of English, University of Victoria, Canada. He has published on Derrida, Levinas, Heidegger, and Adorno, as well as on modernist writers, including Joyce, Yeats, and Wyndham Lewis. He is especially interested in the relations between theology, philosophy, and literary theory, and is presently working on negative theology in the work of Adorno and Derrida.

**Peter Goldman** attended the Spring 1997 **Generative Anthropology** seminar with Eric Gans and has also studied cultural theory and hermeneutics with Wolfgang Iser at UC Irvine. He has recently presented papers on John Bunyan at various conferences, and his publications include an article on John Bunyan's spiritual autobiography for *Anthropoetics*. In addition, he was a contributing editor for *The Student Guide to Writing at UCI*, 3rd edition, 1995. He is currently at work on his Ph.D. dissertation entitled "Puritan Hermeneutics and the Conversion Narrative," which examines the hermeneutic dimension of seventeenth century Puritan conversion narratives from the perspective of generative anthropology.