brella organization, is in the best position to direct such a complex undertaking. This thorough self-examination would also be a way we, scholars of culture, could collectively respond to the "fake news" phenomenon (I tried to explain why turning to self-criticism might be beneficial in times of general crisis at the beginning of my essay on Freud titled "Antigone's Kind: The Way of Blood in Psychoanalysis" [*Umbr(a)*, 2004, pp. 161–81]). It would show that we are so determined to support values of inclusivity, diversity, and reason that we are willing to put our discourses at risk, and it would also help us clarify why alt-right suspicion and destruction of truth are categorically different from deconstruction and subversion as we practice them.

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Reply:

I thank Petar Ramadanovic for broadening our discussion of infrastructure by highlighting reflection on our own discipline as an integral part of collaborative making. The discipline-wide coordinates that we have built together—roads taken and not taken, evidentiary norms stated and not stated, objectives met and not met—shape the ways we teach, write, and do research as much as any individually cited critical paradigm does. Reflecting on these coordinates would give further meaning and purpose to what we do now, as a scholarly community facing up to the challenges of a new era. Today, when the crisis of the humanities seems to be played out on a much larger stage, as "facts" and "alternative facts" do battle in almost every sphere of life, especially in the sciences, a crucial part of our infrastructure building depends on our ability to take stock of our own practices. Proceeding on the basis of this self-reflection would open the way to new collaborative partnerships, giving literary studies a place in public life and a stake in repairing the damage already inflicted by us on the world's shared ecologies.

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