



**Dr. Oana Hergenröther, University of Graz (Austria)**

**3<sup>rd</sup> February from 11.00 to 13.00 in the subject Short Stories in English (3.17, Rectorat)**

**“Auggie Wren’s Christmas Story” by Paul Auster**

Through a comparison between the literary text—the short story originally published on Christmas Day 1990 in the New York Times—and its reinterpretation on screen—as a segment of the film *Smoke* (dir. By Wayne Wang, 1995)—we will consider some of the intermedial implications of Paul Auster’s (1947-2024) work, talk about the limitations of each medium (literary and cinematic), and about the fascination with storytelling and storytellers in Auster’s opus.



Screenshot: *Smoke* (dir. Wayne Wang, 1995)

**4<sup>th</sup> February at 12.30 to 13.30 (2.25, Rectorat)**

**“Literary and Cultural Gerontology from the Peripheries”**

The project “Contemporary Post-Yugoslav Narratives on Aging and Care (CONAC)” (funded by the Austrian Science Fund, 2025-2028) focuses on (post-)Yugoslav literature and film, and the radical transformations since the 1990s in this cultural context, including in terms of ideas about old age. In Yugoslavia and its successor states, aging and old age have been conceptualized and narrated

differently since the 1990s, simultaneously with the wider circumstances of ideological and system breakdown, poverty, violent conflicts, emigration, new national identities etc.

One of the special emphases of the project is exploring avenues of diversification in Literary and Cultural Gerontology beyond the Global North: something that is, within the field, continuously underlined, but has so far not seen systematic efforts. This talk aims at bringing following questions to the fore: How can we de-centralize the mainstream foci of this academic field?; How can we encompass ex-centric artistic voices, and look at how a concrete cultural production narrates age/ing?; What are old characters like in post-Yugoslav literatures?; How are aging/old age/the lifecourse/intergenerational relations/agism different in this specific time-space?; What can mainstream Literary and Cultural Gerontology gain from and contribute to (post-)Yugoslav Studies?



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