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Newsletter

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===== EAAS PRESIDENT =====

### **Word of Welcome from the EAAS President**

[place photograph]

In April, during the Graz Conference, the Board entrusted me unanimously with the presidency of the European Association for American Studies for the next four years. I felt honored, pleased, but, suddenly, also quite self-conscious. Can I be the right person to give leadership to European Americanists in the dramatic times to come? I have accepted the election result with misgivings, being aware of the serious challenge it represents; the only comfort I find in the fact that to challenges I seem to have been no stranger in my life.

For decades the civil and scholarly interest in "things American", for myself and my colleagues in Central and Eastern Europe, was sensed as something half-forbidden, semi-conspiratorial, not ever entirely liberated from the political context which we lived in, and where, with difficulties, we pursued the careers we were allowed to have. In private lives, we nourished our curiosity in alternatives to the world presented to us as the only possible choice. It so happened that America became one of the most dreamed of alternatives, partly also because it was officially presented as the chief adversary, but partly for what it really had to offer, especially in its best literature. It should be remembered that both the communist anti-American propaganda by the totalitarian authorities and the interest in America and American culture on the part of the opposition or dissidents were distorted into a black-and-white picture; they were inadequate and lacking in information and knowledge, especially from any first-hand experience. We felt we could only envy our colleagues in the West their opportunities to travel, their access to literature and information, the freedom they could enjoy in their studies and research, in communication.

Then the Iron Curtain fell in 1989, the Cold War came to an end, and its immediate aftermath seemed like something to be easily dealt with or disposed of. By now we know that we all may have been too optimistic ten years ago. In the less lucky part of Europe we will still need some time to not just forgo but to truly overcome the heritage of the past. This should not make us blind, however, to results achieved in the processes of transition through necessary and desirable changes and reforms which effect not just the Eastern part of the continent but, to some extent, also the West. As it seems, a new Europe is being constructed by all of us now, and a wise understanding of our more distant and nearer history becomes of great relevance. And so does, I believe, the study of the American experience, for better or worse. Even if we may want to put one or two question marks next to the description of our age as the *American Century*, the very fact that such an idea appeared cannot be neglected. Neither can we ignore the relations, the links or the overlaps existing between the terms America or Americanization and such notions as globalization, commercialization, commodification, creating world security, promoting cultural pluralism, spreading popular culture and even democratization.

It is in general this understanding that informed the decision to select the theme of the next EAAS conference in the spring of 2002 in Bordeaux. The theme is broad and all-inviting for a wide range of experts and scholars. The conference debate and exchange of wisdom should be an enriching experience not just for its participants but for a wider European public. I believe that even before we gather in France we can also effectively discuss the specific European aspects of American Studies and thus see clearly what useful findings we can offer our communities. At the same time we can thus be better prepared for international collaboration in the field. I especially hope that we can create and sustain fruitful networking between our national and regional associations and individual members from all parts of Europe in the foreseeable future.

I understand it as the basic obligation of the officers and the Board to continue the good work of the EAAS as performed by the President Heinz Ickstadt and the other three officers, Stephen Matterson as Treasurer, Cristina Giorcelli as Vice President, and Walter Hölbling as Secretary. While the latter two will remain in office for two more years, Hans Bak is taking over the office of Treasurer. The handover of offices happened on July 8, 2000, in Berlin, and I found the setting quite telling. Here we were in the former capital of the GDR, now the capital of reunited Germany which is bursting with grandiose building activities. And in that scenery there was an endless crowd of more than a million young people participating in the Love Parade and dancing to the beaming sounds of music. A European Woodstock? Why in Berlin, and why at all? Are these not questions for Americanists with a comparative approach to study and answer?

The changing times will, of course, require that we be inventive and creative in our activities and that we seek new sources that would make our work not just sustainable but even richer and more resonant. Let me invite all our members to share with their association's representatives or even directly with the EAAS officers creative ideas as well as proposals for improvements and innovations in our work. And let us not forget that the real work

always begins where we are: Right here, at home. I am looking forward to a period of great cooperation.

Josef Jarab

### **Who Is the EAAS President**

Josef Jarab (born 1937), Chairman of the Czech and Slovak Association for American Studies. Professor of English and American Literature and American Studies at Palacký University, Olomouc, and Director of the Center for Comparative Cultural Studies. Special fields of research interests - African American literature and culture, cultural pluralism and multiculturalism, modernism and ethnicity, modern American poetry. Lectured and published widely and internationally in these fields and also on reforms in higher education. After Velvet Revolution in Czechoslovakia in 1989 elected Rector of Palacký University, in which capacity he served for seven years; from 1997 to 1999 Rector and President of Central European University in Budapest. Member of Standing Committee for Humanities of the European Science Foundation, member of the Observatory of the Bologna Magna Charta Universitatum. From 1996-1998 member of the Czech Senate and of the General Assembly of the Council of Europe in Strasbourg.

### **Words of Farewell from the Outgoing EAAS President**

At the end of my term, I would like to take the opportunity to, once again, thank those who have worked with me and supported me in a spirit of friendship and easy collegiality throughout the last four years: my fellow officers, the board members, the organizers of the Lisbon and Graz conferences. My special thanks go to Walter Hölbling who handled the double task of EAAS Secretary and local organizer with admirable competence, and to Stephen Matterson, the outgoing Treasurer, who has managed the EAAS's financial fate with principled flexibility. Despite the political controversies that preceded it, the Graz conference turned out to be a highly successful event, the friendly and hospitable atmosphere of the city providing a climate congenial to the spirit of the conference. At its several meetings, the Board decided on the topic for the next biennial conference ("The United States of/in Europe: Nationhood, Citizenship, Culture") which will take place in Bordeaux, March 22-25, 2002. The Board also elected Josef Jarab (CSAAS) as new president of EAAS and Hans Bak (NASA) as its new Treasurer. It made Leo Marx an Honorary Member of EAAS and accepted the Romanian Association of American Studies as its 20<sup>th</sup> member.

For the first time, EAAS was able to award grants for research in the US and Europe. These scholarships were also meant to encourage coordinated research between American Studies institutes in Eastern and Western Europe. In this first round, however, all applications pursued individual projects. I suggest that, for the second round of grants, the possibility of inter-institutional research projects might be given more consideration. Apart

from the fact that there is money available (beyond the possibilities of EAAS) in several countries (e.g. the German VW-foundation) to strengthen and institutionalize academic cooperation throughout Europe, I see the future of EAAS as dependent on such inter-European networking. Unfortunately, EAAS can only encourage work in this direction. The projects themselves have to be initiated by individual institutes. During the last years, EAAS has become a truly European organization (although of a Europe that is still to come). The task of the next decade will be to bridge the gaps (they are not only financial) within our organization by creating a solid network of scholarly exchange and cooperation.

Important for the creation of such a network might be a journal for European American Studies – not as competing with existing journals but rather as a product of their cooperation. The existence of such a journal would acknowledge our growing mutual recognition as well as our growing identity as European scholars of American Studies. The editors of several European American Studies journals have agreed to edit one European issue annually, beginning with 2001 (fall/winter). Alfred Hornung, editor of *Amerikastudien/American Studies*, has taken on responsibility for the first issue, the journals of the French and the Turkish associations will take care of issues second and third.

These are small steps in a development that will be slow and difficult. The common goal is clear enough (and an exciting prospect), - the hard work has to be done by all of us. I wish my successor, Josef Jarab, years of good luck and a successful presidency.

Heinz Ickstadt

### **In Memoriam Hans Bungert**

Hans Bungert died, quite unexpectedly, earlier this year, a few weeks after his seventieth birthday, from a collapse of the kidneys. Belonging to a generation whose self-discipline and sense of duty tended to disregard symptoms and body signals, he sought medical advice much too late. Those of us who had met him at the annual conference of the Austrian Association only a few months earlier had all reason to admire his vigorousness and mental presence.

Hans Bungert was in every respect an unusual scholar and an unusual human being. He studied at the universities of Bonn and Freiburg, and at Yale University, and acquired academic degrees in economics, political science and in literature. (He wrote his dissertation on Andrew Marvell and a thesis, in political science, on American foreign economic policy). But it was, of course, as a literary scholar that he gained international reputation. He became professor of American literature at the University of Mannheim in 1971 and followed a call to the University of Regensburg in 1974. (He was president of that university from 1981 till 1989.)

His book on Faulkner and the Humorists of the American Southwest has become a classic text. But perhaps we shall remember him even more as one of the outstanding doers and movers in our field, as one remarkably able to transform words into deeds. What would the German Association of American Studies have been without him whose direction and development he shaped for almost ten years as officer and president (the latter from 1972-1975). What would the European Association have been without him on whose Board he served for sixteen years and whose president he had been from 1988 till 1992. For me and my generation of American Studies students he simply was Mr. American Studies, setting things in motion, orchestrating and controlling debates, negotiating between factions and opinions. I met him for the first time in 1957 when he was assistant professor at the University of Freiburg and I a student in my third semester. And I remember him then and ever after: as a little stiff, a little stern, friendly, yet politely inflexible if need be – a German professor on first sight and yet different: authoritative, yes, but also wryly humorous, reliably *there* when you needed advice, between a father and an older brother.

Today I know that his childhood was the war: he was fifteen when it ended and when he had to take the father's role in a family that had lost its father. Out of the misery of the German experience he embraced the idea of America and with it the idea of Europe. For him and for many others of his generation and the generation that followed him, American Studies was never just an academic field but a way of life – a form of democratic existence that had to be enacted individually and collectively, that had to be organized and put into practice on many different levels from student exchange to other forms of trans-national cooperation that deserved the investment of all one's energies. We still profit from this investment and gratefully remember him for it. He will be missed.

Heinz Ickstadt

## **EAAS Conference 2002**

**March 22-25, Bordeaux, France,  
Université Michel de Montaigne, Bordeaux III**

***THE UNITED STATES of / in EUROPE: Nationhood, Citizenship, Culture***

### **Call for Proposals for Parallel Lectures and Workshop Sessions**

The theme of the conference offers opportunities for a multi and inter-disciplinary investigation of the American experience from a European perspective, at a time when a new Europe is being constructed.

Workshops, scholarly presentations and debates are expected to be largely informed by comparative analysis and assessment of American and European social, political and cultural life of the past and of the present. Ideas, concepts, notions and processes to be considered may range widely and can include:

development of nationhood and citizenship; individualism and communities; plurality and pluralism; federalism and federalization; the means, ways, and products of democratization; spirituality and religions; building a civil society; continental exchange of thought and ideologies; mobility and regional transformations; issues of justice and security; consumerism and commoditification of life; impact of the media and of advertizing; the role of education, research and technology; cultural literacy; the place and status of the arts and of literature, concepts of historiography, etc.

The general discussion and the shoptalks at the conference should help understand and define the *specificities* of *European American Studies* and contribute to the recognition of their relevance as an educational program and a field of research in academic communities and institutions throughout our continent. At the same time, chances for international exchange should be actively looked for and a fertile space for professional cooperation both within and beyond Europe should be created.

Please send **proposals for parallel/dialogue lectures** to the **EAAS President, Josef Jarab, by January 31, 2001**, with copies to the EAAS delegate of your national/regional American Studies Association.

E-mail: jarab@ffnw.upol.cz. Fax: +420 68 563 3111

**Proposals for workshop sessions** (and their organizers) should be submitted to the **EAAS Secretary, Walter Hölbling, by January 31, 2001**, with copies to the EAAS delegate of your national/regional American Studies Association.

E-mail: walter.hoelbling@kfunigraz.ac.at. Fax: +43 316 380 9768.

## **EAAS TRAVEL GRANTS 2000-2001 FOR THE STUDY OF THE UNITED STATES**

In the first year of the program's existence, 22 applications were received for the EAAS travel grants for the study of the United States. The following five recipients were awarded grants in support of their research: Elizabeth Rachel Bell, University of Reading, U. K.; Eva Fernandez De PiZedo, University of Warwick, U. K.; Audrone Uzieliene, Vilnius University, Lithuania; Gyorgy Tury, Eötvös Lorand University, Hungary; Lenka Zajikova, Palacky University, Czech Republic.

===== EAAS ANNOUNCEMENTS =====

## **EAAS TRAVEL GRANTS 2001-2002 FOR THE STUDY OF THE UNITED STATES**

The EAAS is pleased to announce the institution of EAAS travel grants for postgraduate students in the Humanities and Social Sciences who are registered for a higher research degree at any European University. Two kinds of grants are available, the **Transatlantic Grant** and the **Intra-European Grant**. It is expected that between four and ten scholarships will be available each year. The scholarships will be aimed predominantly at young scholars in Eastern and Central Europe. The maximum single award granted will be \$6000.

**The Transatlantic Grant** will permit the holder to conduct research which illuminates some aspect of the relationship between the United States and Europe, or between the United States and a country or countries within Europe in a designated university in the United States. The term of the grant will be between three weeks (minimum) and eight weeks (maximum). Successful applicants will receive a grant intended to cover return travel, living expenses, and a limited amount of travel within the United States where appropriate. Health insurance will also be provided. *Only students registered for a Ph.D. are eligible to apply for the Transatlantic Grants.*

**The Intra-European Grant** will allow the recipient to conduct research for a period of up to four weeks in an American Studies Centre or University library in Europe. *Graduate students who are registered either for a Ph.D. or a Master's degree by research are eligible to apply for the Intra-European Grants.*

The Intra-European Grants are also available **for institutional research projects** involving up to three scholars (M.A. or Ph.D.) based on the co-operation between two American Studies institutes in Eastern and Western Europe. In this case, applications may be made collectively; each (sub)-project, however, will also be evaluated individually.

Although the EAAS grant program is especially meant to encourage American Studies research in Eastern Europe, applications from Western European scholars will be welcome if they are part of an institutional project as outlined above.

**Applications must be made on the official form** and should include written confirmation from the host institution that the researcher will have access to the necessary resource materials, and a letter from the student's academic supervisor. Applicants will be required to supply a detailed estimate of the cost of their visit, including the cost of travel, subsistence, and incidentals. They should also state the minimum amount of money needed to make the trip possible. Applicants are encouraged to seek supporting or matching funding wherever possible.

Grantee recipients will be responsible for making their own arrangements for travel and accommodation. Travel must be completed within twelve months of the grantee being notified of the award. Grantees will be required to make a report to the grant committee, normally within thirty days of returning from their research visit.

The **strict** closing date for applications is **March 3, 2001**. Successful applicants will be informed in April 2001. Application forms are available from the EAAS Board representatives of constituent associations (see relevant addresses in this issue of *American Studies in Europe*). Forms may also be downloaded from the EAAS home page on the World Wide Web, at <http://www.let.uu.nl/eaas/grant.htm>.

## **EAAS AND AUSTRIAN POLITICS**

### *Press Release at the EAAS Biennial Conference Graz*

The following press release was discussed and agreed upon by the about 80 conference participants present at the Friday, April 14, 2000, afternoon forum discussion on "EAAS and Austrian Politics":

Since there has been an intense debate inside the European Association of American Studies whether to attend this year's conference in Graz or not (or whether the conference should not be cancelled altogether), it appears necessary and appropriate that the EAAS define its position vis-a-vis the recent political developments in Austria in no uncertain terms. To be sure, EAAS is a professional organization, the umbrella organization of European Americanists from a great number of different countries. Yet it is also an association committed in its own structures and proceedings to democratic principles and democratic process. It should therefore be clear that EAAS is fundamentally opposed to everything Mr. Haider and his party stand for. It rejects any attempt to restrict or violate the individual rights of citizens or to discriminate against people of different ethnic or racial descent. EAAS is therefore opposed to all political maneuvers that would allow for a legitimization and institutionalization of right-wing politics. If it has decided to convene its biennial conference in Graz, it has done so out of solidarity with its Austrian colleagues who share the same principles and commitments; and, second, to demonstrate its awareness that the danger represented by Mr. Haider and his politics cannot be treated as being the problem of one country alone since it is a European problem that has to be confronted in all societies with equal determination.

## **EAAS 2000 GRAZ CONFERENCE**

### **'Nature's Nation' Reconsidered: American Concepts of Nature from Wonder to Ecological Crisis**

The 2000 biennial EAAS conference in Graz, April 14-17, was attended by 326 registered participants from Africa, Asia, Canada, Europe, and the USA, as well as by a good number of Graz University faculty and students. Academic events included three plenary lectures, one plenary dialogue session, 11 parallel lectures, 30 workshops, shoptalks for historians, literary historians, and American Studies, as well as a poetry reading, a meeting of European American Studies journals editors, and a book exhibition. Receptions by the Governor of Styria and the Mayor of Graz provided occasions for informal contacts, as did a dance night with live music. The organizers were especially pleased by the high number of contributing participants (41) from Central and East European countries. Rather disappointing, in view of the topical general theme and the political context of the conference, was the lack of coverage by the Austrian and international media, in spite of several press releases and invitations.

### **HISTORIANS' SHOPTALK**

**Chairs: Allen F. Davis, Temple University, U.S.A. and Kees van Minnen, Roosevelt Study Center, Middelburg, The Netherlands**

It has become a good tradition over the years at EAAS conferences to include a historians' shoptalk in the program. The meeting in Graz was attended by some thirty historians, both from Europe and the United States. A main item at this shoptalk was the discussion started some weeks prior to the conference by Erik Åsard from Sweden about the low appeal of this year's EAAS conference theme to non-literary scholars and historians in particular. As Erik Åsard had pointed out, of the 30 workshops in Graz some 25 were of interest to literary scholars and no single workshop was devoted to American politics. He therefore asked the EAAS board to henceforth pick themes that are broad and that the EAAS board, considering the small number of historians in American Studies, makes a special effort to recruit historians and political scientists. The little appeal of this year's conference theme to historians might have been a consequence of the fact that the current EAAS board includes only one historian and fourteen scholars with a literary background. In the discussion prior to Graz I had suggested that the EAAS board should ideally reflect all the key disciplines in American Studies.

At the shoptalk the American participants said that this Graz conference was not publicized enough among environmental historians and complained about the fact that Americans had to be members of the ASA to be able to participate in this conference, whereas most historians are member of the Organization of American Historians (OAH). It was

suggested, therefore, that henceforth EAAS conferences be also open to OAH members and that announcements of future EAAS conferences be made on the H-net. To increase participation of historians at EAAS conferences, it was furthermore recommended that national associations stimulate historians more to send in proposals for sessions they can chair and that the conference program, regardless of the conference theme, henceforth include a general session for historians on "current research projects."

Allan Davis emphasized that European historians could add a valuable contribution to U.S. history by working on transatlantic themes. I then finally distributed a call for papers for the Fifth European Historians Conference, to be held at the Roosevelt Study Center (RSC) in Middelburg, the Netherlands, on 18-20 April 2001. The theme of that conference will be: "Nation on the Move: Mobility in U.S. History" (information on RSC website: [www.roosevelt.nl](http://www.roosevelt.nl))

Kees van Minnen

## **WORKSHOP 1**

### **Nature Might Be Harmful to Your Health**

**Chair: Marcel Arbeit, Palack University, Olomouc, Czech Republic**

The workshop presented five speakers from four countries and all papers provoked an interesting discussion both from other paper presenters and from audience members. The topic showed to be less controversial than it was expected, but sufficiently broad to shelter an interesting discussion on nature in American poetry and fiction. It is a pity that only literary scholars applied; however, the themes of papers were diverse and we could compare various points of view. Jiří Flajšar from Palacký University, Olomouc, talked about rivers in American poetry from Walt Whitman to Richard Hugo. He convincingly showed how the role of rivers ranged from that of a life-bringing prominent landscape to a mythic, harmful force. Maya Koreneva from the Gorky Institute of World Literature, Moscow, analyzed Nathaniel Hawthorne's romance *The Marble Faun* not only in its pastoral aspects, but also in darker connotations resulting from the author's opinion that even though nature is eternal, man's relationship to it is not. Michal Peprnk from Palacký University, Olomouc, explored the ambivalent status of the forest in American literature, much more ominous than in European literatures and usually de-romanticized. Beata Williamson from the University of Gdansk approached the topic from the viewpoint of five representatives of 19th century domestic fiction: Catherine Sedgwick, Caroline Kirkland, Susan Warner, Maria Cummins, and Fanny Fern. Michael Hinds from Trinity College, Dublin, delivered the paper "Boiling the Parakeets: Coloration and Violence Across the Canon", discussing the issues of replication, reproduction and coloration as marking the fundamental crisis in American culture's representations of nature.

## **WORKSHOP 2**

## **Liminal Space: The Coast as Marginal Discourse**

**Chairs: William D. Atwill, University of North Carolina at Wilmington, USA**

*No report received*

## **WORKSHOP 3**

### **Between Sublimity and Waste, Continuity and Rupture: The Role and Function of 'Nature' in Contemporary American Literature**

**Chairs: Carlos Azevedo, University of Porto, and Maria Moss, Free University of Berlin**

After a wholehearted welcome to the workshop's participants and guests and brief introduction to the workshop's main topics by the hosts, Carlos Azevedo and Maria Moss, Elvira Osipova (St. Petersburg University) delineated the Romantic tradition, discovering its traces in the post-World War II American literature of Salinger, Bellow, and Capote. Osipova's talk, "Quest for the Absolute: The Persistence of Romantic Traditions in American Literature", however, focused mainly on two contemporary novels: David Guterson's 1995 bestseller *Snow Falling on Cedars*, and Cynthia Shearer's 1996 novel, *The Wonder Book of the Air*. Both still follow, as Osipova convincingly demonstrated, a Thoreau-like communion with nature. François Henry (University of Rennes) focused on the contemporary author Richard Ford, especially on his 1990 novel, *Wildlife*. In his presentation, "Richard Ford's Efficient Montana," Henry examined the sublime aspects of nature. Yet, not some grandiose natural formation but a destructive forest fire in Montana is at the heart of the novel. The novel comes full circle, Henry pointed out, when the impact the wildfire's uncontrollable forces exert on the protagonist and his family provoke the protagonist's insight into his own (uncontrollable?) nature. Only then can the forces of the sublime – in the Burkian or Kantian sense the powers of the imagination and/or ratio that resist terror and create aesthetic pleasure – be dealt with adequately.

Placed at the center of the workshop to create the connecting link between literature and art, the slide presentation of Robert Chianese (California State University, Northridge) indeed formed the workshop's focal point. In his presentation entitled "Waste-Places in American Art: From Wilderness to Eco-Preserve," Chianese traced the development of landscape art from the Hudson River School's depiction of the early dichotomy between 'development' vs. 'preservation' to postmodern reconstructions of 19th century landscape art and, finally, to contemporary artists who reclaim degraded "wasteland-scapes." Chianese's slide presentation featured many of the same slides presented earlier that day by Bryan Jay Wolf (Yale University); with a few examples, however, Chianese convincingly refuted Wolf's categorical insistence on the "absence of the body," in landscape art.

Julia Barabanova (Russian Academy of Sciences) opened the second workshop session with her talk, "Pynchon's Discovery of Waste: From *V.* to *Mason & Dixon.*" Reiterating

some of the key terminology (chaos vs. order, entropy) as well as waste paradigms pertaining to Pynchon's earlier novels, *V.*, *The Crying of Lot 49*, and *Gravity's Rainbow*. Barabanova then focused on Pynchon's latest, highly controversial novel, *Mason & Dixon*. As Barabanova pointed out, the (senseless and ultimately failed) imposition of order on (apparent) disorder is one of the key issues in *Mason & Dixon*, this time revealed by the protagonists' attempt at "mapping."

Fabienne C. Quennet (University of Marburg) presented a talk on a (cult) author many listeners were unfamiliar with and thus eager to get to know: the "Generation X" writer Douglas Coupland. In "There's Nothing There: Absence and Presence in Douglas Coupland's *Shampoo Planet*," Quennet revealed the protagonist's ambivalent feelings about nature. In addition, Quennet convincingly pointed out that Coupland consistently satirizes the absence and presence of both nature and technology in order to expose the triviality and superficiality of contemporary consumer culture.

The workshop's last contributor, Isabelle Alfandary (University of Paris), examined one of the most celebrated contemporary authors, Philip Roth. Her talk, "Nature as Artifice in Philip Roth's *American Pastoral*," centered on the "desperation of the counter-pastoral" with its utter lack of any innocent sheep or watchful shepherds. Identified with the quest for the fulfillment of the 'American Dream' and similarly taken for granted, 'Nature' ultimately takes its revenge when terrorists, fugitives, and human wrecks populate an unnatural environment.

## **WORKSHOP 4**

### **"The Nuclear Threat and Ecocide"**

**Chair: Siegfried Beer, Karl-Franzens-University, Graz, Austria**

The panel's topic was approached from various angles and for different epochs: from the national security aspect of the post-cold war era with its continued proliferation of weapons of mass destruction (WMD) and/or biological and chemical weapons (NBC) by Thomas Magyarics of the University of Budapest; from several Kennedy-era movies out of Hollywood characterizing "the enemy" as "a nuclear age" (*Seven Days in May*, 1993) or illuminating cold war politics as possibility for massive mutual extermination by André Kaenel of the University of Nancy 2, and from Hollywood movies of the late Seventies and early Eighties (*China Syndrom* and *Silkwood*), examined by David Ingram of Brunel University, portraying a corporate world in search of profit and expediency at the expense of human life and personal conviction. Both these movies become tales of political radicalization in the face of the manipulative power of the nuclear industry. Finally, Philippa Burton of the University of Leyden analyzed Patricia Highsmith's *Tales of Natural and Unnatural Catastrophes* (1987), two short stories on nuclear waste and disposal seen also as an issue of psychology or even psychiatry. The panel audience of about 20 engaged in lively and critical discussion.

## WORKSHOP 5

### **Going Into the Territory: The Land as Cultural Capital**

**Chair: Bill Boelhower, University of Padova, Italy**

*No report received*

## WORKSHOP 6

### **Locating a Natural Environment in the Age of Simulacra**

**Chairs: Yonka Krasteva, University of Veliko Turnovo, Bulgaria, and Werner Brönnimann, University of St. Gallen & Basel, Switzerland**

The first session had a more literary, the second a more interdisciplinary emphasis. In his presentation, "The Natural Simulacrum and the Simulated Natural: Don DeLillo's Treatment of Nature in *White Noise* and *Underworld*", Andrzej Antoszek elaborated on the postmodern blurring of the boundary between nature and technology and its effects on man and his environment as well as on his perception and representation of this environment. The author also tried to discuss the usefulness of an alternative term to Baudrillard's "simulacra," suggesting "neo-baroque," instead. In the debates that followed, though, there was little support for this term. Samuel Ludwig's paper, "Turning Nature to One's Advantage: Interactional Grounding in Howellsian Realism" was of a more theoretical nature and discussed the role of nature in terms of its conceptual grounding as projected in American philosophical pragmatism and literary realism, and represented by Howells and William James, respectively. Thomas Pughe's "Contemporary Revisions of Nineteenth Century Wilderness Landscapes in some Westerns and Pioneering Novels from 1980-90s" examined recent re-enchantments of the West in Cormac McCarthy's *Blood Meridian* (1985), Edward Hoagland's *Seven Rivers West* (1986) and Annie Dillard's *The Living* (1992) and elaborated on the issue of whether these novels explore the possibilities of "environmentally mature aesthetics" instead of producing a kind of simulacrum of the lost past. Barbara Ryan examined the relationship between the desert and the garden and the fears of non-white fecundity in Gene Stratton-Porter's novel *Her Father's Daughter* (1921), thus drawing the audience's attention to a once extremely popular, now practically forgotten writer. In his presentation "Nature, the Supernatural, and American Indian Simulacra: A Postmodern Interpretation of Land Politics in California, 1988 and 1998" JeDon Emenhiser argued that simulacra and other images of nature, supernature, and American 'Indianness' have repeatedly been instrumentalized in the disputes over sacred lands and tribal casinos. Bénédicte Sisto offered a brilliant discussion of the creation of a postmodern city in "Miami Beach, A City-Upon the Tropics" and managed to evoke the image of nature continuing an underground existence below man-made sandy beaches. In "Imagining the New World: Czech Versions of American Nature," Don Sparling and Tomas Pospisil illustrated the creative and subversive usage of quasi-American Popular Culture, i.e. of European fantasies of America as exemplified by the writings of Karl May and their

leisure time re-enactment on Czech soil during different historical periods, but particularly in the years preceding 1989.

## **WORKSHOP 7**

### **Ecology and the American Philosophical Tradition: Is there a Usable Past?**

**Chairs: Thomas Claviez, Free University Berlin, Germany, and Russell Goodman, University of New Mexico, Albuquerque, USA.**

The more philosophically oriented contributions of the workshop included Paul Croce's (Stetson University, Florida) "Spirit in Nature: William James's Ecospirituality," and Petr Kopecky's (University of Ostrava, Czech Republic) "The Deep Roots of Transcendental Ecosophies." The former considered James's multifaceted approach to science. Trained as a physician and the author of *The Principles of Psychology*, James nevertheless is part of a Romantic and religious "spirit-in-nature" tradition that includes Edwards, Thoreau, and Whitman. The latter paper considers Thoreau as a source of the "deep ecology" movement initiated by Arne Naess. While crediting Thoreau for such virtues as "voluntary modesty," it nevertheless criticizes him for his at times anthropocentric view of nature. In "A Contemporary Look at the Tradition of American Pantheism," Katarzyna Spiechlanin (University of Cracow, Poland), analyzed the poetry of Denise Levertov as it reflects both the influence of the Jewish-Hassidic tradition and its spritual roots in American Transcendentalism. She presented Levertov as a poet in whom the mystical joy in the perception of world and nature as it characterizes Hassidism and the transcendentalist/romantic celebration of nature's superiority merge. Introducing the aspects of political science, Jean-Marie Ruiz's (University of Lille, France) paper offered a reading of diplomat and containment politician George Kennan who in his latter years has played the role of a public intellectual and "American sage" as concerns matters of ecological conscience in the USA. Ruiz traced this surprising metamorphosis from containment politician to a critic of the nuclear age who increasingly argued for a rather un-American state intervention into matters of environmental protection, and critically reflected upon "George Kennan's Notion of "Custodianship."

## **WORKSHOP 8**

### **Thomas Jefferson and Jeffersonian Themes in Twentieth-Century American Writing and Politics**

**Chairs: John Dumbrell, Keele University, UK, and Stephen Wilson, University of Coimbra, Portugal.**

The five historians and literary scholars who participated in this workshop bore eloquent witness to the continuing richness and diversity of Jefferson's legacy. Stewart Winger pointed out that the 20<sup>th</sup> century had been a good one for Jefferson, and taking a longer view argued (with particular reference to the invention of the "Romantic Jefferson" in

Lincoln's generation) that each that age invents (or re-invents) its own Jefferson. Erik Kielland-Lund gave a succinct account of how in his writings on Jefferson John Dos Passos's created a Virginian Renaissance Man and of how that figure accompanied and at times inspired Dos Passos's own political Odyssey. Steven Hurst in his synoptic review of Cold War historiography delineated four principal schools of thought (pre-World War II orthodoxy, Cold War orthodoxy, Cold War realism and Cold War revisionism) and argued that Jefferson was a central, indeed an iconic, figure for each of them. David Adams in an ebullient comparison of Jefferson and Franklin Delano Roosevelt contended that FDR was most usefully seen as the heir and developer of the Jeffersonian (and not the Hamiltonian) tradition in American politics; in particular Roosevelt was identified with the Jeffersonian concern with the "pursuit of happiness". The workshop closed with Jacques Pothier's sketching of a set of intriguing and sometimes startling conjunctions between Jefferson and the work of William Faulkner in a paper which suggested a critical interrogation and radical revision of both figures.

## **WORKSHOP 9**

### **Nature as Text in Western and Southwestern Literature**

**Chair: David Dunaway, University of New Mexico, USA**

The session opened with an introduction of "Nature as Text" by David Dunaway, who commented that the subject posed only two problems, "Nature" and "Text." After each category was interrogated, Dunaway provided examples of nature mysticism in Southwestern literature. Arno Heller, Graz, traced this workshop theme in the work of D.H. Lawrence and continental authors, referencing the image of the river. Joanna Durczek provided a close reading of nature in Rick Bass's novel, *The Sky, The Stars, The Wilderness*. Audience comments questioned whether such texts could be read as stereotypical of Southwestern literature, caricaturing of their original meanings to the region's residents.

## **WORKSHOP 10**

### **The River and the American Experience**

**Chair: Jerzy Durczak, Maria Curie-Skłodowska University, Lublin, Poland**

This workshop brought together seven scholars from five countries: two from Germany, two from the United States, and one from Spain, Belarus and Finland (an English scholar had to cancel at the very last minute). The papers were selected out of 18 different proposals, most of which had a strictly literary focus.

The workshop took place over two sessions. The first focused primarily on representations of the river in American literature, while the other had a wider cultural and ecological, scope. The authors discussed by the participants of the first session included: Norman

Maclean (Teresa Alves, Portugal), Alfred Kazin and Daniel Fuchs (Roy Goldblatt, Finland), Jim Harrison (James McClintock, USA) and Melvin Kelly (Yuri Stulov, Belarus). The second session included papers on rivers in Thoreau's writing (Joseph Schöpp, Germany), the role of the Hudson River in shaping national and regional identity (Claus Daufenbach, Germany), and the cultural history of the Cape Fear River in North Carolina (Walter Conser, USA). Despite the last minute cancellation, and the predominantly literary focus, this was still a comprehensive workshop with various methodological approaches and different modes of presentation. The attendance may not have been particularly impressive (partly because there were so many excellent sessions at the same time), but the exchange of ideas was interesting, lively, and stimulating. A volume with the workshop papers and with several other conference essays dealing with the many cultural dimensions of rivers and waterways will be published by Maria Curie-Sklodowska University Press.

## **WORKSHOP 11**

### **Nature, Environment and Ecological Criticism In U.S. Latinos**

**Chairs: Astrid Fellner, University of Vienna, Austria, and Carmen Flys, University of Madrid, Spain**

The purpose of the workshop was to explore the varying perspectives and perceptions of nature and the environment in Latino artists. The greatest response to this workshop, as expected, came from the Chicano perspective, a very vocal group insofar as both mythical and ecological concerns about nature. The word "tierra" in Spanish has a rich, multilayered meaning implying concepts of fertility, family, religion, community, rootedness, identity, and a whole ontological sense of being. As the Spanish beliefs are syncretically combined with a rich Native American heritage, the perspective becomes particularly rich. At the same time, the Chicanos, many of whom have worked the land and been migrant workers, have been very sensitive to contemporary ecological concerns, closely affected by issue of pesticides, genetic engineering, hormones, etc.

The workshop, as it turned out, focused on these issues as reflected in literature. The vocal ecofeminism of Chicana writers, often neglected by other ecofeminists, was illustrated in the works of Cherrie Moraga and Alma Villanueva. Likewise, the environmental writing of Barry Lopez and the need to re-position oneself into nature was analyzed. Other papers focused on the mythic and ontological sense of nature found in Rudolfo Anaya's detective fiction, surprising in a genre which traditionally reflects urban values. Finally the reconceptualization of nature and identity found in Ana Castillo's work and the overwhelming presence of geographical and cultural borders in Montserrat Fontes' novel were presented. Attendance, participation and discussion were very high and very productive.

## **WORKSHOP 12**

### **Ecocriticism: Compoststructuralism, or, the Critics' Return to Nature**

**Chairs: Christine Gerhardt, University of Dortmund, Germany, and Heinz Tschachler, University of Klagenfurt, Austria.**

The four papers presented in this workshop focused on the interdisciplinary outlook and emancipatory potential of ecocritical approaches and on the ways in which these new theoretical perspectives challenge traditional forms of inquiry. Neil Browne (University of Bonn, Germany) investigated intersections of American and European philosophical positions - Pragmatism and Phenomenology - in order to illuminate different concepts of experience, particularly in texts that work with an environmental aesthetics. Ufuk Ozdag (Hacettepe University, Turkey) emphasized the need to create a dialogue between ecocriticism and ecotheology, a new theological way of thinking that seeks to formulate a global ethics. Werner Bigell (Nesna College, Norway) provided a critical review of how current ecocritical debates marginalize the natural sciences, pointing out ways in which the sciences can challenge dominant cultural paradigms and thus contribute to the formulation of ecocritical theories. Nicolas Witschi (University of Oregon, Eugene, OR) made a strong claim for a criticism that is at one and the same time historicist and ecologically aware, a criticism which, by bringing to bear a revisionist perspective upon both history and literature, points beyond the identification of the American West with nature.

Based on these papers, the workshop brought up questions such as how ethical considerations can be extended to non-human entities, what American Studies brings to ecocriticism, and how the the crossing of traditional boundaries might be extended to the field of economics.

### **WORKSHOP 13**

**Nature and Its Discontents from Virgin Land to Disney World: Reinterpretations of Freud's Civilization Thesis in the Americas of Yesterday and Today.**

**Chair: Bernd Herzogenrath, University of Aachen, Germany**

Freud's *Civilization and its Discontents* with its notion that instinct (and nature) must be continuously subordinated for civilization to thrive, echoed Turner's frontier thesis. This panel applied major critical approaches and postmodern theorizing to examinations of the role of nature in the construction of an American identity.

In "Eye To 'I' With America; Or, Reading Nature and Writing Up America and Americans in Crèvecoeur's *Letters*," Boris Vejdovsky explored American signs of nature and of civilization in the making during the period of the eighteenth century. Bernd Herzogenrath, in "Looking Forward/Looking Back: Thomas Cole and the Construction of Nature," analyzed the *temporal* aspect of the Freudian narrative of the origin of civilization. Juxtaposing Freud's concept of *Nachträglichkeit* with crucial images and subjects in Cole's paintings, Herzogenrath illustrated the curious temporality underlying Cole's construction of a virginal landscape. Christopher Wilson's talk "Frank Lloyd Wright - a Follower of Nature?" showed the architect striving to create a "nature" better than the

original.

In his talk “The Unmanning of a Dream: The Wilderness in Hollywood’s Vietnam,” Brian Caldwell examined the interaction of text, ideology and history in Hollywood’s Vietnam films and its representations of masculinity at the point where masculinity/national identity faces an ultimate test. Ursula Nobis’ presentation “Custom Is Our Nature: Cavell and Wittgenstein versus Freud,” claimed that Wittgenstein, unlike Freud, held that human beings have a natural joy in regularities. Customs build the foundation of beliefs, they can only be changed slowly. Irina Golovatcheva’s talk “A Perfect Psychology for a Perfect Society: Aldous Huxley’s American Fantasies” showed Huxley’s strategies to overcome the tension within the Freudian dichotomy: reinterpreting Freud’s Civilization thesis along the lines of Gestalt-therapy, Zen and existential psychology.

## **Workshop 14**

**The Land in Southern History and Culture: Myths, Metaphors and Reality**  
**Chairs: Valeria Gennaro Lerda, University of Genova, and Danièle Pitavy-Souques, University of Bourgogne, France**

Seven speakers presented various historical and literary perspectives from which Southerners see the land as one of the central metaphors of the Southern imagination. They reflected the diversity of political attitudes and ideologies in the age of urbanization, industrialization and post-segregation, and showed the tension between open criticism of the contemporary situation in the light of the past evils of slavery and present-day racism on the one hand, and the persistence of the specificity of the American Dream in the South as Arcadia and pastoral dream on the other hand.

Three directions were explored. 1. utopia becoming dystopia with the South organized as an agricultural society which justified slavery. 2. agrarianism in an increasingly industrialized society with the necessity to adapt to change and preserve nature, from early ecological preoccupations to present-day disasters. 3. Black and white Southern writers' use of the land as metaphor for the betrayal of the Dream: the land is what tells a long history of sorrows and wrongs, or in spite of its beauty threatens freedom with excess of control and modernism, and paradoxically fosters dreams of escape.

## **WORKSHOP 15**

**Cultivated Nature: Gardens, Parks, and Playgrounds**  
**Chairs: Robert Lewis, University of Birmingham, UK, & Bernard Mergen, George Washington University, USA**

The workshop had eight participants who presented seven diverse papers, linked by the theme of human design and control of physical environments. Ron Johnson & Abby Arthur

Johnson (U.S.) described the planning, construction, and later neglect of Congressional Cemetery in Washington, DC, from 1813 to the present. Christof Mauch (Germany) compared the Mall in Washington, DC, and the Tiergarten in Berlin as both monumental space and public pleasure ground. Eric Sandeen (U.S.) discussed the history of the Grand Teton National Park and the problems of managing a place that receives 3.2 million visitors annually and that blends public and private lands.

Susanne Hauser (Germany) dealt with designs for post-industrial landscapes in the U.S., specifically inactive steel mills in Birmingham, Alabama, textile mills in Lowell, Massachusetts, waterfronts in Brooklyn, New York, and steel mill slag heaps in Pittsburgh, Pennsylvania. Marcus Hall presented a portion of his prize-winning dissertation that compares American and European approaches to restoration ecology and environmental planning. Teresa Botello (Portugal) explored changing attitudes of nature in suburban planning in the U.S. Pere Gallardo-Torrano (Spain) analyzed theme parks as short-term utopias, comparing Disneyland in California and Port Aventura in Spain. Considering the breadth of the workshop's announced theme, the papers were remarkably unified in their emphasis on the need to place environmental planning in specific historical contexts.

## **WORKSHOP 16**

### **Heavenly Bodies: Nature And The Erotic**

**Chair: Cheryl Alexander Malcolm, University of Gdansk, Poland**

The purpose of the workshop was to investigate erotic literary responses to the concept of the body as a natural landscape which figures personal identities. Eric Athenot, from France, began the session with an analysis of Whitman's celebration of the body. Patricia Thompson Rizzo, from Italy, followed with an exploration of the marine imagery and Biblical allusions in Emily Dickinson's work. The gendering of landscapes in Toni Morrison's *Paradise* was the subject of the paper given by Justine Tally from the Canary Islands. Theadora Tsimpouki and Adrianne Kalfopoulou examined both fiction and poetry by a wide range of women writers which included Kate Chopin, Gertrude Stein, Louise Erdrich, and Gloria Anzaluda. A lively discussion followed the papers. Heinz Ickstadt started off the questions before a sizable audience which included students (all of whom managed to find chairs) and, among the conference delegates, Paul Lauter (who had to settle for a windowsill to sit upon for the entire session).

## **WORKSHOP 17**

### **"No Compromise in Defense of Mother Earth!": Eco-protest in America, from America, against America**

**Chair: George McKay, University of Central Lancashire, UK**

Cultural and historical readings of contemporary green protest were a key feature of the workshop. Terry Rolfe, a doctoral student from the University of British Columbia in Canada, looked at the anti-globalization protests of the so-called "Battle in Seattle" at the World Trade Organization talks there in 1999, offering a personal and a Canadian perspective on the issue. Keith Goshorn of the Université Stendhal, Grenoble, France, offered a critical history of the problematic media and limited academic representations of direct action campaign groups such as *Earth First!* Maureen Devine from University of Klagenfurt, Austria, discussed eco-protest in Linda Hogan's *Solar Storms* (1995), in an analysis of the novel's thematic and formal crossing of boundaries. The workshop also looked at other aspects of Green culture: Pascale Smorag, Université de Franche-Comté, France, presented a study of place-names of American apartment blocks and other domiciles, uncovering their idyllic or nature-desiring prerogative, while Leo Mahoney considered the issue of toxic waste in children's literature. Overall the workshop sought to reintroduce a current political impulse into the American cultural debate, by interrogating social, literary, and onomastic aspects of Green culture.

## **WORKSHOP 18**

### **Reconsidering the Nature of Nations: Themes in Early African American Fiction Chairs: Geoffrey Pitcher, University of Poitiers, France, and John David Smith, North Carolina State University, USA**

In "'Mud of Life': Nature in Slave Narratives," Bianka Zarzycka examined the literal and metaphorical applications of "nature" in the slave narratives. References to "trees," "water," "mud," and "swamps" conveyed important messages about the ways slaves defined their bondage and their determination to be free. In "Harriet Wilson's *Our Nig* and *The American Farm*," Richard J. Ellis discussed Harriet Wilson's pioneer work within the context of understandings of "freedom" and capitalism. Free blacks, according to Ellis, were enslaved by the racial definitions of their age though they participated actively in the capitalist exchange economy. In "Summer in the Air: Reconsidering Vacations in Emma Dunham Kelley's *Four Girls at Cottage City*," Hanna Wallinger used descriptions of holiday experiences in black literature as a means of reconstructing African American understandings of "race" and "spirit." When "summer was in the air," Wallinger concluded, "race" often was "on vacation." In "Dunbar's Pastoral Light: Bone Picking with Down Home," Geoffrey Pitcher considered the African American pastoral in light of Robert Bone's ground breaking survey of African American short fiction. Taking issue with Bone's interpretation of Paul Laurence Dunbar, he argued for the recuperation of a metaphoric African American pastoral landscape. In "William Hannibal Thomas: From Land Reformer to Race Traitor," John David Smith examined the early land reform proposals of the black negrophobe William Hannibal Thomas. Smith concluded that before Thomas betrayed his race in 1901, he espoused constructive land reform schemes that later were set forth by other black intellectuals.

## **WORKSHOP 19**

### **Agriculture and Nature in the United States: Alternatives to Exploitative Farming.**

**Chair: Lucienne Neraud, University of Montpellier, France**

Late withdrawals left only two participants in the workshop. The speakers were allowed more time to present their papers and lively discussion followed. William Van Vugt (Calvin College, Michigan) clearly and vividly explained how, during the nineteenth century, British immigrants offered agricultural improvements and alternatives to the exploitative farming methods that prevailed in the United States, even if economic realities often forced them to eventually adopt American agricultural methods. Martina Antretter (University of Innsbruck) cleverly dealt with Wendell Berry's relation to and presentation of farm life. By exploring the intricate system of figurative patterns that runs through his essays and poetry, she showed how Berry's ideal farmer reestablishes the connection between the sphere of the human and that of the non-human.

## **WORKSHOP 20**

### **Views of Nature in Literature and Painting of the Romantic Age**

**Chair: Arne Neset, Stavanger University College, Norway**

The workshop devoted its first session to icons of American romantic frontier life and landscape (David E. Nye, "Axe, Clearing, Cabin" and Robert L. McGrath, "From the Great Stone Face to the Mountain of the Holy Cross: Icons of the Kingdom of God in America") and to depictions and meanings of landscape (Elena M. Apenko "Depiction of the Prairies in American and Russian Romantic Literature") and its reverberations in art (Klaus-Dieter Gross, "F.E. Church's *The Heart of the Andes* and A.P. Heinrich's *Condor-Symphony*").

The second session was centered around Henry David Thoreau's views of nature mainly in *A Week on the Concord and Merrimack River* and *The Maine Woods* (Francois Specq, "Thoreau's 'Chesuncook' or Romantic Nature Imperiled: An American Jeremiad" and Louis J. Kern, "'Vast, Titanic, Inhuman Nature': Henry David Thoreau and the Terrifying Indifference of Nature-Romantic Idealism Imperiled"). Three contributions adopted the comparative approach in relating Thoreau's work to corresponding European literary works (Magdalena Zapedowska, "Reading the Face of the Earth: Travel into Nature in H.D. Thoreau's *A Week on the Concord and Merrimack Rivers* and Seweryn Goszczyński's *Diary of a Journey to the Tatra Mountains*," Tatiana Venediktova, "Natural Resource as Spiritual Source: Excursions Within by Young Thoreau and Young Dostoyevski," and Michaela Keck, "Thoreau's *Walking* Compared to Schiller's *Der Spaziergang*").

## **WORKSHOP 21**

## **Gendering Nature/Naturalizing Gender**

**Chairs: Vera Norwood, University of New Mexico at Albuquerque, USA, and Christa Grewe-Volpp, University of Mannheim, Germany**

The first session considered how nature was used in the late nineteenth and early twentieth centuries to both define and subvert human gender roles. Men's wilderness adventures functioned as arenas for homosocial bonding while women used nature as a screen to argue against the politics of domination at the heart of the wilderness quest and to question heteronormative narratives of sexual reproduction. Finally, the session considered the extent to which contemporary ecofeminists continue to rely on Victorian-derived biological essentialism in their call for a different nature and a different human nature.

The second session on contemporary authors demonstrated the persistent use of the genderedness of nature. It showed how landscapes of the self in America are complicated by the geography of gender, ethnicity, and place; how archetypal natural images that have traditionally marginalized women are used to paradoxically reconstruct and validate feminine experience in terms of empowerment, and how natural symbols determine human gender roles in a Native American context. The last paper argued how the desert as a queer, heterotopic space demystifies a national mythology and at the same time allows for alternative visions of social existence in America.

## **WORKSHOP 22**

### **Animal Culture**

**Chairs: Jopi Nyman, University of Joensuu, Finland, and Carol Smith, King Alfred's College, Winchester, UK**

The interdisciplinary workshop consisted of two sessions which managed to attract a reasonable and active audience. The papers submitted to organizers represented a spectrum of different ways of thinking about animals in American culture and literature, representing a variety of different periods and genres.

The first speaker of the first session was Tom Cohen (SUNY Albany), whose paper on "Trackings" in Faulkner raised serious questions about current ways of reading and understanding of the human, showing that *Go Down, Moses* can be read as carving out a role for the animal to undo the human. This was followed with Katalin Orban's (Eötvös Loránd University) reading of "Curious Creatures in Pynchon's *Gravity's Rainbow* and *Mason & Dixon*". It was argued that Pynchon's octopuses, talking dogs and ducks negotiate borders of identity. Jude Davies (King Alfred's College) discussed Theodore Dreiser's short fiction where issues of slavery and nostalgia explored by showing inter-ant colony fights. Finally Malgorzata Siwek (Maria Curie Skłodowska University) explored the role that dogs play in contemporary American writing as the companions of their masters.

The second session started with Eva Luczak's (University of Warsaw) paper on Baer Rabbit in the African American tradition in general and in Toni Morrison's *Tar Baby* in particular. The next speaker, Jochen Achilles (University of Würzburg), used the representation of wild beasts in nineteenth-century short stories to elucidate on cultural self-definition, wildness and civilization. Ernesto Suárez-Toste (Universidad de la Laguna) was the only participant to discuss animal poetry. His reading concerned itself with empathy and surrealism in Elizabeth Bishop. The final presentation consisted of the two organizers' papers seeking to promote the study of animals from a cultural studies perspective. First Jopi Nyman (University of Joensuu) discussed the queering of the wolf in Jack London and then Carol R. Smith (King Alfred's College) presented a reading of the ambivalence of race in *Dumbo*. The lively discussion that followed showed a clear need for studying animal narratives in terms of identity to supplement other approaches

## **WORKSHOP 23**

### **Nature and Narration: The Landscapes of Asian American Literature**

**Chairs: Eulalia Piñero, Autonomous University of Madrid, Spain, and Seiwoong Oh, Rider University, USA**

Our lively workshop opened with Sohee Lee's paper on Amy Tan's *The Joy Luck Club*. She argued that the images of nature in the novel "both delineate the boundaries of Asian America and envision particular modes of cross them." Begona Simal then explored the "dichotomic representation of American civilized space and Chinese wild nature" in Tan's *The Hundred Secret Senses*, and concluded that the character of Kwan serves as Olivia's alter-ego. Sai-kin Lee explained several aspects of Feng Shui that enrich our understanding of Chinese American literature.

The second session broadened the workshop's scope to discuss other Asian American writers. Jenny Weatherford demonstrated how Cathy Song uses nature to portray the exploitation of early Asian immigrant labor in Hawaii, and how Trask portrays the land as "paradise lost," ruined by foreign invasions and tourism. Lina Unali, concentrating on Southeast Asian-American writing, pointed out that the well-preserved landscapes of Asia in contrast to the corrupted landscapes of America serve to portray the immigrants' difficulty in adapting to the new environments and to signal a willingness to maintain their ethnicity. Our last speaker, Elisabetta Marino argued how Shirley Lim uses writing as a way to link her several homelands together, as a way to create her own cultural space.

## **WORKSHOP 24**

### **Celebration of the Living World and Ecological Concern in American Indian and New World Literature**

**Chairs: Gaetano Prampolini, University of Florence, Italy, and Alan Velie, University of Oklahoma, USA**

The panel went very well. We began with Pdraig Kirwan's paper, "Creating Stories: American Indian Perceptions of Landscape and Nature." The paper, accompanied by numerous slides, discussed a Pueblo salt ceremony and its relationship to Leslie Silko's work. It was well received. The strength of the paper was its thorough coverage of the ceremony. David Evans' analysis of Leslie Silko's *Ceremony*, "The Environmental Imagination and the Plot of History in Leslie Marmon Silko's *Ceremony*", came next. It focussed on the ecological consequences of white colonization on the Laguna community, particularly the effects of uranium mining. The paper was particularly well written, and was very well received, although during the question period some questioned Evans use of a strict binary opposition between Lagunas and whites in light of Silko's mixed-blood heritage. The third paper was Lucy Maddox's "Storied Landscapes," an account of several poets' treatment of landscape. The paper was particularly strong in its treatment of Lucy Tapahanso. The final paper was Lee Schweniger's "Liberties of Fiction and Ecological Concern: The Case of Linda Hogan's 'Power.'" Schweinger discussed the status of the Florida panther and Hogan's symbolic use of the animal. Overall the panel organizers thought the papers were thoughtful and well-written. They were pleased with the spirited audience participation during the question sessions that followed the papers.

## **WORKSHOP 25**

### **Nature Exhausted or Resurrected: Ecological Awareness in Post-World War II Science Fiction and Utopian Writing**

**Chairs: John Miller Jones, University of Eichstätt, Germany, and Umberto Rossi, independent scholar, Pomezia, Italy**

Centering on the fictional depiction of ecological catastrophes (and responses to them) caused by human intervention in nature, the two sessions of our workshop explored this theme in recent science fiction and utopian writing. The morning session opened with a paper by Elizabeth Kraus (University of Graz) that offered a survey of many relevant recent Science Fiction works (by authors including Paul di Filippo, Marge Piercy, and Bruce Sterling) and an understanding of some key categories, such as ecofeminist and cyberworld fictional representations. The aesthetic aspect of the green ideology and the environmental implications of the information society were key points of the analysis. The second paper by Luca Briasco (University of Rome) focussed on the quintessential scene of fictional (as well as real) ecological disaster: the city of Los Angeles. Drawing upon the analyses of Jean Baudrillard and urban historian Mike Davis and using the novels of Steve Erickson (including *Arc d'X* and *Amnesiascope*) as examples, Briasco cast Los Angeles as the epitome of postmodernism, a simulacrum in which amnesia and the American dream collide. The final paper of the morning session by Pavel Frelik (University of Lublin) surveyed a number of works (by authors including Pat Cadigan, William Gibson, and Kathleen Ann Goonan) that can loosely be termed "postmodern science fiction." Frelik's

textual analysis showed how these novels illustrate “the naturalization of technology,” the understanding and description of the technological world by means of the imagery of organic life.

Tom Clark (University of Frankfurt) began the afternoon session with a paper on the best-known ecological utopian novel, Ernest Callenbach’s *Ecotopia*. After outlining the traditions of “regressive” and “progressive” utopianism (the former desiring an arcadian harmony *with* nature, the latter a technological mastery *over* it), Clark showed how Callenbach’s vision bridges these two strands by envisioning a steady-state economy combining high technology with low-impact ecological practice. Jeanne Cortiel (University of Dortmund) turned the attention to feminist speculative fiction and theory in her paper, discussing the “goddess” religion depicted in Starhawk’s novel *The Fifth Sacred Thing* as well as feminist thinker Mary Daly’s experiments in combining philosophy and fiction. While Cortiel noted that both of these utopian visions are global (the fictional social model is imagined as encompassing the entire world), they also both focus on the familial within utopia. The day’s final paper was given by Umberto Rossi, who also co-chaired the workshop; it dealt with the ecological consciousness that can be inferred from a reading of Thomas M. Disch’s late-seventies novel *On Wings of Song*. While never in the foreground, the threat of ecological doom and economic decline is pervasive in the novel, reflecting the ecological concerns of the times.

Both sessions were well attended with discussion being particularly lively in the afternoon. The major topics/questions included considerations of the moral aspects of embracing the cyberworld (in forgetfulness of nature?), the relative absence of global utopias in the period under discussion, and the frequent placement of small utopian enclaves within global dystopias.

## **WORKSHOP 26**

### **American Indian Ethnicity and Environmentalism**

**Chairs: Lee Schweninger, University of North Carolina at Wilmington, USA, and Simone Pellerin, University Paul Valéry, France**

The workshop looked at several issues concerning the relationships between North American Indians and the environment. Cath Oberholtzer investigated the relationships between (and the survival of) clothing and the spiritual in James Bay Indians. Gülriz Büken suggested that there is a very close connection between Native Americans art and their interaction with the natural world. Simone Pellerin presented an account of how Tony Hillerman uses his Navajo policemen in the context of human comprehension of the world. Susanne Berthier presented the controversy over access to rock climbing sites that are on sacred ground. Laura Castor discussed Silko’s novel *Ceremony* in the context of the nuclear era, arguing that the text exposes the effects of uranium mining. Meldan Tannrisal challenged the notion of Native Americans as ecoterrorists and as environmentalists,

concluding that they are "people trying to maintain a living in harmony with their surroundings."

## **WORKSHOP 27**

### **From the New Eden to Eco-Apocalypse: Nature and Culture in American Non-Fiction Prose**

**Chairs: Roberta Maierhofer, Karl-Franzens-University Graz, Austria, and James R. Thompson, Ohio University, USA**

This workshop was intended as a broad venue for the analysis of various kinds of non-fiction prose dedicated to nature, from the "philosophical" (e.g. Emerson) to modern nature writers such as Barry Lopez. What resulted was a variety of papers ranging from "American and continental brands of 19th century philosophy of nature," to the current politics of "eco-anthologizing"; from "transfiguration and mythologization" of landscape in Peter Matthiessen, to an examination of the relationship of "nature, gender and ecology." Discussion, broken up into two sessions, was brisk, especially concerning 19th century philosophies of nature and the nature and gender issue. Despite many qualifications, there was considerable agreement with and among the speakers. However, because of the open-ended workshop topic, which allowed a number of foci and approaches, no central concern emerged, let alone consensus.

## **WORKSHOP 28**

### **Gothic Nature**

**Chair: Marek Wilczynski, Adam Mickiewicz University, Poland**

Part I of the workshop (morning session) included four papers: (1) David Callahan, University of Aveiro, Portugal, "Protocols and Enclosing Spaces in James Fenimore Cooper's *The Deerslayer*," (2) Marita Nadal, University of Zaragoza, Spain, "Beyond the Gothic Sublime" Poe's *Pym* or, the Journey of Equivocal (E)motions," (3) Joseph W. Kuhn, Adam Mickiewicz University, Poznan, Poland, "Nature in the Southern Renaissance: Gothic or Demonic?," and Michela Vanon Alliata, University of Venice, Italy, "The Aesthetics of the Natural Sublime in Charles Brockden Brown's Gothic Romances." Part II (afternoon session) consisted of four presentations as well: (1) Zofia Kolbuszewska, Catholic University of Lublin, Poland, "Aporias of the Sublime at the Interface of Nature and Culture: Frontier Gothic and Moral Imperatives in Thomas Pynchon's *Mason & Dixon*," (2) Raili Poldsaar, University of Tartu, Estonia, "Nature, Nurture, Madness: The Contradictory Aspects of Womanhood in the Works of Charlotte Perkins Gilman," (3) Marek Wilczynski, Adam Mickiewicz University, Poznan, Poland, "From Edwards to Slosson: Nature and Typology in the New England Local Color Gothic," and Jaroslav Kusnir, University of Presov, Slovakia, "Gothic Landscape in Richard Brautigan's *The Hawkline Monster*." A significantly recurrent motif of several papers was Kant's aesthetic concept of the natural

(dynamic) sublime and its alternatives (Nadal, Vanon Alliata, Kuhn, Kolbuszewska). A few other papers focused on the psycho-social fashioning of Gothic nature (Poldsaar), and the Gothic margins of local color (Wilczynski) and postmodern popular fiction (Kusnir). The discussion (mainly after Part I) touched upon the growing academic interest in Cooper, blackness in Poe as the return of the repressed, and the function of the Gothic paraphernalia in *Wieland* and *The Deerslayer*.

## **WORKSHOP 29**

### **Wilderness Preservation and Its Legacy in the United States**

**Chair : Gelareh Yvard-Djahansouz, University of Angers, France**

This workshop explored the influence of wilderness preservation in the United States from different points of view. Tomasz Sikora (University of Silesia, Poland) opened the session with his paper on the typology of critiques concerning the wilderness today. He first questioned and problematized the concept of the wilderness and its deconstruction. He started his analysis with postcolonial critiques, rooted in cultural relativism, taking indigenous as well as Third World voices into account. He then moved on to gender and social perspectives of the wilderness. His paper ended with a redefinition in an attempt to defend and protect the notion of the wilderness. Following a lively discussion, the second speaker, Moktar Ben Barka (University of Valenciennes, France) presented a paper on the debate concerning Christianity and the ecological crisis among theologians, philosophers and ethicists over the past three decades. After presenting historian Lynn White's thesis on Christianity and anthropocentrism, he discussed the controversy over the validity of White's thesis and moved on to the concept of the greening of American religion and the recent emergence of Christian environmental activism. He finally assessed the overall impact of religious environmentalism in the United States. Gelareh Yvard-Djahansouz (University of Angers, France) then spoke about John Muir, known as the father of preservationism and his legacy of wilderness preservation. She first discussed the complexity of John Muir's philosophy, his move from New England Transcendentalism and his anthropocentric upbringing, to bio-ecocentric pantheistic wilderness theology. She then analyzed Muir's activism from the standpoint of both his literary contribution and his publicizing and lobbying. The last part insisted on Muir's bio-ecocentric legacy in the twentieth century and its impact on the post-World War II policies of wilderness preservation and on deep ecologists today. François Duban (University of Réunion) ended the session with his presentation on wilderness preservation in the Pacific North-West, going beyond the anthropo/bio-centric controversy. After describing the Pacific Northwest and its wilderness as well as the importance of timber industry, he discussed the impact of the region's settlers after World War II. The last part dealt with the current representations of the Old West, the New West, and the next West in the Pacific Northwest. The last two papers were followed by an overall discussion with the audience.

## **WORKSHOP 30**

**Visions of Nature in Contemporary American Literature, 1970 to the Present**  
**Chairs: Olivier Delbard, Ecole Superieure de Commerce de Paris, France, and**  
**Robert Shulman, University of Washington at Seattle, USA**

For all the differences in genre and approach, the participants in the workshop on "Visions of Nature in Contemporary American Literature, 1970 to the Present" agree with their writers that even under the pressure of theory and the assaults of capital and chemicals, language and the imagination are resources we can use to understand what the threats are, what we need to do to stay alive, and what needs to be changed. In Ekaterina Stetsenko's survey of the contemporary American novel, the threat is "the supplanting of a natural, living world by an imitated, virtual one," exemplified in Millhauser's *Martin Dressler* and Heller's *Closing Time*. More hopefully, Olivier Delbard tried to show that Gary Snyder's "reinhabitation" was both a poetic and political process offering an alternative to American history by opening a path beyond the Modernistic impasse and its environmental threats. To put Louise Glueck's vision of nature in perspective, Justin Quinn dealt both with her sense of the immanence of God and with the relevance of the Native American veneration of nature. Kathie Birat, for her part, drew on the theoretical resources of Deleuze and Baudrillard to show that in "Continental Drift" and "Affliction" Russell Banks, unlike Thoreau, used dominant metaphors that are geological. Banks's world "is modeled on a series of strata, of systems intricately embedded in other systems over which the characters have no control." In her treatment of E. L. Doctorow's *Loon Lake*, Winnifred Farrant Bevilacqua showed how, unlike Thoreau's experience of Walden pond, duality was maintained and Doctorow was primarily involved in a "reworking of the pastoral". Robert Shulman, finally, analyzed the way Don DeLillo handles the cultural construction of nature even as he wages a guerrilla war against TV consumer culture and technological devastation. Shopping and technology cannot give DeLillo's death-haunted characters the sense of "fullness of being" he sees in both the authentically religious Tibetans and secular people who accept death as "an experience that flows naturally from life". To conclude, DeLillo, Glueck and Snyder engage the relation between the secular and the sacred even as they and Russell Banks, E. L. Doctorow, Stephen Millhauser, and Joseph Heller bring alive the precarious situation of contemporary Americans and the nature they create and destroy.

**LITERARY HISTORIANS' SHOPTALK**

**Coordinators: Liliane Kerjan, University of Rennes II, France, and Paul Lauter,**  
**Trinity College, Hartford/CT, USA**

*No report received.*

**AMERICAN STUDIES SHOPTALK**

**Coordinator: Rob Kroes, University of Amsterdam, The Netherlands.**

*No report received.*

**NEWS OF AMERICAN STUDIES IN EUROPE**

**Predicting the “American Century”: a Seminar on Political, Social, and Cultural Issues**

Between June 28 and July 1, most Czech scholars in the field of American Studies, along with several American, Slovak, Hungarian and Polish colleagues, gathered at the Conference Facility in Pruhonice near Prague for a four day seminar entitled "Predicting the 'American Century': a Seminar on Political, Social, and Cultural Issues." This conference, hosted by the American Embassy in Prague, provided the Central European teachers of American Studies with a rare opportunity to "compare notes" with their US counterparts and together address a variety of issues relating to American culture and society at the turn of the 20<sup>th</sup> century.

The US Embassy's American Center managed to bring to Prague a staff of four leading UCLA scholars whose expert presentations served as points of departure for a round of discussions focusing on subjects such as the idea of American exceptionalism, the changing patterns of production in Gilded Age America, and the American arts and architecture in the Progressive era.

In his opening presentation entitled "The End and Ends of American Exceptionalism: Politics and Diplomacy in the Post-Frontier Era" Stephen Aron gave an overview of the territorial growth of the United States. In his stimulating talk he traced the legacy of the Jeffersonian ideal of the independent yeoman farmer and the idea of American expansionism as a possible explanation of American exceptionalism. Having dealt with the famous frontier hypothesis, first articulated by Frederick Jackson Turner, he examined how, even after the "closing of the frontier" with the end of land grants, the obsession with the importance of the availability of land had major repercussions on questions of land policy and foreign policy well into the twentieth century. In the course of his lecture he presented many revealing insights into issues such as conservationism and imperialism in connection with their ideological underpinnings.

The process of rapid industrialization following the Civil War was the subject of the second lecture, by Naomi Lamoreaux, an expert on the economic and business history of the 19<sup>th</sup> and early 20<sup>th</sup> United States. "The Consolidation of America: Business, Government, and Society, an Age of Large-Scale Organisations" highlighted a great number of aspects of this dramatic and dynamic process - the enormous rise of the railroad and its impact on the economy, the creative destruction that took place in American cities, the rise of monopolies (as for instance seen in the oil and steel industries), the intense fermentation in the realm of inventing, as reflected in the soaring number of patents registered in country.

Thomas Hines, Professor of History and Architecture, gave a revealing talk in which he traced how the changing life in the US found its reflection in its architecture. His lecture

“City and Suburb: Turn-of-the-Century Issues in Commercial and Domestic Architecture and Design” focused particularly on the achievements of the Chicago school and the unique genius of Frank Lloyd Wright.

The final talk of the seminar, “The ‘New’ New York: Modern Art in the Age of the Skyscraper,” presented by UCLA Art History Professor Cecile Whiting, enabled the participants to get further acquainted with turn of the century art production: she highlighted the marked contrasts between the more traditional genteel tradition as opposed to the more “unsettling” works by the painters of the Ashcan school, or the controversy caused by New York’s 1913 Armory Show Exhibition. By also including documentary photographs from New York City, Professor Whiting drew a fine parallel between the fine arts and the society at large.

The final session was devoted to a plenary discussion attempting to tie some of the previously discussed issues together. What is the nature of American exceptionalism these days? What are its possible roots? And how do they compare to other (less exceptional?) exceptionalisms? What is the role of the United States in the contemporary world, which has, once again, reached the beginning of another century? Are we all embarked on a journey through yet another perhaps even more American century? These were just some of the questions the participants touched upon while trying to grapple with a phenomenon as multifaceted and contradictory as “America.”

Tomáš Pospíšil  
Masaryk University Brno

### **Uppsala University Research Projects**

A new research project at the Department of English at Uppsala University will investigate the role of the author in American society during the post-World War II period. The project "Literary Generations and Social Authority" seeks sociological explanations for changes in the literary field, using methods developed by the French sociologist Pierre Bourdieu.

A four-year research project called "Literary Generations and Social Authority: A Study of American Prose-Fiction Debut Writers, 1940-2000" has recently been launched at the Department of English, Uppsala University. Together with Bo G. Ekelund of Stockholm University and Mattias Bolkéus Blom, Uppsala University, Professor Rolf Lundén, who is the Dean of the Faculty of Languages at Uppsala, will study the American literary field by closely analyzing the social and literary profiles of three generations of writers. The project, which is funded by the Bank of Sweden Tercentenary Foundation, will be housed at The Swedish Institute for North American Studies (SINAS) at Uppsala University. A reference group with Swedish and international scholars will add their expertise to the project.

The study will also investigate the question of literary authority in the United States during the period 1940- 2000. By analyzing a sample of US prose-fiction debut writers from 1940,

1955 and 1970, the study will draw conclusions about the social authority that attached to literary authorship in this period. By employing the field model developed by the French sociologist Pierre Bourdieu, the study will engage with theoretical issues regarding the postmodern questioning of authorial authority. The project will also generate a database that can be used for analyzing the role of age, class, education, ethnicity, gender, and race in the development of the literary field during the post WWII period. This database will be available for further comparative studies after the project closes. This is the first time Bourdieu's model is used for a large-scale empirical study of the US literary field.

The point of departure for the study is the debate over the social significance of literature in American cultural media. After the 1930s, literature, and especially "serious" literature, in the United States came to be seen as a patient with an undefined but terminal illness. The "death of the novel" debate that started in the 1950s and the prophecies about the end of print culture are just two of the more prominent elements in a history of declarations asserting the diminished social significance of literature.

By establishing empirical foundations for the analysis of a question that has mostly been treated at the level of literary criticism and theory, the new research project will provide a cross-disciplinary approach to the study of the social authority of literature. A critical analysis of the "Death of the author" debate will be part of the study, but the project will mainly concentrate on other forms of analyzing literary authority. A central question is whether one can find sociological changes in the recruitment of writers and in career patterns that corroborate or belie the perceived loss of authority that is a constant theme in the cultural debate. Following Bourdieu's model, social authority will be understood as a relation between different sorts of capital.

The analysis of the material will focus particularly on the cases when writers switch discursive domains, and thus translate their literary capital into authority within other fields. Toni Morrison is perhaps the most striking example of a writer within the sampled debut cohorts who has been able to translate literary authority into other types of discursive authority, in academia and the public sphere (Morrison made her debut in 1970 with the novel *The Bluest Eye*). Her pre-debut trajectory as literary editor at a prestigious publishing house appears as a distinctive case of how a general type of literary capital and social capital directly related to the literary field are accumulated before the acquisition of specific literary capital. Not surprisingly, in the project sample Morrison is just one of many authors crossing over and back between publishing, journalism and literary writing.

A glance at the debut cohorts reveals other authors that successfully established themselves in the literary field, among them Carson McCullers (whose first *novel The Heart is a Lonely Hunter* was published in 1940), Philip K. Dick (*Solar Lottery*, 1955), William Gaddis (*The Recognitions*, 1955), Mario Puzo (*The Dark Arena*, 1955) and Shirley Ann Grau (*The Black Prince*, 1955), Alice Walker (*The Third Life of Grange Copeland*, 1970) and Tony Hillerman (*The Blessing Way*, 1970). A few writers were already established in other capacities when they published their first novel or short story collection, like the poet James Dickey (*Deliverance*, 1970) or artist and architect Emily Muir (*Small Potatoes*, 1940).

Some writers, like Nina Fedorova, whose first novel *The Family* was a best seller in 1940, enjoyed considerable commercial and critical success at the time of their debut, but have since lapsed into obscurity. Other authors became important genre players or attained regional acclaim. Thus, Dorothy Belle Hughes (*The Cross-Eyed Bear*, 1940) is regarded as a classic writer by mystery buffs whereas the general reader might never even have come across her work. Similarly, James Still (*River of Earth*, 1940) has been hailed as the poet laureate of Kentucky, even though his name only infrequently appears on the national or international scene. Yet others, like the Italian-American writer Mari Tomasi (*Deep Grow the Roots*, 1940) have remained outside the literary canon, only to gain attention as new critical agendas appear. Such cases bring to the fore the question of how literary and social authority is distributed.

The translation of literary authority into other types of discursive authority is an effect of the social authority of literature vis-à-vis other fields, and the frequency of and character of such interventions in other fields of symbolic production can be seen as another index of literary authority in this period. There are several instances in the debut cohorts where the interaction between politics and literature make for interesting objects of study, like in the cases of conservative intellectual Ralph De Toledano (*Day of Reckoning*, 1955) and radical critics Granville Hicks (*The First to Awaken*, 1940) and Meridel Le Sueur (*Salute to Spring*, 1940). More than a procedure of classification, however, an analysis of discursive authority must be carried out with reference to the debates over authority, the public sphere, and the role of the public intellectual. Even though the life, work and careers of these writers and others each merit attention, the main objective of the project is to study the group of debut writers and their work and not the individual authors.

For up-to-date information regarding the project, please contact [mattias.blom@engelska.uu.se](mailto:mattias.blom@engelska.uu.se) or go to the website [www.sinas.uu.se/research.html](http://www.sinas.uu.se/research.html)

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**President:** Gudrun Grabher, University of Innsbruck, Department of American Studies, Innrain 52, A-6020 Innsbruck. E-mail: [gudrun.m.grabher@uibk.ac.at](mailto:gudrun.m.grabher@uibk.ac.at)

**Vice-President:** Dorothea Steiner, University of Salzburg, Department of English and American Studies, Akademiestrasse 24, A-5020 Salzburg. E-mail: [dorothea.steiner@sbg.ac.at](mailto:dorothea.steiner@sbg.ac.at)

**Secretary:** Monika Messner, University of Innsbruck, Department of American Studies, Innrain 52, A-6020 Innsbruck. E-mail: [monika.messner@uibk.ac.at](mailto:monika.messner@uibk.ac.at)

**Treasurer:** Michael Draxlbauer, University of Vienna, Department of English and American Studies, Spitalgasse 2, Hof 8, A-1090 Wien. E-mail: [michael.draxlbauer@univie.ac.at](mailto:michael.draxlbauer@univie.ac.at)

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#### **Activities:**

The Swiss Association for North American Studies (SANAS) and the Austrian Association for

American Studies (AAAS) are holding a **joint conference** at the University of Zurich from **November 17th to 19th, 2000 on the topic of "American Foundation Myths: Visualizations and Verbalizations."**

### BELARUS

#### **Belarusan Association for American Studies - BELAAS**

**President:** Yuri V. Stulov, American Studies Center, European Humanities University, 3 P.Brovki St.

Minsk 220000. Tel: 375 17 232 7036. Fax: 375 17 2315062. E-mail: [asc@ehu.unibel.by](mailto:asc@ehu.unibel.by)

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**Treasurer:** Svetlana Kernozhitskaya, Tel: 375 17 232 7036

## BELGIUM AND LUXEMBOURG

### **Belgium and Luxembourg American Studies Association - BLASA**

**President:** Alain Piette, Ecole d'Interprètes Internationaux de l'Univ. de Mons-Hainaut, 17, Av. du Champ de Mars, B-7000 Mons, Belgium. Tel.: 32 65 37 3612 or -3609. Fax: 32 65 37 3054. E-mail: A.Piette.infonie@infonie.be. Tel./Fax home: 32 2 428 9348.

**Vice-President Belgium:** Chantal Zabus, U.C.L., Literatures in English, Collège Erasme, Collège Erasme, Place Blaise Pascal, 1, B-1348 Louvain-la-Neuve, Belgium. Tel.: 32 10 47 4932, (assts) 47 8672. Fax: 32 10 47 2579. E-mail: [Zabus@etan.ucl.ac.be](mailto:Zabus@etan.ucl.ac.be). Tel. home: 32 2 347 2969.

**Vice-President Luxembourg:** Jean-Jacques Weber, Centre Universitaire, 162, Av. de la Faiencerie, L-1511 Luxembourg. Tel.: 352 46 66 44 216. Fax: 352 46 66 44 217. E-mail: [jean-jacques.weber@ci.educ.lu](mailto:jean-jacques.weber@ci.educ.lu); Tel. home: 352 450 973.

**Secretary:** Francine Lercangée, Center for American Studies, Bd. de l'Empereur 4, B-1000 Bruxelles, Belgium. Tel.: 32 2 519 5521. Fax: 32 2 519 5522. E-mail: [Francine.Lercange@kbr.be](mailto:Francine.Lercange@kbr.be).

**Treasurer:** William Chew III, Vesalius College, Pleinlaan 2, B-1050 Brussels. Tel.: 32 2 629 26 86. Fax: 32 2 629 3637. E-mail: [wchew@vub.ac.be](mailto:wchew@vub.ac.be). Tel. home: 32 2 759 80 95.

### **Activities:**

The Center for American Studies of the Royal Library of Belgium, the American Studies Center of Mons (both members of the American Studies Network), the Belgian Luxembourg American Studies Association, and the Fulbright Commission jointly organize an **inter-university conference on the upcoming American presidential election**.

There will be two keynote speakers and a public debate. The date: October 25, 2000, at 5pm. The venue: Room Lippens - Bibliothèque Royale Albert 1er/Koninklijke Bibliotheek Albert 1ste, Boulevard de l'Empereur/Keizerslaan, 4, B-1000 Brussels. The event will be followed by a reception. No charge. Information: [cas@kbr.be](mailto:cas@kbr.be)

Organized by GUST (Ghent Urban Studies Team) and co-sponsored by BLASA: **International conference "Fragmentations of the City", Brussels, October 19-21, 2000**. Venue: BBL (National Headquarters) - Avenue Marnixlaan, 24 - 1000 Brussels. Information: [www.ghent-urban-studies.com](http://www.ghent-urban-studies.com)

## CZECH REPUBLIC AND SLOVAKIA

### **Czech and Slovak Association for American Studies - CSAA**

**President:** Josef Jarab, Palacký University, Center for Comparative Cultural Studies, Department of English and American Studies, Krížkovského 10, CS-771 47 Olomouc, Czech Republic. Tel.: 420 68 563 3109. Fax: 420 68 563 3111. E-mail: [jarab@risc.upol.cz](mailto:jarab@risc.upol.cz)

**Vice-President:** Katarína Fetková. M. Bel University, Department of English and American Studies, Tajovského 51, 974 01 Banská Bystrica, Slovakia. Tel.: 421 88 446 5023. e-mail: [fetkova@fhv.umb.sk](mailto:fetkova@fhv.umb.sk)

**Secretary:** Marcel Arbeit, Palacký University, Center for Comparative Cultural Studies, Department of English and American Studies, Krížkovského 10, 771 47 Olomouc, Czech Republic. Tel.: 420 68 563 3104. Fax: 420 68 5633 111. E-mail: arbeit@risc.upol.cz

**Treasurer:** Jirí Flajšar. Palacky University, Dept. of English and American Studies, Krížkovského 12, CS-771 47 Olomouc, Czech Republic. Tel: 420 68 5631 447. E-mail: jflasar@post.cz, flajsarj@ffnw.upol.cz

## FRANCE

### French Association for American Studies - AFEA

**Homepage:** <http://afea.univ-savoie.fr/>

**President:** Michel Granger, Université Lyon II - Lumière, Département d'anglais, 86 rue Pasteur, F-69007 Lyon. Tel.: 33 4 78 69 71 41. Fax: 33 4 72 80 94 52. email : Michel.Granger@univ-lyon2.fr. Send mail to personal address: 6 avenue Leclerc, F-69007 Lyon. Tel: 04 78 72 28 87.

**Vice Presidents:** Antoine Cazé, Université d'Orléans, rue de Tours, F-45072 Orléans Cedex 2. Tel.: 33 2 38 49 47 07. Fax: 33 2 38 49 47 71. E-mail: antcaze@club-internet.fr. Françoise Sammarcelli, Université Paris IV, 11 avenue Jean Aicard, F-70511 Paris. Tel. 33 1 43 55 66 59.

**Secretary General:** Vincent Michelot, Université Lumière Lyon II, 86 rue Pasteur, F-69 365 Lyon Cedex 07. Tel.: 33 4 78 72 03 92 (home); 33 4 72 80 94 52 (office). Fax: 33 4 78 69 56 01. E-mail: michelot@univ-lyon2.fr

**Treasurer:** Serge Ricard, Université Paris III, 10 rue Eugene Sue, F-75018 Paris. Tel : 33 1 42 59 52 89. Fax : 33 1 43 54 25 13. E-mail: Serge.Ricard@univ-paris3.fr

**Web Master:** Jean Kempf, Université Lyon II, 86 rue Pasteur, F-69365 Lyon Cedex 07. Tel: 33 4 79 96 93 38. Fax: 33 4 72 80 94 52. E-mail: Jean.Kempf@univ-lyon2.fr

### Activities:

The **AFEA general assembly will be held on Friday October 6, 2000** (2 p. m.) in Amphi Champollion, Université Paris IV.

The **2001 convention of the AFEA will be held at the University of Orléans, May 24-27**. The theme will be "Substances". See the call for papers in this issue.

## GERMANY

### German Association for American Studies - DGfA

**Homepage:** <http://www.uni-leipzig.de/~dgfa>

**President:** Anne Koenen, Institut für Amerikanistik, Universität Leipzig, Augustplatz 9, D-04109 Leipzig. Tel.: 49 341 9737331. Fax: 49 341 973 7339. E-mail: koenen@rz.uni-leipzig.de

**Vice President:** Udo Hebel, Institut für Anglistik und Amerikanistik, Universität Regensburg, D-93040 Regensburg. Tel.: 49 941 943 3478/77. Fax: 49 941 943 3590. E-mail: udo.hebel@sprachlit.uni-regensburg.de

**Treasurer:** Gerhard Bach, Fachbereich 10 – Anglistik / Amerikanistik, Universität Bremen, Postfach 330 440, D-28334 Bremen. Tel.: 49 421 218 7564. Fax: 49 421 2184283. E-mail: bach@uni-bremen.de

Annual Convention 2001: **"Americanization – Globalization - Education," Bremen, June 5 – 8, 2001.**

## **GREAT BRITAIN**

### **British Association for American Studies - BAAS**

**BAAS Homepage:** <http://www.baas.ac.uk>

**Chair:** Philip Davies, American Studies, Faculty of Humanities and Social Science, De Montfort University, Leicester LE1 9BH, England, UK. Tel: 44 116 257 7398. Fax: 44 116 257 7199.

**Secretary:** Jenel Virden, American Studies Department, University of Hull, Hull HU6 7RX, England, UK. Tel: 44 1482 465 638/303. Fax: 44 1482 465 303. E-mail: j.virden@amstuds.hull.ac.uk

**Treasurer:** Nick Selby, American Studies, University of Wales, Swansea, Singleton Park Swansea SA2 8PP, Wales, UK. Tel: 44 1792 295 305. Fax: 44 1792 295 719. E-mail: n.selby@swansea.ac.uk

(Nick Selby is shortly to move to Glasgow, and will be reachable at the same address as Susan Castillo below.)

**Editor of the BAAS newsletter:** Susan Castillo, Editor, *American Studies in Britain*, Department of English Literature, University of Glasgow, Glasgow G12 8QQ, Scotland, UK. Tel: 44 141 330 6393. Fax: 44 141 330 4601. E-mail: s.castillo@englit.arts.gla.ac.uk

**Webster:** Graham Thompson, c/o Department of English and Media Studies, Nottingham Trent University, Clifton Lane, Nottingham NG11 8NS, England, UK.

**BAAS Representative to EAAS:** Mick Gidley, School of English, University of Leeds, Leeds LS2 9JT, England, UK. Tel: 44 113 233 4727. Fax: 44 113 233 4774. E-mail: g.m.gidley@leeds.ac.uk

### **Activities:**

The British Association for American Studies has enjoyed another successful year, culminating in an extremely well-attended and intellectually stimulating conference at the University of Wales, Swansea (conference secretary: Mike McDonnell). Maxine Hong Kingston honoured us with a reading from her current work-in-progress. The conference in 2001 will be held at the University of Keele (conference secretary: John Dumbrell). Offers of papers are welcome and should be directed to John Dumbrell (Tel: 44 1782 583 010. Fax: 44 1782 583 460. E-mail: asa09@ams.keele.ac.uk).

An important development has been the establishment of the **Scottish Association for the Study of America (SASA)** as BAAS's first national branch. BAAS, largely through its Chair, Philip Davies, has been involved in a good deal of lobbying activity, in the main to try to insure that our inter- and multi-disciplinary field is properly represented on the key national bodies that determine such matters as funding for research and quality assurance in teaching. There appears to be a slight fall in the recruitment of undergraduate students for American Studies degree programmes, but the number of students actually taking courses in some aspect of the field has at least remained stable. It will be interesting to see whether the projected changes to curricula in the final years of British secondary school education – a lessening of specialisation -- will have a positive effect on higher education recruitment to our varied field.

In terms of personnel, it must be reported that Professor Malcolm Bradbury has been knighted for his services as a novelist and academic. The Association's journal, the *Journal for American Studies*, continues to flourish under the editorship of Professors Richard Gray and Jay Kleinberg. BAAS is also pleased that a new, independent journal, the *European Journal of American Culture*, edited by Dick Ellis, has entered the field. At the Annual General Meeting of the Association the retiring Treasurer, Janet Beer, was rightly thanked for her sterling efforts on behalf of BAAS.

## **GREECE**

### **Hellenic Association for American Studies - HELAAS**

**President:** Theodora Tsimpouki, Department of English Studies, School of Philosophy, University of Athens, University Campus Zografou, GR-15784 Athens. E-mail: [tsimpouki@otenet.gr](mailto:tsimpouki@otenet.gr)

**Vice President:** Savas Patsalides, Department of English, School of Philosophy, Aristotle University, GR-54006 Thessaloniki. E-mail: [spats@enl.auth.gr](mailto:spats@enl.auth.gr)

**Secretary:** Angeliki Spiropoulou, The Hellenic Open University, 14 Ermou str. N.Iraklion, GR-14121 Athens. E-mail: [A.Spiropoulou@sussex.ac.uk](mailto:A.Spiropoulou@sussex.ac.uk)

**Treasurer:** Michalis Kokonis, Department of English, School of Philosophy, Aristotle University, GR-54006 Thessaloniki. E-mail: [kokonis@enl.auth.gr](mailto:kokonis@enl.auth.gr)

**Member of the Board:** Zoe Detsi, Department of English, School of Philosophy, Aristotle University, GR-54006 Thessaloniki.

### **Activities:**

**Conference "Culture Agonistes: Text Against Text,"** organized by the Hellenic Association for American Studies and the Faculty of English Studies, University of Athens. The 4th international conference entitled 'Culture Agonistes' took place in Athens from 25 to 28 May 2000 and hosted 80 speakers among which were many members of the European Association for American Studies. It was attended by more than 200 participants. The conference opening speech was delivered by the President of the EAAS, Prof. Heinz Ickstadt, on "A Return of the Repressed? The Re-emergence of Aesthetics in American Culture Studies". The choice of papers was broad enough to include latitude of

interest as well as focused enough to converge interests and to pinpoint conversations of importance. The topics of the various sessions ranged from case studies in popular Greek and American culture to readings of and with Derrida and inquiries into aesthetic theory. The conference discussions encompassed texts of all literary genres and other cultural forms as well as debates on political and cultural theory and philosophy. The conference structure followed the dialogic pattern both in its plenary lectures and its parallel sessions: it was based on the idea of debate, dialogue, contest and contestation that the title of the conference suggested. Moreover, the conference panels also included a writers' symposium in which writers of different ethnic origins living in Greece spoke of their experience of dislocation, living 'in-between' different cultures.

In addition, the venue of the conference, with a grand balcony overlooking the Acropolis and the ancient *agora* of Athens proved a particularly inviting place for lively conversation among the participants. Finally, a selection of those stimulating papers presented by the conference participants will be published by Peter Lang Publishers.

## HUNGARY

### **Hungarian Association for American Studies - HAAS**

**Co-Chairmen:** Tibor Frank, School of English & American Studies, Eötvös Loránd University, Ajtósi Dürer sor 19-21, H-1146 Budapest. Tel: 36 1 343 6041, -8760. Fax: 36 1 343 6801. E-mail: tzsbe@elender.hu

Zoltan Abadi-Nagy, Institute of English and American Studies, Kossuth Lajos University, Pf. 73, H-4010 Debrecen. Tel./Fax: 36 52 431 147. E-mail: ieas@tigris.klte.hu

**Secretary General:** Andras Csillag, Department of English and American Studies, Juhász Gyula Teachers Training College, Hattyas sor 10, Pf. 396, H-6725 Szeged. Tel.: 36 62 456 047. Fax: 36 62 443 324.

**Treasurer:** Ilona Kovacs, National Széchényi Library, Budapest.

## IRELAND

### **Irish Association for American Studies - IAAS**

**Homepage:** <http://www.ucd.ie/~ire-amer>

**Chair:** Ron Callan, Dept. of English, University College, Belfield, Dublin 4, Ireland. Tel. 353 1 706 8323. Fax: 353 1 706 1174. E-mail: ron.callan@ucd.ie

**Secretary:** Tony Emmerson, School of History, Philosophy and Politics, University of Ulster, Shore Road, Newtownabbey, Co Antrim, Northern Ireland, BT37 0QB, UK. Tel: 44 28 9036 8186. Fax 44 28 9036 6824. E-mail wa.emmerson@ulst.ac.uk

**Treasurer:** Stephen Matterson, Dept. of English, Trinity College, University of Dublin, Dublin 2, Ireland. Tel. 353 1 608 1879. Fax: 353 1 671 7114. E-mail: smttrson@tcd.ie

**EAAS Representative:** Stephen Matterson, Dept. of English, Trinity College, University of Dublin, Dublin 2, Ireland.

## ITALY

## **Italian Association for North American studies – AISNA**

**President:** Tiziano Bonazzi, Dipartimento di Politica, Istituzioni, Storia, University of Bologna, Strada Maggiore 45, 40125, Bologna, Italia. Tel: 39 51 6402515; Fax: 39 51 239548; Email: Bonazzit@spbo.unibo.it

**Vice Presidents:** Caterina Ricciardi, University of Rome 3  
Massimo Bacigalupo, University of Genoa

**Secretary:** Raffaella Baritono, Dipartimento di Politica, Istituzioni, Storia, University of Bologna, Strada Maggiore 45, Bologna, Italia. Tel: 39 51 6402546; Fax: 39 51 239548; Email: Baritono@spbo.unibo.it

**Treasurer:** Gigliola Nocera, Facoltà di Lettere, University of Catania. Home address: Via Zappalà 8, 96100 Siracusa, Italia. Tel.-Fax: 39 931 411592; Email: nocerasr@tin.it

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### **Activities:**

**AISNA General Annual Meeting on "The Future of American Studies in Italy."**  
November 3, 2000, at Centro Studi Americani, Rome.

**The AISNA Biennial Conference** will take place in Nov. 2001: exact date, venue, and subject will be announced in the next *ASE*.

**AISNA Journal n.10** (1999) was published in November 1999. Essays are all in English. Next issue: Fall 2000.

**The Centro Studi Americani (Rome)** will organize its Third Colloquium on the USA Presidential Elections 2000 in the fall. Info on the Center events and the library is available on the Centro home page: <http://centrostudiamericani.org>

**Nov.20-22, 2000, Rome, American Academy: International Conference on "Margaret Fuller: Between Europe and the U.S.A."** The Conference is organized by Giuliana Limiti, President of the "Mazzini Society" of Italy, and by Cristina Giorcelli, University of Rome III. Foreign speakers include: C. Capper, R. Hudspeth, L. Reynolds, B. Chevigny, J. von Mehren, C. Nekola, A. Kalfopoulo, B. Schoepp, J. P. Russo. For information: Cristina Giorcelli (e-mail: [c.giorcelli@uniroma3.it](mailto:c.giorcelli@uniroma3.it))

## **THE NETHERLANDS**

### **Netherlands American Studies Association - NASA**

**Homepage:** <http://www.let.uu.nl/nasa/>

**President:** Hans Bak, English Department/American Studies, Catholic University of Nijmegen, Erasmusplein 1, NL-6525 HT Nijmegen. Tel: 31 243 612782. Fax: 31 24 361 1882. E-mail: h.bak@let.kun.nl

**Secretary:** Jaap Verheul, American Studies Program, Utrecht University, Kromme Nieuwegracht 66, NL-3512 HL Utrecht. Tel: 31 30 253 6034. Fax: 31 30 253 6391. E-mail: jaap.verheul@let.uu.nl

**Treasurer:** Gene Moore, English Department, University of Amsterdam, Spuistraat 210, NL-1012 VT Amsterdam. Fax: 31 20 525 3052. E-mail: g.moore@let.uva.nl

## **POLAND**

### **Polish Association for American Studies - PAAS**

**Homepage:** <http://klio.umcs.lublin.pl/users/ptsazlka/paas.htm>

**President:** Jerzy Durczak, Department of American Literature and Culture, Maria Curie-Skłodowska University, Pl. M. Curie-Skłodowskiej 4, PL-20-031 Lublin. Tel.: 48 81 5375 389. Fax: 48 81 5375 279.

E-mail: durczak@klio.umcs.lublin.pl

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**EAAS Board Member:** Jerzy Kutnik, Department of American Literature and Culture, Maria Curie-Skłodowska University, Pl. M. Curie-Skłodowskiej 4, PL-20-031 Lublin. Tel.: 48 81 5375 389. Fax: 48 81 5375 279. E-mail: kutnikjr@klio.umcs.lublin.pl

### **Activities:**

The **1999 PAAS Conference on “Apocalypse Now – Prophecy and Fulfillment”** was held on December 5-8 in Lodz. It was organized by the Department of American Literature and Culture of the University of Lodz and co-sponsored by the Polish Research Funding Council and the United States Embassy in Warsaw. About 80 scholars from Poland and other countries participated in what turned out to be an intellectually charged and stimulating event. Diverse aspects of American culture were investigated and debated, the emphasis being laid on American culture’s fascination with the themes of promise and punishment. The conference afforded a multi-disciplinary insight into American culture thanks to the successful efforts of the organizers to bring in participants representing such fields as literary studies, film and media studies, sociology, political science and history. Also, at the plenary meeting of PAAS a new board of officers was elected: Jerzy Durczak

(President); Marek Wilczynski (Vice-President); Tomasz Basiuk (Treasurer); Piotr Skurowski (Secretary); Jadwiga Maszewska (Board member).

A conference on “**Queer Perspectives: The Growth Pains and Prospects of Queer Studies in Poland and Central/Eastern Europe**” was organized in June 2000 by the English Institutes of three Polish universities: Uniwersytet Slaski (Sosnowiec), Uniwersytet Warszawski (Warsaw), and Uniwersytet Marii-Curie Sklodowskiej (Lublin). The two-day event, which brought together twenty scholars from Poland and the U.S., took place in Szczyrk. It was the first ever academic conference on the topic of queer studies in Poland.

On July 7-14 Warsaw University hosted an **international conference “The Americas in 2000.”** The event was dominated by the Spanish- and Portuguese-speaking participants and the Latin American topics, but it contained some interesting North-American content. Mary Segers coordinated a symposium on "North American Perspectives on Church-State Relations: Some Implications for the Americas", which included workshops on "Religion, Pluralism and the Social and Political Order," "Religious Leaders and Political Causes in the United States", and "The Role of Religion in the Campaign 2000 Presidential Election in the United States". North American topics were also notably present in the workshops on "The North American Indians: The Past, the Present and the Future", "Rock Art in the Americas", "Communities and Localities in the Age of Mass Communication Patterns Now and Then". Among the conference organizers were Professors Krzysztof Michalek and Halina Parafianowicz.

On **20-24 September 2000** the Department of American Literature and Culture at Maria Curie Sklodowska University will organize a conference for junior scholars from former communist countries, entitled: “**Re-visiting the American Century**”. It is already the third such conference organized by M.Curie Sklodowska University, the previous ones having taken place in 1998 and 1999. This year’s event will feature, among the guest-speakers, Mick Gidley, Heinz Ickstadt, Jerzy Kutnik and Rob Kroes.

## **PORTUGAL**

### **Portuguese Association for Anglo-American Studies - APEAA**

**President:** Maria Leonor Machado de Sousa

**Secretary:** Isabel Maria da Cruz Lousada

**Treasurer:** João Paulo Ascenso Pereira da Silva

**Board Members:** Maria Teresa Pinto Coelho, Miguel Nuno Alarcão de Silva

Please address all correspondence to Faculdade de Ciências Sociais e Humanas, Av. Berna, 26-C, P-1050 Lisboa. Tel.: 351 21 7933519. Fax: 351 21 7958848.

### **Activities:**

The forthcoming **22nd APEAA Conference** is organized by the University of Algarve, March 22-24, 2001. Further details can be obtained by contacting:

Comissão Organizadora do XXII Encontro da APEAA, António Lopes, Escola Superior de Educação, Universidade do Algarve, Campus de Penha, P-8000 Faro, Portugal. E-mail:alopes@ualg.pt.

**4th International English Culture Conference, 28-30 November 2000:**

The 4th International English Culture Conference will be organized as usual by the English Culture Studies Group (University of Lisbon/Faculty of Arts), with the support of the Department of English and the Centre for English Studies, and will be held at the Faculdade de Letras, Universidade de Lisboa, Alameda da Universidade, P-1699 Lisboa Codex, Portugal; Fax: 351 21 7960063.

**1st International Conference of Anglo-Portuguese Studies, Lisbon, 6-8 May 2001:**

Registration and proposals until 31 December 2000. Contact: Maria Leonor Machado de Sousa. Visit <http://www.ceap.pt> for full information.

## ROMANIA

**Romanian Association for American Studies - RAAS**

**President:** Rodica Mihaila, Str. Clucerului no. 6, ap. 3, sector 1, R-71308 Bucharest. Tel: 401 222 7617. E-mail: mrodica@fx.ro

**Secretary:** Irina Pana, Calea Plevnei nr. 94, bl. 10 D2, ap. 11, sector 1, R71308 Bucharest. Tel. 401 638 0689. E-mail: ghpana@pcnet.pcnet.ro

**Treasurer:** Ioana Algiu, Str. Dr. Staicovici no. 35, sector 5, R-76202 Bucharest. Tel. 401 411 4145.

**Delegate to the EAAS:** Rodica Mihaila.

## SCANDINAVIA

**Nordic Association for American Studies – NAAS**

**President:** Markku Henriksson, North American Studies Program, Renvall Institute for Area and Cultural Studies, P.O.Box 59 (Unioninkatu 38), FIN-00014 University of Helsinki, Finland. Tel: 358 9 191 23291. Fax: 358 9 191 23107. E-mail: markku.henriksson@helsinki.fi

**Vice-President:** Robert Mikkelsen, School of Social Sciences and Languages, Ostfold College, N-1750 Halden, Norway. Fax: 47 69215205. E-mail: robertm@olaf.hiof.no

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**Activities:**

Next NAAS Biennial Conference: "Trading Cultures", August 8-11, 2001.

Venue: The Copenhagen Business School, Dalgas Have 15, DK-2000 Frederiksberg, Denmark. Coordinators Niels Bjerre-Poulsen, Department of English, Tel: 45 38 15 31 70. Fax: 45 38 15 38 45: and Eric Guthey, Department of Intercultural Communication and Management, Tel: 45 38 15 31 28. Fax: 45 38 15 38 40.

**SPAIN**

**Spanish Association for English and American Studies - AEDEAN**

**Homepage:** <http://info.uned.es/aedean/>

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### **Activities:**

**“Beyond Borders: Redefining Generic and Ontological Boundaries in Present Day Anglo-American Literature and Film”**, 9-11 March 2000, University of Zaragoza, Dpto. Filología Inglesa y Alemana, Campus Universitario s/n, E-50009 Zaragoza. Contact: Ramón Plo-Alastrúe or María Jesús Martínez-Alfaro.

**“Small Worlds: Visions of Childhood in Contemporary Literature in English”**, 9-11 March 2000, University of Navarre, Dep. Modern Languages, E-31080 Pamplona

**VII Congreso Internacional sobre el Discurso Artístico: “Literatura y Poder”**, 16-18 March 2000, University of Oviedo, Dpto. Filología Anglogermánica y Francesa, Campus de Humanidades, E-33071 Oviedo.

**International Conference “Focusing the Vietnam Era: Contemporary Views of American Literature and Culture in the Great Sixties”**, 29-31 March 2000, University of Seville, Dpto. Literatura Inglesa y Norteamericana, Facultad de Filología, Palos de la Frontera s/n, E-41004 Sevilla.

**Segundo Congreso Internacional de Literatura Chicana**, 5-7 April 2000, University of the Basque Country, Dpto. Filología Inglesa y Alemana, Vitoria-Gasteiz.

**III International Conference “Cultural Transfer: Literature, Cinema, Translation”**, 1-3 June 2000, University of the Basque Country, Faculty of Philology, Vitoria-Gasteiz  
CENUA workshops (Center for North American Studies of the University of Alcalá) on “US popular culture”, “Family relationships in the US” and “The shifting role and influence of the United States in the world”, University of Alcalá. Contact: Carmen Flys-Junquera, cenflys@cenuah.alcala.es, <http://www2.alcala.es/cenua>.

**24th International AEDEAN Conference** (section papers on Comparative Literature, Feminist and Gender Studies, Cultural Studies, Critical Theory, Modern and Contemporary Literature, Film Studies, New Literatures in English, US Studies), December 2000, University of Castilla, La Mancha (Ciudad Real). More information: <http://info.uned.es/aedean>

## **SWITZERLAND**

### **Swiss Association for North-American Studies — SANAS**

**Homepage:** <http://www.sagw.ch/members/SANAS/>

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**Activities:**

The SANAS reading group met on May 6 in Bern. Our guest was the poet and critic, Lorenzo Thomas, and we discussed poems from his collections, *Chances Are Few* and *The Bathers*.

**2000 Conference:** The joint **SANAS/AAAS conference on "American Foundation Myths: Visualizations and Verbalizations"** will take place at the University of Zurich, Nov. 17 - 19, 2000. Keynote speakers will be: Emory Elliott (UC Riverside), Bharati Mukherjee (UC Berkeley), David Stannard (University of Hawai'i), and Barre Toelken (Utah State University). For information on registration and accommodation, visit the conference website: [www.es.unizh.ch/myths2000/](http://www.es.unizh.ch/myths2000/) or contact the Secretary of SANAS, Otto Heim (address above).

**TURKEY**

**American Studies Association of Turkey - ASAT**

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**Vice-President:** Meldan Tanrisal, Department of American Culture and Literature, Faculty of Letters, Hacettepe University. Ankara, Turkey. Tel: 90 312 297 8520. E-mail: meldant@hacettepe.edu.tr

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The national **delegate to EAAS** reappointed by the Board for 2000-2004 is Gülriz Büken.

**Activities:**

On 17 December 1999, a one-day seminar entitled **The American Century: US History from the Twentieth Century to the Millennium** was organized by ASAT, the Department of History of Bilkent University and the US Embassy. The keynote speaker Allan Winkler's *America at the Millennium's End: Current Issues in Historical Perspective* was followed by Dennis Bryson's *The Foundations and Reconstruction of American Society (1922-1936)*, Russell L. Johnson's *The Chautauqua Movement in the*

*Twentieth Century American Cultural History*, Gönül Barkay's *The Turkish Chrome Issue During World War II* and Catherine Randon's *The Panama Canal at the End of the Millennium: Its Origins, Vicissitudes and Future*. The seminar ended by a panel discussing the direction in which the US is heading in the new millennium.

The 5<sup>th</sup> Cultural Studies Seminar entitled **New Cultural Perspectives in the New Millennium**, co-sponsored annually by ASAT, Ege University, American Embassy and the British Council in Turkey was held in Çesme, Izmir on 10-12 May 2000. The keynote speech of the seminar, *Race, Class and Hip Hop: Bulworth and Popular Culture* was presented by Lawrence B. Goodheart. The topics of the papers ranged from *The Death of the Cult of Diana* by Victoria Amador, *Shakespeare's Sisters and Bloom's Daughters: Crisis of Difference in Feminist Thought to Locality or Universality: Commodification of Culture in Tourism* by Jon Donlon, *Global Changes and National Answers in the Information Age* by Frank Webster and *Education for the Millennium* by Howard Wolf. Emphasizing the cultural impact of new technologies, localism vs globalism and the diversity of interests within cultural studies, the conference ended in a lively panel discussion about the future of cultural studies in Turkey.

The next upcoming event is the **25<sup>th</sup> Annual American Studies Seminar** to be held in the Aegean resort town of Kusadasi on **1-4 November 2000, entitled American (Hi)stories: From Native American Narratives to [www.confessions.com](http://www.confessions.com)**. Through the wide and diverse range of narratives, the Conference aims at exploring various aspects of American experience. Those wishing to attend the seminar, please contact Bahar Günel, E-mail: [bhr@pd.state.gov](mailto:bhr@pd.state.gov)

The traditional lecture series organized by ASAT continued during the academic year 1999-2000. Among this year's lectures were Stanford Shaw's *Turkey and the US: More Alike Than Different?* Dennis Bryson's *The Rise (and Recent Demise?) of the 'Social' in the US and Europe*, M.L Hill's *Talk Radio: America on the Air*, Norman Stone's *The Atlantic Revival of the 1980's: The Reagan-Thatcher Phenomenon*, Sinem Bingöl's *Manufacturing Reality: Corporate America, Media Manipulation and Human Agency in The Truman Show*, Victoria Amador's *Images of Women in American Films* and Deborah Semel's *Media and Culture: The Great American Landscape as Seen on TV*. Aiming to serve as a medium of communication among members, the third issue of the newsletter **ASAT NEWS** came out in May 2000.

## ISRAEL

### **Israel Association of American Studies (Associate Member of EAAS)**

**President:** Emily Budick, Hebrew University of Jerusalem. Fax: 972 2 322 545. E-mail: [budicke@hum.huji.ac.il](mailto:budicke@hum.huji.ac.il)

**Secretary:** Hanita Goodblatt, Ben Gurion University of the Negev.

**Treasurer:** Sharon Baris, Bar-Ilan University.

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## REVIEWS

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*The editor is always pleased to hear from members of EAAS who wish to review for American Studies in Europe. They are reminded that they can find volumes currently seeking reviewers of the EAAS homepage at [ww.let.uu.nl/eaas](http://ww.let.uu.nl/eaas)*

**Mattias Bolkéus Blom, *Stories of Old: The Imagined West and the Crisis of Historical Symbology in the 1970* (Uppsala: Akademityck, 1999). Pp. 255. ISBN 91-554-4436-9**

During the 1970's, when concerns for gender and race issues dominated the public debate, the American West as it was reproduced in culture became a pariah and had to be duly rejected as a history lesson. But, although intellectually objectionable to some because of the archaic values it espoused, the imagined West (as represented in movies, books, TV shows, advertising, fashion and public speaking) had also proved remarkably enduring on an emotional level of understanding. Although statistics show how the imagined West on the movie screen and television definitely started to lose ground at the end of the 1960's, the West as a collection of images did not disappear from the popular mind altogether. The buffoon heroes of the popular movie and t.v. series *M\*A\*S\*H* were named Hawkeye Pierce and Trapper John McIntyre, names straight out of the frontier tradition. During the late 1970's images of the West started to resurface on a grand scale: the cowboy lifestyle as an alternative for the moral void of post-Vietnam America. Americans longed for a past that never was, and although the Hollywood Western *pur sang* may never come back, the presence of the West in the American culture as a whole didn't disappear at all and most certainly not in American literature.

The New Western voices were ethnically diverse, poked fun at the conventions of archival or objective truth, and were self-reflective or absurdish. According to Mattias Blom, writers of New Western texts reacted not so much against the historical West as against the ideologemes that were presupposed by the conventionally told Western. The debunking and renegotiation of the imagined West as a cultural metaphor during the 1970's should thus be read both as a commentary on the formula tradition and as a politicized reformulation of the processes of history and identity formation.

Blom investigated representations of the West in four non-genre texts, Don DeLillo's *Americana* (1971), Robert Coover's *The Public Burning* (1977), Joan Didion's *The White Album* (1979), and Tom Wolfe's *The Right Stuff* (1979). All four texts are considered to be new approaches to the imagined West. In different ways, the authors write about the metaphors and images that emerge from visions of American Western history, or from various representations of it. They are, in that sense, exploring a cultural symbology which has been essential to the development of America's sense of identity, and which they threat either by nostalgic idealization of the past, or by reflecting on societal, cultural and political change by renegotiating the theme of the West. Blom's study of DeLillo, Coover,

Didion and Wolfe shows how these four writers utilized preconceptions about the meaning of the past, but at the same time reshaped that past in order to fit their own literary and ideological strategies. Taken together, these texts illustrate the strategies of negotiation that writers in the 1970's had to work out for themselves if they wanted to address issues of history and identity by way of the imagined West during a time of critical negotiation of American history. "Thus the imagined West reinforces its paradoxical status in American culture as a symbolic resource that can signify both historical inertia and constant change," (229) concludes Blom.

Blom approached his topic with a sharp analytical eye, which makes this dissertation a valuable, and, because of its highly academic style also challenging contribution to the reflection on this postmodern trend in the literary American West.

Tity de Vries  
University of Groningen

**Eleanor Byrne and Martin McQuillan, *Deconstructing Disney* (London: Pluto Press, 1999). Pp. vii+209. ISBN 0-7453-1451-1.**

The Walt Disney empire, the prime example of global capitalism and American cultural imperialism, has allegedly polluted the minds of generations of innocents abroad and at home. In recent decades the more traditional Disney heroes, the Donalds, Miceys, and other anthropomorphics, have been supplemented with Disney's remakes of Little Mermaids, hunchbacks, and simplified rewrites of US history such as *Pocahontas*. Today the exports (and imports) of the Disney products range from films to amusement parks set up in different parts of the globe.

This innovative study, written from a perspective of political deconstructionism, takes up the challenge posed by the so-called New Disney and its transformed film production of the 1990s. It is the task of Byrne and McQuillan to explore what makes such films as *Beauty and the Beast*, *Aladdin*, and *The Lion King* different from the Disney classics of former periods. To put it simply, they argue that issues such as imperialism and family values are no longer enough to explain these films. Rather, they seek to locate the Disney text in a larger context, that of globalization and the New World Order. In so doing, they are able to trace certain emerging patterns, including, for example, the presence of Europe in the Disney text—thus the Disney text does not simply reflect and seek to export American values but intervenes, physically, economically, and politically, in Europe and the rest of the world. Just as the postmodern world is in constant flux, so is Disney: it may freely promote any set of values that serves its financial interests. A striking example is the authors' reading of the 1998 film *Mulan*. Its images of war and death (blood on snow) express both a distinct American rhetoric of "humanitarian mission" (NATO bombings) and a "blood and soil" Chinese nationalism (Tibet), combined with an emphasis on the patriarchal tradition. The book includes many similar politicized readings of Disney's representation of issues ranging from race and gender to the homosexual presence in the animated family film (see the analysis of *The Hunchback of Notre Dame*) and the connection between Hercules and Bill Clinton.

While some readers may find the text's occasional overuse of deconstructionist jargon disturbing, it should not prevent them from enjoying its refreshing readings of individual texts. Similarly, the deconstructionist method and its use of the allegorical leads at times to connections and references that can be questioned by readers emphasising the role of historical context. Yet the volume is full of novel insights into the Disney world and can be recommended to everyone interested in its contemporary politics.

Jopi Nyman  
University of Joensuu

**Neil Campbell, *The Cultures of the American New West* (Edinburgh: Edinburgh University Press, 2000). Pp.vii+182. ISBN 0-7486-1176-2.**

The past two decades have witnessed a growing interest among historians, literary critics, visual artists, fiction writers and film makers in de-mythologizing the concept of the West. Postmodern theory has encouraged intellectuals and artists to go beyond the existing stereotypes and present a re-visioned picture of the West, a picture entirely different from the one presented by Frederick Jackson Turner, Ansel Adams, Zane Grey, or the directors of classic Hollywood westerns. The number of books on the West, whose authors try to uncover and demystify many aspects of Western life and culture, is still growing. Re-visioning Western history, art and literature has become an immensely productive activity stimulating intellectual debates among American Studies specialists in the United States and Europe.

Neil Campbell tries to survey most of these debates and to familiarize the reader with all the hot and conflicting issues concerning the West. In the introductory part of the volume the author maps his territory; for him the West is "a multicultural, multi-accented, multi-layered space whose various cultures exist both separately and in dialogue with all the others that exist around them" (2). In his introduction Campbell also describes briefly the theoretical framework of his enquiry, mentioning as his mentors Bakhtin, Benjamin and Foucault. Having delineated his area of interest and his methods, Campbell then sets forth the views of others who also challenge traditional or dominant views of the West, supplementing both received and new arguments with his own ideas. In true American Studies fashion he discusses the issue of Western environmentalism, landscape photography, film, the area's urban problems, and literature. In the literary part of his study Campbell analyses the work of many recently popular authors, such as Sherman Alexie, Gloria Anzaldua, Sandra Cisneros or William Gibson, explaining how their literary visions of the West challenge the traditional pictures still very much alive in the public imagination.

Campbell's book is not merely an interesting survey of the New West. The volume is also full of any number of original ideas and interpretations, each suggesting and even calling for expanded treatment. In its present form *The Cultures of the American New West* is exemplary for offering a new sense of a vast field with intellectual conciseness and lucidity - an indispensable to a field that keeps emerging.

Jerzy Durczak  
Maria Curie-Sklodowska University, Lublin

**John M. Carroll, *Red Grange and the Rise of Modern Football* (Urbana: University of Illinois Press, 1999). Pp. 265. ISBN 0-252-02384-6**

Carroll's subject, Harold "Red" Grange, had great gifts as a footballer, although not as spectacular gifts as his best known sobriquet, "The Galloping Ghost" might indicate. Indeed, he had a long and successful life. Grange also had the gift of timing. He played three of his most memorable games for the University of Illinois team at pivotal points in the season, which resulted in the maximum publicity for his achievements. He became a national figure. The book includes a photograph of Grange together with Babe Ruth taken in 1925. There is also a photograph of our hero taken with Jack Dempsey and Bobby Jones in 1966. In 1991 *Sports Illustrated* had a picture of Grange on its front cover, calling him "an original superstar".

Back in 1974, Grange was the star of the show when he appeared at Illinois's Memorial Stadium during the festivities which marked the fiftieth anniversary of the Illini's triumph of fifty years before over the University of Michigan. In that victory on October 18<sup>th</sup>, 1924, Red Grange had galloped ninety-five yards for a touch-down after thirty seconds of the game. He scored three more touch-downs in the next ten minutes. The exceptionally powerful Michigan side were beaten 39-14.

There were, of course, no shortage of College Football Stars in the 1920's, but Grange was extraordinary. Very controversially, even before he had graduated, Grange signed for George Halas's Chicago Bears, under the guidance of the most discussed publicist and agent of his time, C.C. Pyle. Perhaps Pyle was even better known as the man behind Suzanne Lenglen's unusual professional tennis career. Grange continued to play into the thirties, and performed alongside Bronko Nagurski, the man Red himself thought the best of all players. Later Grange enjoyed considerable success in promotional work, and even made movies. In the context of "The Rise of Modern Football" it is more important to note that into the 1960's Grange was a successful and greatly respected sports commentator.

Clearly John Carroll has a good tale to tell, and he does the job well. He is sympathetic to Grange, but accepts that Red was devious in his dealings on occasion, notably when he signed for the Bears. Also, Carroll notes that Grange always defended the redoubtable Pyle, even though to most of those of who knew him, he seemed unreliable and not greatly given to honest dealing. On the whole, however, Carroll gives an attractive picture, with much supporting evidence, of his hero as a modest, kindly man with an exceptional talent.

If the picture is persuasive, the author's larger thesis, that Grange was important in the rise of modern football, is not convincing. If, as I suppose we must, we take "modern football" to be what the game has become, then Grange can reasonably be seen as very much an athlete of his time, not ours. His career, and the way he played the game and the way the game as a whole was played, was strikingly different to modern football. Grange could and did play both ways, in attack and defense. He could pass and kick as well as run. He was no specialist. The game itself was simpler, the squads tiny by modern comparison. Professional Football which Grange came to in a way that would now be

impossible, was an insecure rickety affair, profoundly different to the structure that has since developed, particularly since the late 1960's. Throughout Grange's playing days, College Football was the big game, even when he was playing professionally. In sum, to suggest that Grange was a key figure in the modernisation of football, is no more convincing than to suggest that Lenglen's career was central to the rise of modern women's' professional tennis. Both of Pyle's famous protégés were extraordinary, exceptional figures who became professionals in unstructured, insecure games. The way in which Grange was sent barnstorming around the States playing in as many games as possible in a short time is more reminiscent of the sporting past than present. Important elements of Grange's career were comparable to the early days of Professional Baseball in the 1870's. He was to commentate on the modern game later in his life, but he was not part of it.

S.J.S. Ickringill  
University of Ulster

**Andrew Delbanco, *The Real American Dream: A Meditation on Hope* (Cambridge, Massachusetts, and London: Harvard University Press, 1998). Pp. viii+143. \$19.95. ISBN 0-674-74925-1**

This slim lecture-based volume offers a highly introspective approach to American history. Andrew Delbanco (*The Puritan Ordeal; The Death of Satan; Required Reading: Why Our American Classics Matter Now*) distils a discursive meditation on "mental states", intentionally and explicitly distancing himself from the mere "outside of events", i.e. from disconnected superficial data forever charted by historians (e.g. "the growing percentage of households with indoor plumbing and central heating since the Second World War" or "the jump in life expectancy since the discovery of antibiotics"). Therein lies, in the very words of the author, "the civic dimension of the historian's task". What Delbanco ambitiously presents as "a history of hope in America" is in fact a thought-provoking study in social psychology.

To put it shortly, and from a very superficial point of view, the book is about avoiding depression, which, according to Delbanco, is no modern affliction. His contention is that human beings inevitably fall into this particular mental state – call it depression or "melancholy" – whenever they are unable to imagine some end to life that transcends their own condition, or predicament. "Melancholy", in other words, "is the dark twin of hope". Hope is described as a belief in some transcendental story, a story called "culture" once "it [has] establishe[d] itself over time in the minds of a substantial number of people". This, for Delbanco, is what the American Dream and American culture are all about. Transcendental hope. The book is then divided into three short parts, a minimalist structure aimed at capturing the significance of the three basic phases of American history: GOD ("a Christian story" in Puritan New England, one that gave "meaning to suffering and pleasure alike and promised deliverance from death") – NATION (a period extending from the rise of constitutional democracy to the 1960s when "the promise of self-realization was

transformed into the idea of citizenship in a scared union”) – SELF (the present period, one in which “hope has narrowed to the vanishing point of the self alone”).

*The Real American Dream's* major interest lies in the spiritual dimension it explores (“Faith is the only permanent state of mankind” – Tocqueville), in the insightful analyses of the mental states which prompted such figures as Abraham Lincoln to behave the way they did, or which played an instrumental role in the advent of certain conceptions of the United States, (e.g. its “manifest destiny” in the 19<sup>th</sup> century). The socio-historical perspective, however, is less groundbreaking since the social impact of what Delbanco eventually describes as a history of “diminution” has been the object of almost continuous exposure since the early years of the 20<sup>th</sup> century, though with declining intensity, by a whole lineage of reformers, social scientists, (neo)pragmatists, left-wing intellectuals and American radicals. The fact that Americans have increasingly concentrated on their own selves has indeed resulted in a loss of their sense of community and, which is closer to Delbanco's point, in a drift away from the ideal of social responsibility which originally permeated the American Dream. This minor complaint aside, *The Real American Dream* is an eloquent book. Delbanco's incisive analyses bring interesting insights into the American psyche.

Nicolas Gachon  
Université Paul Valéry – Montpellier III

**Joseph P. Ferrie, *Yankees Now: Immigrants in the Antebellum U.S., 1840-1860* (New York: Oxford UP, 1999). Pp. xii+223. ISBN 0-19-510934-1.**

In the first systematic longitudinal study of antebellum immigration to the U.S., Joseph P. Ferrie draws new conclusions on the extent of the transformation experienced by immigrants and their impact on native workers. Arguing that previous analyses missed much of the change undergone by newcomers by considering their status at a single point in time, he examines the geographical, occupational and financial mobility of about 2,600 immigrants listed both in the ship arrival records for the port of New York between 1840 and 1850 and in the federal censuses of 1850 and 1860. Since ship rosters recorded each passenger's occupation at landing and census manuscripts registered, among others, family size, occupation, wealth holdings and school attendance, Ferrie can accurately assess how the decision to relocate affected the fortunes of the newcomers. A second group of about 5,000 native born present in both the 1850 and the 1860 censuses further allows him to measure the economic mobility of the average American in the 1850s and to draw inferences on the effects of immigration on the local labor market.

Ferrie finds a generalized mobility in all areas examined. Guided by the considerable amount of information available to them in Europe and aided by the newly built system of canals and railroads linking the eastern sea-board and the interior, immigrants quickly and deliberately moved out of New York, which offered them lower wages than the booming western urban areas. With the exception of the Irish, who had difficulty escaping unskilled work, possibly because of a combination of labor market discrimination and lack of transferable skills, most other immigrants were able to move into farming or skilled labor. In doing so, they accumulated considerable wealth. In 1850, immigrants who had arrived in

the previous decade owned about a fifth as much as natives in real estate and by 1860 that percentage had risen to just under half. Finally, the economic prosperity enjoyed by immigrants did not harm native workers. Contrary to what one would infer from the rise of anti-immigrant feelings among native workers in the antebellum era, Ferrie finds that unskilled workers benefited from the economic growth fostered by immigration. If anybody, it was skilled workers who suffered from a high immigration rate because the availability of labor assisted the process of mechanization which made their skills obsolete. At this point, Ferrie suggests that his findings on the adaptability of antebellum immigrants to the U.S. economy and the capability of that economy to embrace them to the advantage of the majority of native workers should help us reconsider the present debate on immigration. Specifically, if the supply of labor from abroad did not negatively affect native workers in the antebellum era, when the immigration rate reached its historical peak, it should not do so now either, when the rate is considerably lower.

While the statistical sophistication of Ferrie's study may be lost on a reader who is not conversant with the tools of economic history, anybody interested in immigration history should be acquainted with the conclusions of his investigation. Fortunately for the lay reader, Ferrie provides useful, accessible introductions and conclusions to each of his chapters which make it possible for those unfamiliar with statistical analysis to understand the results, if not the intermediary steps, of his detailed exploration of the changing circumstances of antebellum immigrants.

Paola Gemme  
University of Genoa

**C. Dallett Hemphill, *Bowing to Necessities: A History of Manners in America, 1620–1860* (New York: Oxford UP, 1999). Pp. x+310. \$35.00. ISBN 0-19-512557-6.**

In contrast to sociologists and anthropologists who have explored codes of conduct in numerous seminal studies (e.g. Goffman, 1959, 1963, 1967; or Geertz, 1973), historians may still be called "newcomers to the field." According to Hemphill, it was the English translation and re-publication of Norbert Elias's magisterial *Über den Prozess der Zivilisation* (1939/1978) "that sparked British and American historians to apply . . . social science theory . . . to the study of manners." What distinguishes Hemphill's well-researched and informative book from other recent works on the subject (e.g. Kasson, 1990; Bushman, 1992; Gildrie, 1994; or Vallone, 1995) is its focus on "conduct literature" proper (e.g. sermons, child-rearing guides, etiquette manuals, and advice books), its comprehensive time frame, and its systematic examination and critical comparison of the role that class, age, and gender relations played in the history of manners and the social rules and rituals involved.

The author presents the material chronologically within the framework of a tripartite structure, subdividing her analysis of early colonial, revolutionary, and antebellum culture into sections that concentrate on the matrices of class, age, and gender, respectively. Except for the last part, the headings selected for the respective periods summarize Hemphill's main theses: "*Hierarchy: Manners in a Vertical Social Order, 1620–1740*"

(Part I), "*Revolution: An Opening of Possibilities, 1740–1820*" (Part II), and "*Resolution: Manners for Democrats, 1820–1860*" (Part III). The latter heading is more ironic than descriptive and should instead have been entitled "*Bourgeoisification: Antebellum Manners and the Limits of Democracy . . .*" The author's strategy of starting each section with historical anecdotes or seemingly ephemeral observations found in diaries, letters, or memoirs of the time – a technique reminiscent of new historicist literary studies à la Greenblatt – not only makes for good reading, but it also reflects one of the many strengths of this innovative book: namely, its broad textual basis. Another strength is the study's transatlantic perspective, which, for example by reminding us of the wide circulation and enduring popularity of Chesterfield's *Letters to His Son* (1775) and *Principles of Politeness* (1778), highlights the increasing significance of "the outward self in the developing bourgeois version of gentility," as well as the fact that, following the "anglicization" of British America in the eighteenth century, "American loyalty to British [cultural] tutelage persisted" far into the nineteenth century. Hemphill's investigation of the changing focus and intended readership of conduct literature is most successful when contemporary advice as to details of conduct (e.g. facial expression and body carriage) or etiquette in social rituals (e.g. introductions, salutations, visiting, and dancing) are demonstrated to reveal subtle transformations in the social fabric of early American culture. Especially when the matrices of class, age, and gender are made to bear on the subject simultaneously, the study yields refreshing new insights, for instance into the status of women in early colonial society: "Women were definitely regarded as inferior to men, but they were not as inferior to men as the lower sort were to the elite or as young people were to adults." Hemphill's subsequent account of the rise of the middle class and of youth in connection with the continuing exclusion of children and the aged; of the gradual integration of women in the social, if not economic and political, world; and of the increasing codification and theatricalization of manners in revolutionary and antebellum America is revisionary scholarship at its best, and raises important questions that call for further research across disciplinary boundaries.

Apart from occasional redundancies, there are two shortcomings, or rather limitations, of Hemphill's study that should be mentioned in this context. The first limitation, self-consciously addressed by the author in the seventh chapter, is generic and concerns the epistemological and ideological makeup of the texts from which most of Hemphill's conclusions are necessarily drawn: ". . . whatever is learned from the conduct literature about class relations in the antebellum North can only be construed as values and behaviors suggested by middle-class writers to middle-class readers . . . our optic is focused on middle-class culture." The second limitation is more serious and concerns the overall structure of the book: although Hemphill explicitly restricts herself to exploring the history of manners from the perspectives of class, age, and gender, it is difficult to comprehend why she entirely disregards the matrix of race, which – as some of the quotes from primary sources indicate – influenced lifestyles and behavior, both directly and indirectly, not only in the South but also in the North. It is even harder to comprehend why this strange absence is never explained.

Despite the aforementioned weaknesses, *Bowing to Necessities* is a well-written and inspiring book in which the author, as Bledstein puts it in his endorsement, "develop[s] a one-dimensional source into a complex, shrewd story." Hemphill also succeeds in

convincing her readers that "[m]anners can tell us much about a culture by allowing systematic comparison of relations that are normally examined separately," and that "scholars have paid too much attention . . . to the noise on the surface of American culture, and not enough attention to what Americans were actually doing."

Klaus H. Schmidt  
University of Mainz/Germersheim

**Thomas Leuchtenmüller, *Die Macht der Vergangenheit: Einführung in Leben und Werk August Wilsons* (Würzburg: Königshausen & Neumann, 1997). Pp. 270+xix. DM78. ISBN 3-8260-1171-6.**

Leuchtenmüller's ambitious study attempts to fill a gap only recently narrowed down by A. Nadel (1994), M. Elkins (1994), and K. Pereira (1995). It offers a rich mine of data on the life and works of August Wilson which future critics will immensely profit from. However, it suffers from a questionable logical structure, terminological uncertainties, some uncritical attitudes, and an occasionally quite hilarious abuse of German scholarly discourse. The title promises a thematic exploration while the subtitle announces a general introduction and the table of contents suggests a reception study. When comparing it with the TUSAS models, we miss the strict distinction of relevant from irrelevant details and of auto-/biographical from textual evidence. The considerable number of redundant passages reveals such inaccuracies. Most of Wilson's statements are accepted uncritically and too rashly confirmed by selections from the plays rather than exposing them to profound textual and contextual analysis. Though Leuchtenmüller finds the quality of criticism deplorable, he keeps returning to it instead of banishing it into the footnotes. The paragraphs on place/setting and the stage directions even rely on it as exclusive evidence. The application of terms such as 'realistic', 'expressionistic', 'plausible/authentic' or 'audiences' (readers, spectators, or critics?) creates some irritations. A theoretical basis larger than Goetsch's excellent study of the American drama, a sound anchoring of Wilson both in the mainstreams and the African American dramatic traditions (much earlier than in the conclusion!) would have improved the usefulness of the book substantially. Nevertheless, Leuchtenmüller's effort contributes to a better understanding of August Wilson and, hopefully, will trigger off more critical investigations of his plays.

Heiner Bus  
University of Bamberg

**Marco Mariano, *Lo storico nel suo labirinto: Arthur M. Schlesinger Jr. tra ricerca storica, impegno civile e politica* (Milano: Franco Angeli, 1999). Pp. 263. ISBN 88-464-1592-2.**

The labyrinth was one of the central themes of November 1999's biannual AISNA conference in Siracusa, and on that occasion it indeed proved to be a useful metaphor in

presenting and understanding the workings of many areas of human activity. The historian's labyrinth, of course, can be said to be more complex than any other scholar's because of his primary preoccupation with that most elusive of all our dimensions – time.

This book cogently makes the point that Schlesinger's own labyrinth was more complex than most historians' because of his involvement in so many different spheres of activity. Schlesinger's principal and constant approach to the problem of that complexity was to conduct all history towards the present. To quote (and translate) Mariano, "Naturally the present, as well as being endpoint and potential beneficiary of reflection on the past, is also the motivation, the originating impulse behind historical research." Schlesinger's present, of course, is so often a political and a contingent one, and the author never loses sight of this fact as he makes skilful use of biography and historiography in telling Schlesinger's story, concentrating on his formative years and his close involvement with the Kennedy administration.

Mariano's Italian prose is a pleasure to read in its avoidance of the Baroque and convoluted structures that so often seem *dovuto* in Italian academic writing. (Lest this last sentence be interpreted as a chauvinistic championing of the clarity of Anglophone academic prose, let it be written here and now that Anglospeak luminaries in many fields continue to produce works which can compete with the worst Italy has to offer in terms of linguistic impenetrability, not to mention sentence length and parenthetical digression.) Good prose is such in any language and stands more chance of remaining so in passing through the acid test which is translation. It is undoubtedly Mariano's exposure to life and work with two languages that informs the clarity in his writing.

Iain Halliday  
University of Catania

**Randall M. Miller et al, *Religion and the Civil War* (Oxford: Oxford University Press, 1998). Pp. xi+422. ISBN 0-19-512128-7.**

In his afterword to this valuable collection of essays examining the impact of the Civil War on religious discourse and practice, James McPherson makes the telling comment that 'Union and Confederate soldiers alike were heirs of the Second Great Awakening. Civil War armies were, arguably, the most religious in American history'. This shared religiosity (primarily Protestant, primarily non-conformist), absent from the war which divided England in the seventeenth century, ensured that faith was less the fulcrum on which the four years of fighting hinged than the common source of inspiration and justification for Confederated and Union forces alike. Scriptural permission for both abolition and slave holding was assiduously claimed and rehearsed, as Mark Noll demonstrates in his contribution, 'The Bible and Slavery'. Wedded to a hermeneutics of interpretation which stressed common-sense literalism and the absolute authority of the scriptures, Noll describes how the originally empowering nature of this method exegesis had, by the 1850s, resulted in the emergence of a number of conflicting readings concerning the legitimacy or otherwise of slavery. Secessionists would frequently point to Biblical texts which seemed to sanction slavery as evidence of divine approval for their actions. Abolitionists, unless they chose, like Garrison to take the radical step of

abandoning the Bible altogether, would counter by highlighting those areas of scripture which attacked the master-slave relationship. Protestant literalism of this kind depended upon the belief that the ordinary American was capable of interpreting the Bible for him or herself – Henry Ward Beecher preached in January 1861 that ‘wherever the Bible has been allowed to be free; wherever it has been knocked out the king’s hand, and out of the priest’s hand, it has carried light like the morning sun, rising over hill and vale, round and round the world; and it will do it again!’. Such optimism in the powers of a united and harmonious reading soon proved to be misplaced, as the divisions of Biblical interpretation fed the unfolding conflict. The arguments of both sides pushed interpretation to the fringes of credibility. Pro-slavery advocates, for example, might proclaim Biblical approval of their actions, but cultural racism interposed to ensure that the logical extension of such Biblical authority – if slavery is fine, why only enslave blacks? – was never addressed. Slavery and race were conveniently conflated.

Many of these essays serve to highlight the shades of opinion on slavery which ran through the nation. The issue fractured nearly every American denomination. Bertram Wyatt-Brown’s piece on southern clergymen notes how those in the border states were more favourably disposed to maintaining the union than those further south. Reared in a tradition which had sought to keep the temporal and secular out of the pulpit (they reacted in horror to Northern ministers who mingled moral and partisan matters), many clergy who would normally preach the virtues of humility and penitence found themselves faced with a rhetoric of masculine honour and assertiveness. Until the firing on Fort Sumter in April 1861, most of the southern clergy maintained a Whiggish reluctance to disrupt the status quo. As Wyatt-Brown notes, ‘they scarcely could encourage secession with clear Christian consciences while the nation was still at peace and the existing order remained politically unchallenged’. The outbreak of war however simplified things, making the embrace and appropriation of the idiom of separatism an easier cross to bear. Surrounded by a discourse which stressed manly virtues of action and heroic glory, unionist-leaning southern ministers became zealous converts to the cause of secession, as if relieved no longer to be burdened with ambiguities and tensions increasingly difficult to maintain.

Two essays, by Paul Harvey on Southern Baptists and by Daniel Stowell on Stonewall Jackson, highlight the ways in which the South sought to reinterpret its experience of the conflict to help institute what would later be called the religion of the Lost Cause. This asserted that the South’s defeat could be blamed on the falling away by some from the high moral and spiritual standards demanded of those entrusted with a divine mission, while not invalidating the legitimacy or future realisation of that mission. Stonewall Jackson’s death in May 1863 at the hands of friendly fire was rapidly re-imagined as chastisement for southern sins, at the same time as Jackson himself was transfigured into the first great southern hero and martyr. During Reconstruction Jackson was regularly cited as a ‘zealous Christian as well as a skilful warrior [who] made the ideal hero for southerners who wanted to assert the righteousness of their cause after 1865’. Jackson’s posthumous existence was part of the process of developing a framework which could encompass the assurance of God’s continued favour as well as the fact of Confederacy defeat. Harvey’s essay on the reaction of the Baptists to southern failure similarly describes the shift in thinking which had to take place to incorporate the evidence of unionist supremacy. Reconstruction only served to confirm the righteousness of their cause – the North’s seizing

of the institutions and customs of southern political and religious life, seen as acts of centralisation and coerced conformity, reinforced a southern identity built on notions of cultural separatism. The horrors of the North's presence in the postbellum South were extensively propagated by southern Baptists, so that Reconstruction could be mythologised as 'a fight against northern political radicals. Southern self-determination had been at stake, and white people in the region had responded gallantly'.

The range of topics covered in this book is impressive, and only a handful can be highlighted in this review. Many focus on aspects of American religious life which tend to get forgotten in surveys of the period. Randall Miller's essay reminds us that 145,000 Irish-Catholics donned the uniform of the Union cause, many eager (at least initially) to use the war as evidence of their American patriotism in the face of widespread Yankee prejudice. Increasingly alienated by a Republican party speaking the language of business and industrial capitalism, Irish-American participation in the New York draft riots of 1863 re-established an entrenched mutual suspicion. On the battlefields and in the camps, the conflict served to introduce a less priest-centered form of worship (Catholic chaplains were not numerous). Instead a degree of ecumenism prevailed, as an increased simplicity in the Catholic service by necessity prevailed. Elsewhere in the book, Harry Stout and Christopher Grasso offer a fascinating case study of religious life in Richmond, examining both ideology and personal testimony to establish the centrality of religion in the Confederacy. The authors show how the terminologies and literary tropes historians have long associated with the North – jeremiads, covenants, notions of providential destiny – were quickly embraced by the South to bolster its claim to be the first truly Christian nation. The Confederate motto, *Deo Vindice* ('God will avenge') explicitly dissolved Jefferson's separation of church and state.

For all its comprehensiveness, there is one notable omission. The forms and practice of black religion get scanty coverage. As one contributor comments, 'despite the fervor of Christianity in the United States Colored Troops, like Catholics they seem to be left unconsidered in most discussions of religion among the soldiers'. It is a criticism which could also be leveled at this book. There is still work to be done to complement and further Sylvia Fey and Betty Wood's examination of African-American Protestantism in the South up until 1830, *Come Shouting to Zion* (1998). To what extent, for example, did the establishment and development of black churches contribute to the emergence of a politically powerful black consciousness? How was the experience of black worship different in North and South? How did black churches in the South respond to denominational wavering and ambivalence over the slavery issue? These considerations aside, however, *Religion and the Civil War* is the most thorough guide we currently have to an aspect of the conflict which, although not its catalyst, was fundamental in its definition, execution, and afterlife.

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**Werner Sollors, *Neither Black Nor White Yet Both: Thematic Explorations of Interracial Literature* (Cambridge: Harvard University Press, 1999). Pp. xvii+574. ISBN 0-674-60780-5 (pbk).**

In his latest book, *Neither Black nor White yet Both*, Sollors explores the representation of interracial couples, which, he shows, is a central theme of American and especially African American literature, in a broad geographical and historical context. Specifically, his study ranges cross-culturally from Victor Hugo or Hans Christian Andersen to William Wells Brown and chronologically from Aristotle to William Faulkner, which makes it a welcomed contribution at a time of repeated calls for the internationalization of the study of American culture and the repudiation of the traditional notion of American exceptionalism. Similarities and differences in a variety of texts concerned with the same topic are then interpreted with reference to the non-poetic, ideological context of the works, so that Sollors' book moves continuously and skillfully from literary to social history.

While a thematic exploration entails highlighting the systemic qualities of a body of texts, Sollors' study is most interesting when it underscores the differences rather than the similarities in the treatment of the same topic. For instance, until the 18<sup>th</sup> century plots involving a white woman having a dark-skinned child from a light-skinned man were resolved by the discovery of the mother's mixed ancestry, a discovery which exculpated her from the accusation of adultery but did not change her racial status. After that date, however, the seemingly white mother of the 'natus Aethiop' story was typically accused of being black rather than adulterous, a sign that race had become an issue of genealogy rather than physical appearance. Similarly, while several writers invoked in their texts the 'Code Noir', the system of laws governing slaves in French colonies, white authors generally represented the code noir as a system of laws that could be appealed to by the white hero/heroine to oppose violent excesses against slaves, while Victor Séjour, a New Orleans free black and the author of *Le Mulâtre* (1837), significantly described it as a statute which left slaves powerless. And, to cite one more example of significant thematic variants, there are considerable differences in the destiny of a white man's black lover depending on the writer's attitude towards slavery. For John Steadman, author of *Narrative of a Five Year Expedition against the Revolted Negroes of Surinam* (1796), the system of slavery does not necessarily corrupt those who benefit from it, who can still make the sound moral choice of providing for their black family. For the white abolitionist Lydia Maria Child, instead, black women involved with white men were likely to die of heart-break, especially when the white man's improvidence led to the sale of the children born from the union. Finally, the run-away slave William Wells Brown, author of *Clotel* (1853), revised the tale of women's interracial solidarity told by Child and other white women writers, to describe instead white women's persecution of their husbands' illegitimate family. In sum, Sollors' book is often a narrative of ideologically antithetical versions of the same story, indicative of historical changes in race relations or of the variety of positions on such issues as slavery, miscegenation, and passing at any given time.

There are many reasons to praise *Neither Black nor White yet Both*, from that it shows the importance of a theme previously considered marginal, to that it explores it in an encyclopedic and yet theoretically sophisticated manner, to that it suggests ways of proceeding in the investigation, for instance, with a chronology of interracial literature which

includes many titles not analyzed in the chapters. The book's defects, if one can call them so, are those typical of Sollors' writing. At times, he undoubtedly tells his readers more than they need to know, as he does here in his extended discussion of early Christian and Islamic elaborations of the Biblical story of the curse of Ham, most of which could have been placed in the notes. At other times, however, one would want more information about the various authors' nationality, social class, and especially race, whereas Sollors assumes his reader to be acquainted with the numerous, often non-canonical writers he deals with. This is especially true for the chronology of interracial literature, which would have been much more immediately useful if it had included a line of biographical information for each entry.

Paola Gemme  
University of Genoa

**Judith Vander, *Shoshone Ghost Dance Songs and Great Basin Context* (Urbana and Chicago: University of Illinois Press, 1997). Pp. xxiv+631.**

Repetition is a pattern of American Indian story telling, singing and dancing, as it was of the rituals of the Ghost Dance Religion, which spread across native America at the end of the nineteenth century. Actually this religious movement which many have classified as revivalism and/or syncretism began in the Great Basin area well before its spread to other Indian tribes across the United States. The impressive and dovetailed volume by Judith Vander on the Shoshone Ghost Dance Religion follows the very pattern of Indian story telling by intertwining ethnomusicology, oral history, historical reconstruction and an analysis of music scores.

Vander enters the reality of Shoshone society in the nineteenth century proving the central role of the Naraya religion, an early form of the Shoshone Ghost Dance, in the formation of the larger movement in the United States. She is also able to show the differences between the Naraya and the other Ghost Dance forms.

Although the peculiarity of the Great Plains' Ghost Dance had been already evidenced by James Mooney in his seminal work, 'The Ghost-Dance Religion and the Sioux Outbreak of 1890', published in the *Annual Report of the Bureau of American Ethnology* in 1892-93, the author sheds new light on the differences existing between the Shoshone's and other Ghost Dance traditions. She, in fact, chooses to use the term " 'Naraya' when referring to the Shoshone Ghost Dance and 'Ghost Dance' when referring to the religion as practiced by other tribes." (17) Through an in depth analysis of the different traditions, Vander highlights the meaning and goal of the original Ghost Dance, as taught by the Paiute prophet Wovoka, who initiated the movement. In this effort the author does not neglect to underline also the stylistic and textual modifications undergone by the rituals as they spread among several Indian tribes.

According to Michael Hittman (*Wovoka and the Ghost Dance*, 1990), Wovoka's preaching had an essentially peaceful meaning. The aggressive stance against whites came when the religion spread to the Plains. Vander holds that the Naraya served as a basis for the Paiute and Shoshone Ghost Dance. Her analysis of the music and song texts

of the Ghost Dance actually reveals many motifs derived from the traditional Great Basin religion. Yet the differences, as evidenced in the textual analysis, show that the Plains' Ghost Dance religion was an interpretation of Great Basin rituals which progressively distanced itself from the original movement.

The ever present theme of nature of the Great Basin tradition recalls the three roles played by the Naraya: renewal of the natural world; prevention of illnesses; curative function. All three served the basic tenet of the Great Basin religious values such as the connection and exchange between human beings and the natural world. People were in tune with their environment and propitiated this relationship through ad hoc rituals among which the Naraya stood as a major reference. Wovoka's Ghost Dance basically sprang from this basis and remained connected to it.

"Great Basin cultures - writes Vander - anthropomorphized nature by conferring the power of speech and other human qualities to it. In another example it is the reverse: people identified with natural objects, including rocks." (153) Rocks appear also in Shoshone Ghost Dance songs as do most other natural elements. They actually become "central images" in two of these songs (482-483). Repetition, although not necessarily exact in the Shoshone songs, is here used to stress the centrality of the natural object: "The rocks are ringing (three times)", and "they are ringing in the mountains." Repetition, after all, was essential to the Naraya as it is to most American Indian singing and story telling. "Repetition - confirms Vander - creates and shapes the form of the verse, which is the basic unit of the song and its text." (334) This symmetry created by repetition also shows, if analyzed from a philosophical and anthropological point of view, the insistence on given aspects of life and nature. By repeating the same words, the storyteller and the singer establish a connection with their environment becoming part of it through sound. This brings us back to the identification of people with natural objects and to the power of speech assigned even to rocks.

While these aspects stayed with the Plains' Ghost Dance religion, it is true that new meanings were added to it as the new faith spread East. Although only a few Plains' tribes preached the disappearance of white people through the rituals, the Ghost Dance as interpreted by Plains' people concentrated rather on a return of the dead and on a world void of non Indians. It was more a return to the pristine conditions of America before the European invasion than a call to arms in order to wipe out the Euroamericans, by then already well rooted in the Continent. As one early twentieth century Pine Ridge Sioux recalled, the rumor in his village was that the dead and the buffaloes would come back and the whites would go away. Therefore, the Sioux could see happier times and regain their traditional ways. This story leaves some ground for interpretation, but does not necessarily imply that war had to be waged against whites, although in the late 1880s this was the meaning many American leaders attached to the dancing going on in the Great Plains territories.

It is then possible to speak of two different traditions of the Ghost Dance movement. The one originated in the Great Basin region (the Naraya) presents patterns quite distinct from the rest of the movement, that can be traced back to the traditional religion of the area. The other, which we can call a Plains' tradition, develops from the former and carries new meanings including, to an extent, the disappearance of whites from Indian land. Vander's impressive research in ethnomusicology adds yet another stone into the complex

mosaic of what can be identified as the last pan-Indian spiritual resistance to the Euroamerican invasion.

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Center for American Studies, Rome, Italy

**William E. Van Vugt, *Britain to America: Mid-Nineteenth-Century Immigrants to the United States (Urbana and Chicago: University of Illinois Press, 1999). Pp. xi+241. ISBN 0-252-06757-6.***

William Van Vugt is a professor of history at Calvin College in Grand Rapids, Michigan, and the origins of his book lied in a doctoral dissertation at the London School of Economics under the distinguished transmigration scholar Charlotte Erickson. The Anglo-American connection made manifest. It was Franklin Roosevelt who, in an address to the Daughters of the American Revolution in 1938, said "Remember, remember always that all of us . . . are descended from immigrants and revolutionists". He had, two years earlier at the 50<sup>th</sup> anniversary of the dedication of the Statue of Liberty, made the traditional claim that "the overwhelming majority of those who came from the nations of the Old World to our American shores were not the laggards, not the timorous, not the failures. They were men and women who had the supreme courage to strike out for themselves".

It is within this historic tradition that Van Vugt writes. Aware though he is, in the words of "The Emigrant's Farewell", that they were 'a motley set' in their skills, trades and occupations he agrees that they were 'not the laggards, not the timorous, not the failures' and rightly admires their endurance of the dangerous and lengthy voyage, in appalling conditions, for the sake of the betterment of themselves and their families in a distant land that did, indeed, provide greater opportunities. His title and sub-title are somewhat inexact, for he concentrates on the year 1851. No doubt there were technical reasons for this, and he does throughout refer to a wider historical frame and context. But questions remain with regard to his own approach and title: such as why British emigration to the United States dropped from 12.8% in 1851 to 8.9% in 1853 whereas during this same two year period emigration to Australia and New Zealand rose from 6.5% to 23.9% of the total.

He is not concerned with the Irish, nor particularly the Scots, but there is a short chapter on the Welsh. Otherwise the categorisation is largely by occupational background. Women get a separate chapter as does the process of Americanisation, with reactions to phenomena such as religion, temperance and slavery. His reference notes are full, his statistical tables and appendices very useful and his general bibliography comprehensive, including a selection of county histories that is not only extremely valuable but which express his primary area of concern. Although he claims in his introduction that his book "offers a comprehensive look at a critical period of British migration" (p.5) it is not quite that. Such would be impossible in 157 pages of text. His contribution lies in his exploration of the Turnerian frontier in the upper Mid-West. Of course by no means all of the fifty thousand or so British emigrants to the US in 1851 went so far West; numbers are uncertain but clearly small. Van Vugt uncovers a number of them and gives nice glimpses of individual pioneers from his local sources. His vignettes are telling. Benjamin Hopkins

emigrated from Staffordshire in 1847 and reached Columbia County, Wisconsin. His lack of success deepened his dependence on alcohol until one day he smashed his whiskey jug “Black Bet”, dedicated himself to temperance and thereafter prospered (p.138). George Sheppard, a Lincolnshire newspaper editor arrived in Iowa in 1850 and founded Sheppardsville (now Welton). He extolled the agrarian myth but the reality was something different. He himself moved on, ultimately to Canada, and the secretary of his Iowa Immigration Society reported back to *The Eastern Counties Herald* that “the English make the worst kind of settlers; they grumble and growl at everything – comparing all things with the state of things at home – forgetting that this is an entirely new country” (p.58). When myths and realities conflict cultural adjustments are inevitably required.

I cannot speak for the immigration specialists, but for the American Studies generalist, which we all must be outside our particular fields, Van Vugt has presented a quite attractive short book, and it is readable.

David K Adams  
Keele University

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## ANNOUNCEMENTS AND NOTICES

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### **Eccles Centre Fellowships**

The Eccles Centre for American Studies, the British Library, intends to appoint a small number of Fellows to work on research projects in American Studies at the British Library in the spring of 2001. The Fellowships will last for two weeks and will include travel and per diems. Applications are invited from younger scholars from eastern and central Europe who should write to the Editor of American Studies in Europe in the first instance for application forms. Deadline 1 December 2000.

### **The International American Studies Association (IASA)**

The International American Studies Association was founded on 28 June 2000 by twenty-two scholars from around the world, committed to the study of America - regionally, hemispherically, nationally, and transnationally.

Rooted in various fields of study, the IASA will provide a space for interdisciplinary dialogues about American culture and society. To this purpose, it will promote international exchanges of teachers, scholars, and students and generate debates, publications, and conferences.

Convened by Professor Djelal Kadir (Penn State University, USA) at the Rockefeller Foundation's Conference and Study Center, in Bellagio, Italy, were participants from twelve countries and members of eleven national and multinational American Studies Associations. Those present were: Greg C. Cuthbertson (South Africa), Philip Davies (United Kingdom), Theo D'haen (Netherlands), Emory Elliott (USA), Winfried Fluck (Germany), Michael Frisch (USA), Cristina Giorcelli (Italy), Ramn Gutierrez (USA), Heinz Ickstadt (Germany), Josef Jarab (Czech Republic), Mary Kelley (USA), Rob Kroes (Netherlands), Maureen Montgomery (New Zealand), Carla Mulford (USA), Gnl Pultar (Turkey), Hiroko Sato (Japan), Neusa da Silva Matte (Brazil), Werner Sollors (Germany), Tao Jie (China), Sonia Torres (Brazil), and Lois Parkinson Zamora (USA). They are members of the following associations: American Studies Association (USA), American Studies Association of Turkey, Associao Brasileira de Estudos Americanos, Associazione Italiana di Studi Nord-Americani, Australian and New Zealand American Studies Association, British Association for American Studies, Czech and Slovak Association for American Studies, Deutsche Gesellschaft fr Amerikastudien, European Association for American Studies, Japanese Association for American Studies, and the Netherlands American Studies Association.

The work of IASA will support, complement, and internationalize ongoing efforts by regional, national, and multinational associations of American Studies. The IASA welcomes individual, institutional, and associational memberships to its ranks from all professional Americanists in the social and natural sciences, the humanities and the arts,

from intellectuals, artists, journalists, public officials, and all those active in matters concerning the study of America.

The IASA plans to hold its first international conference in the year 2003.

More information about the International American Studies Association, the 2003 conference, planned publications, and membership applications are available from: Prof. Djelal Kadir, Founding President, IASA Penn State University, University Park, PA 16802-6204, USA.

e-mail: IASA@psu.edu

**The Center for U.S. Studies at Martin Luther University Halle-Wittenberg is pleased to announce the following Interdisciplinary Seminars in American Studies:**

**From the Counterculture to Ronald Reagan: U.S. Society, 1965-1989** (September 24-October 1, 2000),

**Colonial North America** (October 8-15, 2000)

**The U.S. in the 1920s: Culture, Society, Politics** (October 21-29, 2000)

Each intensive seminar covers the material of an entire semester within the span of one week (15 sessions). Participants are required to submit a research project in order to earn credit (Schein) from the Institute for British and American Studies at Martin Luther University Halle-Wittenberg. A maximum of twelve students will be admitted per course. Stipends for participants will cover tuition, accommodations, and meals. In addition, a limited number of travel stipends are available for students from Central and Eastern Europe to defray travel costs.

**The Melville Society**

EAAS members are invited to join the Melville Society. The Society's annual dues are \$15 for individual members, including foreign residents, and \$18 for libraries. Payment should be sent to The Treasurer, Melville Society, Department of English, Texas A&M University, College Station, TX 77843. Members of the Society receive the semi-annual *Leviathan: A Journal of Melville Studies* (of which issues 1 & 2 appeared in 1999) and *Melville Society Extracts*, a bulletin rich in Melvilliana.

**The Scottish Association for the Study of America (SASA)**

The URL address of the web site for the new Scottish Association for the Study of America is <http://www2.arts.gla.ac.uk/CAS/sasa/index.htm#History>

SASA was formed in 1999 "to promote the study of American history and culture in Scotland and beyond and to foster transatlantic educational links among academics and others", including school teachers, students, interested individuals, and lecturers from all of

Scotland's universities. Since it was formally launched at Stirling by US Ambassador Mr. Philip Lader, SASA has held its first conference, in Edinburgh, at which the main speaker was Prof. Robin Winks of Yale University. The workshops, seminars, and book launch were attended by over one hundred and fifty people in total, including forty postgraduate students (four of whom also delivered excellent papers on their research projects.)

The SASA executive committee is aiming to hold the 2000 Conference at Dundee University this autumn. SASA members have been active in many other ways too--producing a newsletter and planning for a future journal, building links with Scottish school teachers and the Scottish Executive, publishing monographs and teaching American studies, and helping to organize international conferences including the Omohundro Institute Conference, Summer 2001.

If you would like more information about SASA and how to join SASA please visit: <http://www2.arts.gla.ac.uk/CAS/sasa/members.htm#Title>.

## **CALL FOR PAPERS**

### **“PostModern Productions: text - power - knowledge”**

**3rd interdisciplinary, international (post)graduate conference at Friedrich-Alexander-University Erlangen/Nuernberg in Erlangen (Bavaria, Germany)  
24 - 26 November, 2000**

The Departments of English, Political Science, and Sociology invite young scholars (from graduate students to assistant professors) to participate in the third interdisciplinary, international (post)graduate conference at Erlangen University (Germany). Keynote speaker: Fredric Jameson (Duke University, USA). Possible topics include, but are not limited to:

- Political economy of the sign
- Discourse between region and globalization Marxism and postmodernism
- Postindustrial societies, post-Fordism and late capitalism space, power, economy
- Social inequality and symbolic violence postmodern and post-structuralist theories modernity, postmodernity, postModernism?
- Crisis of representation: literature, culture, and difference between avant-garde and academia: Cultural Studies between disciplinarity and anti-disciplinarity
- PostModern productions in art, architecture and music hybridity and queer studies
- Feminism
- Postmodern histories
- Mass media between language and power and many more

Deadline for paper proposals: 15 September, 2000. Selected papers will be published in the conference proceedings. The 1998, 1999 and 2000 conference proceedings can be ordered under [accommodation@gradnet.de](mailto:accommodation@gradnet.de).

Each panel will consist of three to five speakers and will last 2 to 2.5 hours. The allotted time for each paper is about 12 minutes, to provide ample time for discussion. Contributions of 3 to 10 pages from the delegates will be posted on our web page in order to facilitate discussion and scholarly exchange. The deadline for the submission of these short contributions is 15 October, 2000.

Participants may register until shortly before the conference starts - please use our online submission form. All information (registration form, program etc.) available on our web page: <http://www.gradnet.de>.

Organizers: Johannes Angermuller (Sociology), Katharina Bunzmann (American Studies), Martin Nonhoff (Political Science), Christina Rauch (English)

If you have questions, please feel free to contact Katharina or Johannes: [info@gradnet.de](mailto:info@gradnet.de)

**“Crossroutes: The Meanings of ‘Race’ for the 21<sup>st</sup> Century”**  
**A Conference of the Collegium for African American Research (CAAR)**  
**21-25 March 2001**  
**Cagliari, Sardinia, Italy**

It has become a truism to call race a social construct. Nevertheless, race still has meaning in human relationships. This conference seeks to go beyond what Paul Gilroy and Orlando Patterson have called “ethnic chauvinism” or racial essentialism to explore the routes by which races interact and conflict.

The first CAAR conference of the 21<sup>st</sup> century will take a look back at “the problem of the color line” in the 20<sup>th</sup> century and address the meaning of race for the new millennium from a global perspective. It is fitting that this conference take place in Sardinia, an island in the Mediterranean between Africa and Europe, and a crossroute of racial intermingling. At the end of the 20<sup>th</sup> century, two tendencies in the US discourse on race became apparent: the desire to pronounce the end of racism in one country indivisible (as Stephan and Abigail Thernstrom would have it) on the one hand, and the recognition that the United States was going through a period of backlash against racial justice on the other. In South Africa, the consolidation of majority rule and the Truth and Reconciliation Commission forged a new relationship between the peoples of the former apartheid state. The increased migration of North Africans to the European continent contributed to the growth of reactionary, nativist political groups that fear a future polyglot Europe that will resemble the United States. In Brazil, the debate over the myth of racial democracy in recent years has sparked a reassessment of Brazilian racial identity. Race still matters, and this conference seeks to explore how racial issues are expressed and represented globally in politics, history, law, collective memory, and literature.

As in the previous CAAR conferences, the program committee welcomes papers that approach African-American Studies from an interdisciplinary and comparative perspective. We therefore hope to receive proposals that span the disciplines of history, literature, law, anthropology, folklore, film, music, architecture, art, and that draw on the black experience not only in the US, but in the Caribbean, Europe, Africa, and Latin

America. Topics for workshop/individual proposals to the conference may include (but are not confined to):

- Changing notions of citizenship in the 21<sup>st</sup> century
- Race and the literary imagination
- Race and transnationalism (roots vs. routes, migrations, hybridity)
- Film and representations of race
- The historiography of race
- The politics of race in the 21<sup>st</sup> century (affirmative action, race and the law, mixed race identities, nativism)
- Race and public sites

Workshops should have no more than eight slots. Since CAAR encourages international co-operation, we would ask that workshop organizers either recruit some of the participants from countries other than their own or leave at least half of the slots open. Proposals should be as short and to the point as possible (no more than one page). All proposals should include title of paper/workshop, a brief abstract, and your name, address, telephone number, and email address. If possible, please send your proposals by email (with the text of the proposal included in the email, not as an attachment).

The deadline for proposals is 15 September 2000. Please send all proposals to:

Prof. Dr. Maria Diedrich, Department of English: American Studies, University of Muenster, Johannisstr. 12-20, D48143 Munster, Germany.

Tel. +49 251 832 4296; Fax: +49 251 832 4652; e-mail: diedri@uni-muenster.de

CAAR Website: <http://www.hum.sdu.dk/projects/caar>

### **“Poetry in/& Music: An International Conference”**

**2-4 April 2001**

**University of Liège, Belgium**

Keynote Speaker: Marjorie Perloff.

Designed to bring a broad range of writers, composers and scholars into conversation, the conference will feature roundtable discussions, poetry readings and performances, keynote lectures and workshops. Submissions must represent innovative thought (either in the form of extending or challenging current critical positions). Any interdisciplinary critical approach may be employed provided it deals with the theoretical and practical interrelationships between XXth century poetry and music.

Please send proposals (max. 500 words) for 20 minute talks dealing with American poetry and music by January 15, 2001 to:

Michel Delville, either via email to [mdelville@ulg.ac.be](mailto:mdelville@ulg.ac.be) or by post to English Dept, University of Liège, 3 Place Cockerill, 4000 Liège, Belgium.

### **Conference of the British Association for American Studies**

**6-9 April 2001**

**University of Keele, Staffordshire, England**

The conference of the British Association for American Studies is the most comprehensive annual American Studies meeting held in Britain. The last annual conference, held in April 2000 at the University of Wales, Swansea, attracted 300 delegates from all over the UK, from over half the states of the USA, and from 15 other countries.

Come and join us for our next conference, in 2001.

We are now calling for paper proposals for the next meeting, to be held at Keele University on April 6-9, 2001.

Proposals are welcome on any topic in American Studies. Themes may be multidisciplinary, or interdisciplinary, or may examine a topic from the perspective of literature, culture, history, politics or any other approach to the study of America.

Proposals should be no longer than one page, and should include a provisional title. Individual paper proposals will be organised into appropriate panels. Panel proposals by two or more paper-givers, sharing a common theme, are also invited. Proposals are welcome from all researchers in the field, from senior colleagues to postgraduates.

Proposals should be submitted by 31st October, 2000, to:

Dr John Dumbrell, BAAS Conference Secretary, Department of American Studies,  
Keele University, Keele, Staffordshire ST5 5BG, England

Fax: 01782 583460 (international: +44 1782 583460)

E-mail: asa09@ams.keele.ac.uk

### **Fifth Middelburg Conference of European Historians of the United States**

**18-20 April 2001**

**Middelburg, The Netherlands**

On 18-20 April 2001 the Roosevelt Study Center in Middelburg, The Netherlands, will host for the fifth time the biennial conference of European Historians of the United States. The theme for this "Middelburg 5" conference is: "Nation on the Move: Mobility in U.S. History"

The conference aims to explore economic, political, religious and other motives of individual or collective mobility (geographical explorations, travels, adventures, tourism, economic migration, deportation or forced migration, commuting patterns), modes of transportation (horse, ship, railway, car, plane), and developments in routes and transport technology (rivers, cattle trails, construction of roads, canals, railways, airports, car industry) and their impact on American society and culture from colonial times to the present. The focus is on mobility within the U.S.A., not immigration into the country. Literary sources may be used subject to historiographical methods.

Historians interested in presenting a paper are invited to send a one-page proposal before 15 October 2000 to the conference organizers:

Dr. Cornelis A. van Minnen and Professor Sylvia L. Hilton, Roosevelt Study Center,  
P.O. Box 6001, 4330 LA Middelburg, The Netherlands

E-mail: rsc@zeeland.nl; Fax: 31-118-631593

The organizers will make every effort to maintain the plenary character of all sessions, and to schedule sufficient time in the program for discussion. To this end, individual oral presentations should not exceed 20 minutes.

Selections of papers originally presented at preceding "Middelburg conferences" have been published in conference volumes, and although a guarantee cannot be given, we again envision a publication. To be acceptable for publication revised conference papers should be between twenty and thirty pages double-spaced, written according to the guidelines of The Chicago Manual of Style, and submitted as a Word for Windows document.

Scholars interested in participating in the conference without presenting a paper are requested to contact the Roosevelt Study Center for a registration form (available from 1 December 2000 on). Hotel expenses of the speakers at the conference will be covered. Other participants are expected to cover their own expenses.

Conference volumes of the preceding four Middelburg conferences:

- David K. Adams and Cornelis A. van Minnen, eds., *Reflections on American Exceptionalism* (Keele: Keele University Press, 1994).
- David K. Adams and Cornelis A. van Minnen, eds., *Aspects of War in American History* (Keele: Keele University Press, 1997).
- David K. Adams and Cornelis A. van Minnen, eds., *Religious and Secular Reform in America: Ideas, Beliefs and Social Change* (Edinburgh: Edinburgh University Press and New York: New York University Press, 1999)
- Cornelis A. van Minnen and Sylvia L. Hilton, eds., *Federalism, Citizenship and Collective Identities in U.S. History* (forthcoming: Amsterdam: VU University Press, 2000).

**“Crucible of Cultures: Anglophone Drama at the Dawn of a New Millennium”  
Organized by the Department of English, the University of Brussels  
16-19 May 2001**

The conference will welcome papers dealing with new trends in contemporary British, American and postcolonial drama. Submissions deadline: December 15, 2000.  
Contact: Prof. Maufort: English Department CP 175, Université Libre de Bruxelles, 50, av. F.D. Roosevelt, 1050 BRUXELLES, BELGIUM. E-Mail: mmaufort@ulb.ac.be

**“Substances”  
Annual Conference of the French American Studies Association (AFEA)  
25-27 May 2001**

The term "substance(s)" is polysemic and common to the fields of literature and the social sciences. It also allows us to question or investigate the concept of Americanness and its

relationship to the material world in the arts, literature and the human sciences. Such a term also opens rich possibilities in boundary-crossings between disciplines.

Rather than organize the conference workshops by discipline, we propose to organize them around one particular substance explored from an interdisciplinary perspective. For example, if "substance" refers to a physical element, one could imagine a workshop entitled "Water(s)", which would link geographical, historical and literary approaches as well as environmental or economic ones (water in California, as an issue in agriculture, urban planning, architecture, foreign policy...). In a more literary or filmic approach, the topic of water could be investigated at many different levels; ocean, river, stream, pond: water is an ever present topos which carries many often contradictory significations. Metaphorically water can become the substance that gives birth to the work of fiction and shapes it. Depending on the proposals, one could imagine a workshop entitled "Liquid substances" or "Spirits" which could, for instance be devoted to a sociology of drinking in the United States. Ranging from tea and the Boston tea Party to wine, coffee and Coca-Cola one could analyze various social markers and the alleged or real Americanization or Europeanization of drinking. There is also a place for highly symbolic ingredients such as salt and sugar, that could lead to presentations on food and cooking. A historian could study the relationship between sugar cane and slavery. Other substances that come to mind as a starting point for a presentation: gold, silver, uranium, oil, coal, rubber, cotton, leather, ink, iron, plastic, corn, blood.

The term "substances" inevitably evokes drugs whether they be licit or illicit. One workshop could be devoted to narcotics (dangers of the so-called war on drugs, foreign policy implications, link between drugs and the prison industrial complex...). The consumption of tobacco or alcohol might be apprehended from a political, sociological or public health perspective. Literature often deals with the representation or evocation of such substances: documentary descriptions or confessions, dramatic presentations of drunkenness, metaphors of drunkenness as a passage to a different place which is inscribed in writing, "hallucinated" texts. "Toxic substances" can also refer to pollution, waste, garbage and social or literary treatment of refuse.

"Substance" can be understood not only as subject matter but also as "matter", material, in the sense of (raw) materials, for instance. Substances such as sand, stone, concrete, wood, glass could be a gateway for presentations on architecture, leisure, city planning, suburbanization or the mall of America. Many avenues can thus be opened, as in the fields of politics or economics (raw materials in domestic or foreign policy, mining...), but also in the arts (painting, sculpture). One workshop could be devoted to the creation and use of new materials and the artistic and aesthetic implications of such an approach. Many "taboo" substances are currently being used in the arts which give them a transgressive effect.

From a literary perspective, the reflection on the idea of substance should not be limited to thematic considerations but also examine the very materiality of language and writing. Proposals for papers or workshops should focus on the essential question of the substance of literature and/or writing, in poetry (a favorable territory) as well as in fiction, privileging the texture and sounds of language. The density of the world being also materialized into monumental works, it seems that a certain tradition of the "big book" and its substantial excess in American literature could be part of the discussions. Interrogations

on the materiality of images (in photography or film) could interestingly interact with and prolong the debates into fruitful interdisciplinary directions. More generally, one can be led to think about the material substratum of cultural object (film, the book itself) and the contemporary processes of "dematerialization" in the virtual world. A workshop could be organized around paper as a substance by linking economic and cultural themes, but also by including a reflection on the paradoxical materiality of the computer screen as opposed to the sheet of paper as a receptacle for writing.

Philosophical approaches are invited with "substance" understood as "substantial" in opposition to "accidental", which raises questions about the conceptualization of the Material and the impact it has on the apprehension of American history, literature and culture.

The theme "Substance(s)" is meant to encourage a collective reflection on the subject matter of research in the various fields of American Studies, trying to understand both the United States and "America" in their substantial diversity and their material existence in the world.

Deadline for proposals for papers or workshops : September 15, 2000

Contact Pierre Guerlain and/or Brigitte Félix at:

Pierre Guerlain, 26 Ave des Perdrix, 94210 La Varenne, France

Brigitte Félix, 74 rue Edouard de la Boussinière, 72000 Le Mans, France

Email: MAILTO:Pierre.Guerlain@univ-lemans.fr MAILTO:Brigitte.Felix@univ-lemans.fr

### **“Religion in America”**

#### **Netherlands American Studies Association (NASA) Conference**

**6-8 June 2001**

**Middelburg, The Netherlands**

The theme of the 2001 NASA Conference, to be held June 6-8, at the Roosevelt Study Center in Middelburg, the Netherlands, will be Religion in America. The 2001 NASA conference will serve as a platform for presenting the latest approaches and research results in this field. We strongly commend the inclusion of comparative approaches of religion in Europe and America. Those who are interested in making a contribution to this conference are invited to submit a short cv and a one-page paper proposal on one of the following subthemes:

- The Uniqueness of American Religion: Is religion in America the last evidence for America's exceptionalism?
- Religious Emotions: What role do emotions play in both the study of religion and in the religious developments themselves? Do these emotions change or are they constant?
- Intersections of Religion, Race, and Ethnicity in Literature: How do race and ethnicity figure in the construction of religious identity? How does religion figure in the construction of racial and ethnic identity?
- The Image of Religion: How has the representation of religion in literature and art evolved? Can we discover patterns in the positive and negative roles religion plays in literature and art?

- Religion in Contemporary Fiction: How does religion figure in fiction by contemporary authors of different religious background? Do these trends converge or diverge?
- Religious Contrasts and Alliances: How fruitful is the formulation of opposing forces in American religious history, for instance of Calvinist v. Armenian, Protestant v. Catholic, black v. white, modernist v. fundamentalist, religion v. science, establishment v. dissent? Can patterns be found in the alliances between various religious groups?
- Promises and Problems of Religion and Politics: Where does religion exert its strongest influence, on the local-, state-, or national political level? What are the positive and/or negative effects of religion on democracy?
- Religious Exports and Imports: How has religion in America influenced other parts of the world, for instance through missionary work, evangelistic campaigns, the mass media, etc.? How do "American-made" religious groups, such as the Mormons, Jehovah's Witnesses, Scientology, make converts in other parts of the world and what do their activities mean for the representation of American religion elsewhere? How have religious movements and ideas in Asia, Europe, and Africa influenced American religious life?
- Made in Heaven? What does the proliferation of religious merchandise (such as books, souvenirs, films, and nicknacks) tell us about the condition of American religion?
- Gender Issues in American Religion: How have gender roles figured in American religion? How have men reacted to the feminization of religion?
- Heavenly Sounds: New trends in American religious music. Religious themes in American secular music.

Paper presenters are expected to cover their own travel and hotel expenses. The conference is organized by Hans Krabbendam and Derek Rubin. A selection of papers will be published in the series *European Contributions to American Studies* (VU University Press, Amsterdam).

Those interested in submitting a proposal (1 page) for a presentation (20-30 minutes) and a cv are invited to write before December 1, 2000, to:

Dr. Hans Krabbendam, Roosevelt Study Center, P.O. Box 6001, 4330 LA Middelburg, The Netherlands.

Tel. (0)118-631590; fax (0)118-631593; email [jl.krabbendam@zeeland.nl](mailto:jl.krabbendam@zeeland.nl);

website: [www.roosevelt.nl](http://www.roosevelt.nl)

## CALL FOR MANUSCRIPTS

Book-length manuscripts are invited for two new book series published by the Presses Interuniversitaires européennes/Peter Lang S.A. (Brussels): **Dramaturgies** and **New Comparative Poetics**. Both series will welcome manuscripts examining the relationship between theatre and drama, literature and cultures. For submissions and inquiries, contact Prof. Maufort: English Department CP 175, Université Libre de Bruxelles, 50, av. F.D. Roosevelt, 1050 BRUXELLES, BELGIUM. E-Mail: [mmaufort@ulb.ac.be](mailto:mmaufort@ulb.ac.be)

### **Studies in American Humor: Special Issue on Popular Culture**

The 2001 issue of *Studies in American Humor* will be a special issue on popular culture, guest edited by Judith Yaross Lee. Topics can include (but are not limited to): cartoons, (animated, narrative, or gag), graffiti, newspaper and magazine columns, film, television, performance humor, radio or sound recordings, folklore, and Internet humor. Submissions should be approximately 5000-8000 words. Address all inquiries and submissions by January 15, 2001 to: Judith Yaross Lee, School of Interpersonal Communication, Ohio University, Athens, Ohio 45701: [jlee@ohiou.edu](mailto:jlee@ohiou.edu).

Paula Bennett and Karen L. Kilcup welcome suggestions and proposals for essays in a new volume, **Teaching Nineteenth-Century American Poetry**, to be published in 2002 by the Modern Language Association. Seeking to represent various perspectives on teaching in a range of academic institutions, the volume will cover a wide spectrum of topics and individual writers. The editors seek broad essay proposals that consider the following: period (eg. Antebellum, Civil War, pre-modern); style and genre (sentimental, humorous, visionary, religious, nature, oral, popular); audience (literary establishment, children, rural readers, ethnic communities); publication context (periodicals, books); issues of class, gender, and race; writing coteries; regional differences; and material conditions of publication (sales, distribution, history of the book). Please contact Paula Bennett ([pbernat@aol.com](mailto:pbernat@aol.com)) or Karen Kilcup ([klkilcup@uncg.edu](mailto:klkilcup@uncg.edu); fax and voicemail, 530-686-8076) by 1 February 2001.

### **Journal of American Studies of Turkey (JAST) Special Issue: America Abroad**

As departments of American Studies continue to grow, surfacing in international contexts with diverse understandings of American culture, history, and experience, it becomes increasingly important to discuss the ways in which "America" is read and understood abroad. The Editorial Board prefers essays for this special issue that consider the status of American Studies in foreign contexts, drawing on recent critical work on diasporic culture and globalization. The Board especially desires work that grapples with the methodological and ideological difficulties associated with addressing American culture in plural contexts, including - but not limited to - pedagogy, research, and media representations. The Board also encourages review essays that deal with similar topics. Essays should be between 5000-9000 words; review essays should be between 500-1000 words. Deadline for submissions:

31 December 2000. Please address inquiries and submissions to:

Benton Komins, Guest Editor, Department of American Culture and Literature, Bilkent University, 06533 Ankara, Turkey; e-mail: [benton@bilkent.edu.tr](mailto:benton@bilkent.edu.tr); fax: +90 (312) 266 4934

Lawrence Goodheart, Department of History, U-103, University of Connecticut, Storrs, CT 06269, USA; e-mail: [goodheart@uconnvm.uconn.edu](mailto:goodheart@uconnvm.uconn.edu); fax: +1 (860) 570 9210

Homepage: <http://www.bilkent.edu.tr/~jast/>.

## **CONFERENCES**

## **“Transatlantic Studies: New Perspectives”**

**An interdisciplinary conference of the Maastricht Center for Transatlantic Studies,  
12-14 October 2000  
Maastricht, The Netherlands**

The transatlantic relationship has been one of the most dynamic of modern times. Since the Age of Exploration, transatlantic encounters have determined the course of history, culture and politics for millions of people. The destinies of Europe, Africa, North and South America have been intertwined to the extent that none of these areas can be said to exist in isolation.

Increasingly, the internationalisation of area studies is reflected in movements which attempt to redefine and respond to expanding, globalising pressures. The emergence of Transatlantic Studies as an area of enquiry in its own right is one of these movements, growing out of separate area studies, whether European, North American, African, or Latin American.

Located at the Maastricht Center for Transatlantic Studies (Holland), this conference aims to engage with the unique interactive relationship between peoples and cultures on both sides of the Atlantic, and to explore the common issues and concerns that necessarily move us beyond disciplinary and monocultural perspectives.

### **Further information can be obtained from:**

Will Kaufman or Heidi Macpherson, Department of Cultural Studies, University of Central Lancashire, Preston PR1 2HE, England

Tel: +44 (0) 1772 893020; Fax: +44 (0) 1772 892924;

e-mail: w.kaufman@uclan.ac.uk or h.r.s.macpherson@uclan.ac.uk

## **“American (Hi)stories:**

**From Native American Narratives to [www.confessions.com](http://www.confessions.com)”**

**25th Annual American Studies Seminar, organized by the American Embassy and  
the American Studies Association of Turkey**

**1-4 November 2000**

**Ankara, Turkey**

“Nothing seems more natural and universal to human beings than telling stories. Surely there is no human culture, however ‘primitive’, without its stories and habits of storytelling, its myths of the origin of the world, its legends of the tribe or the groups of stories about folk heroes. Linguists use the ability to narrate as a measure of advanced language competence. From our earliest childhood we hear stories and learn to repeat them . . . As adults, we hear, read, see, and tell stories all day long - for example, in the newspaper, on television, in encounters with co-workers or family members. In a continuous silent internal activity, we tell stories to ourselves all day long. Jokes are one form of narration. Advertising is another: ‘Use this product, and then you will feel much better’. At night we sleep, and our unconscious minds tell us more stories in our dreams, often exceedingly strange ones. Even within ‘literature proper’ the range of narrative is wide and diverse. It

includes not only short stories and novels but also dramas, epics, Platonic dialogues, narrative poems, and so on.”

(J. Hillis Miller, “Narrative” in *Critical Terms for Literary Study*, eds. Frank Lentricchia and Thomas McLaughlin)

The American Studies Association of Turkey invites you to explore and chart the territory of “narrative”, as defined by Miller above, within the context of American Studies.

Registration: ASAT members: US\$20; non-members: US\$40; late registration: US\$50

**Further information from:** Dr. Gulriz Buken, e-mail: buken@bilkent.edu.tr

### **“The American Century”**

**Annual Conference of the Scottish Association for the Study of America (SASA)**

**8 November 2000**

**University of Dundee, Scotland**

This one-day conference will consist of a selection of papers across the various disciplines of History, English, Politics and International Relations.

**For further information contact:** Dr. A.W. Parker, Director, School of American Studies, University of Dundee, Dundee DD1 4HN, Scotland

e-mail: a.w.parker@dundee.ac.uk

### **“American Foundation Myths: Visualizations and Verbalizations”**

**Joint conference of the Swiss Association for North American Studies (SANAS) and the Austrian Association for American Studies (AAAS)**

**17-19 November 2000**

**University of Zurich, Switzerland**

“Las Indias”, “Las Americas”, “America”, “The United States of America” - each of these names, and many others, successively emerged as the unifying trope of a myth that profoundly marked the mapping of American territories, the body of American peoples, and America’s body politic. What rhetorical, political, economic or creative strategies, and what encounters of chance and necessity did it take for these myths to gain their constitutive and performative power? How did they impose their founding principles on “America” and the rest of the world, particularly Europe?

Keynote speakers at the conference will be: Emory Elliott (UC Riverside), Bharati Mukherjee (UC Berkeley), David Stannard (University of Hawai’i), and Barre Toelken (Utah State University).

The conference proceedings will be published in the 2001 issue of SPELL (Swiss Papers on Language and Literature) under the editorship of Professors Gudrun Grabher (University of Innsbruck) and Martin Heusser (University of Zurich).

**Information on registration and accommodation may be obtained from:**

Otto Heim, Secretary of the SANAS, In der Muehlematt 6, CH-4450 Sissach, Switzerland;  
e-mail: [Otto.Heim@unibas.ch](mailto:Otto.Heim@unibas.ch) or visit the conference website at  
<http://www.es.unizh.ch/myths2000/>

**"The Local Colors of the Stars and Stripes"**  
**Annual Conference of the Polish Association for American Studies**  
**19-22 November 2000**  
**Torun, Poland**

The conference is intended to attract scholars in the fields of American studies, American history and literature, anthropology, sociology, and political science who are interested in various aspects of regionalism and local consciousness in the British colonies in North America and the United States from the 17th century up to the present.

The Organizing Committee: Prof. Marta Wiszniowska: [majchrzyk@supermedia.pl](mailto:majchrzyk@supermedia.pl) and Dr. Dariusz Pestka: [darjopes@post.pl](mailto:darjopes@post.pl); Department of English, Nicholas Copernicus University, Ul. Fosa Staromiejska 3, 87 100 Torun, Poland; tel./fax (+48-56) 622 77 10

Venue: Zaklad Obslugi Osrodka Doradztwa Rolniczego w Przysieku, Hotel "Daglezja" (about a 10 minute drive from the center of Torun).

Room and board: Hotel "Daglezja" Most rooms are double rooms; if you are traveling with a colleague and wish to share accommodation, please indicate it on the registration form. Please note that the hotel accommodates only 70 people - those who register earliest are most likely to be provided accommodation at "Daglezja".

Registration fee: The non-refundable registration fee will cover the costs of administration, hotel and meals. Participants can register as one of the following:

- Polish PAAS members and foreign nationals living and working in Poland - 400 PLN if paid before 30 June 2000; 450 PLN for later registration;
- foreign participants - 300 USD before 30 June 2000; 350 USD for later registration.
- limited registration participants (accommodation/meals not included) - 100 PLN

**This information and registration forms are also available from the PAAS website:**  
<http://klio.umcs.lublin.pl/~ptsazlka/paas.htm>

**"Political Refugees/Asylees and United States Policies"**

**The Second Symposium organised by the Centre d'Etudes sur l'Amérique du Nord (CESAM) and the Centre Interdisciplinaire de Recherches Nord-Américaines (CIRNA)**

**24-25 November 2000**

The study of refugees and asylees in the United States continues to be a central problem in the analysis of world migration patterns and American foreign policy. This symposium will tackle core issues related to the refugee experience in the United States through multi-disciplinary approaches that can be used to explain the diverse and sometimes

overlapping experience of different groups at precise historical moments. What were the reasons that have made the United States the final choice of destination? Are reception policies of the receiving country a basic factor in the decision making process when we know that it was only in 1957 that the United States recognised refugees as a distinct category? What were the roles played by different political associations or groups in the creation of networks? Are they modified with time? Are some national groups more readily acceptable than others?

Specific attention will be given to three geo-political areas of the world: 19<sup>th</sup> and 20<sup>th</sup> century Europe, Latin America and the Caribbean, and Asia.

**Further information can be obtained from:**

Michèle Gibault, Université Paris XII, UFR de Lettres, 61 Av. du Général de Gaulle, 94010 Créteil, France; e-mail: gibault@univ-paris12.fr

or Catherine Collomp, Université Paris VII, Institut d'Etudes anglophones, 10 rue Charles V, 75004 Paris, France; e-mail: collomp@paris7.jussieu.fr

**“Zero at the Bone: New Climates for Dickinson Study”**

**The Fourth Emily Dickinson International Society Conference**

**Trondheim, Norway**

Due to a printing error, the wrong date was given for this conference in Issue 44 of this Newsletter. Please note that the correct date is **3-5 August, 2001**.

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## PUBLICATIONS BY MEMBERS

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Claude-Jean Bertrand, **Media Ethics and Accountability Systems** (Piscataway NJ and London: Transaction, 2000) Pages: 158. ISBN 1-56000-420-7.

The book deals mainly with US media, their problems and their solutions. Its central topic, crucial to modern democracy, is media self-regulation. It is original in that it focuses on what codes of ethics do not say - and on the many non-governmental means devised for the enforcement of codes.

**IL MARE.** In 1932-1933 Ezra Pound edited, with Gino Saviotti and others, the *Supplemento Letterario* of the Rapallo newspaper *Il Mare*. The Comune di Rapallo has now reprinted in a volume of 433 pages the entire contents of the supplement: ***Il Mare: Supplemento letterario 1932-1933***, edited by Società Letteraria Rapallo, 1999. Copies of this publication may be ordered from Ufficio Stampa, Comune, 16035 Rapallo GE, Italy.

The following guides to the British Library's North American collections are available from the Eccles Centre for American Studies at the British Library:

**Women in the Trans-Mississippi West, 1840-1900**

**The United States and the Vietnam War**

**The United States and the 1930s**

**The American Colonies, 1584-1688**

**The Anglo-American 'Special Relationship' during the Second World War**

**African American History & Life, 1877-1954**

**Conserving America**

**Mining the American West**

The guides cost \$8.00 each. Cheques should be made payable to "The Eccles Centre - The British Library" and sent to The Director, The Eccles Centre, The British Library, 96 Euston Road, London NW1 2DB

Two volumes of essays, originating in colloquia of The David Bruce Centre for American Studies, Keele University, were published in 1999. They were:

Robert Garson and Stuart S. Kidd, eds., **The Roosevelt Years: New Perspectives on American History, 1933-45** (Edinburgh University Press)

Martin Crawford and Alan Rice, eds., **Liberating Sojourn: Frederick Douglass and Transatlantic Reform** (University of Georgia Press)

The Centre also served as a sponsor of David K. Adams and Cornelis A. van Minnen, eds., **Religious and Secular Reform in America: Ideas, Beliefs and Social Change** (Edinburgh and New York University Press).

The first number of the David Bruce Centre's **Occasional Papers** was published in 1999. They stem from the regular seminar series held in the Centre. A limited number of copies,

featuring an essay by Priscilla Roberts on "*I Begin to Think of Myself as a Marco Polo*": *David Bruce in China, 1973-1974*, are available on request.

Marc Chénétier, **La collection "Voix Américaines"** (Editions Belin, 8 rue Férou, 75006-Paris; [www.editions-belin.com](http://www.editions-belin.com)) now comprises 28 titles (Barth, Brautigan, C.B. Brown, Caldwell, Carver, Cather, Cheever, Coover, Davenport, Dos Passos, Ellison, Fitzgerald, Foote, Gaddis, Gass, Hawkes, Kerouac, McCullers, Mailer, Malamud, Morrison, Nabokov, Ozick, Stein, Paley, Purdy, Thoreau, Welty).  
Price: each volume 50 FF.

Marc Chénétier, **La Perte de l'Amérique: archéologie d'un amour** (Editions Belin)  
Price: 130 FF. Pages: 446. A book that takes as its central metaphor the "Lost Colony" of Roanoke to reflect upon one man's evolving relationship with "America". It is a mix of history, fiction, autobiography and cultural critique.

Graham Lock, **Blutopia: Visions of The Future and Revisions of the Past in the Work of Sun Ra, Duke Ellington, and Anthony Braxton** (Duke University Press) Price: £12.95. Pages: 336. ISBN: 0822324407

Claudia Franken, **Gertrude Stein, Writer and Thinker** Hallenser Studien zur Anglistik und Amerikanistik 7. (Hamburg: Lit, 2000).

Massimo Bacigalupo, ed. **Wallace Stevens. L'angelo necessario**. (Milan: SE, 2000)

Jaap van der Bent, Mel van Elteren, Cornelis A. van Minnen, **Beat Culture: The 1950s and Beyond**. European Contributions to American Studies XLII (Amsterdam: VU University Press, 1999).

**Abito e Identità**, vol. 3, a cura di Cristina Giorcelli (Roma: Edizioni Associate, 1999). (Essays on clothing and identity in Italian, English and French)

Clericuzio, A. L. Goldoni, A. Mariani, eds. **Telling the Stories of America. History, Literature, and the Arts**. (Roma: Nuova Arnica, 2000) The Pescara AISNA Conference Proceedings, with essays by L. Gerber, A. Portelli, M. Jehlen, H. Ickstadt, R. Landau, *et al.*

Daniela Daniele. **Scrittori e finzioni d'America: Incontri e cronache 1989-1999**. (Milano: Bollati Boringhieri, 2000)

Jaap Jacobs. **Een zegenrijk gewest. Nieuw-Nederland in de zeventiende eeuw**. (Amsterdam 1999). Transl forthcoming.

Jaap Kooijman. **And the Pursuit of National Health: The Incremental Strategy Toward National Health Insurance in the United States of America**. (Amsterdam/Atlanta, GA: Rodopi, 1999). Amsterdam Monographs in American Studies.

Hans Krabbendam and Jaap Verheul, **Through the Cultural Looking Glass. American Studies in Transcultural Perspective.** European Contributions to American Studies XL (Amsterdam: VU University Press, 1999).

C. Blanco Outón, **Introducción a la narrativa breve de William Faulkner.** (Santiago de Compostela: Universidade de Santiago de Compostela - Servicio de Publicacións e Intercambio Científico, 1999). ISBN: 8481217468.

C. Blanco Outón, ed., **Mulleres fronte ó seculo XX: Traducións ó galego de narracións femininas en lingua inglesa.** (Santiago de Compostela: Editorial Compostela, 1999). ISBN: 8480640839.

B. M. Pisapia and U. Rubeo, eds. **Red Badges of Courage. Wars and Conflicts in American Culture.** (Roma, Bulzoni, 1998) The Rome AISNA Conference Proceedings, with essays by A. Lombardo, M. B. Young, J. C. Rowe, R. Hardack, B. Vincent, D. Steiner, *et al.*

**QDLLSM - Quaderni del Dipartimento di Lingue e Letterature Straniere.** University of Genoa. Number 11 of this Department journal is devoted to "Criticizing the 20th Century" and includes articles by Daniel Albright on Chiasm, Wayne Pounds on Ezra Pound in 1922, Stefania Michelucci on spatial form, and others. For information on exchanges, write Massimo.Bacigalupo@lingue.unige.it.

García Rayego, R. & E. Sánchez-Pardo González eds., **De mujeres, identidades y poesía. Poetas contemporáneas de EEUU y Canadá.** (Madrid: Horas y Horas, 1999) ISBN: 8487715788

Tity de Vries, ed. **Dynamics of Modernization. European-American Comparisons and Perceptions.** European Contributions to American Studies XLI (Amsterdam: VU University Press, 1998).

J. Varela Zapata, **V.S. Naipaul. Sociedad postcolonial y literatura de la Commonwealth.** (Santiago de Compostela: Universidade de Santiago de Compostela - Servicio de Publicacións e Intercambio Científico, 1998).

Ben Giampo, **Kerouac, the Word and the Way: Prose Artist as Spiritual Quester** (Carbondale: Southern Illinois University Press, 2000)

R. J. Ellis, **'Liar! Liar!': Jack Kerouac – Novelist** (1999)

Karen L. Kilcup, ed., **Soft Canons: American Women Writers and Masculine Tradition,** (Iowa City: Univ. of Iowa Press, 1999). This collection of original essays by

EAAS members explores the relationship of male and female authors in nineteenth- and early twentieth-century American literature.

Karen L. Kilcup and Thomas S. Edwards, eds., **Jewett and Her Contemporaries: Reshaping the Canon**, (Gainesville: University Press of Florida, 1999). This collection of original essays explores the relationship of Jewett and her work to late nineteenth- and early twentieth-century American literature.

Reinhold Wagnleitner and Elain Tyler May, eds., **“Here, There and Everywhere”: The Foreign Politics of American Popular Culture** (Hanover, NH: University Press of New England, 2000). Pages: 400  
\$24.95 paperback (ISBN 1-58465-035-4), \$60 cloth (ISBN 1-58465-034-6).

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### **A NEW SIMPLE QUIZ**

1. What are duendes, pintos and posadas?
2. What was the average speed reached by the winner of the first organised automobile race in the United States?
3. Who said: 'Housekeeping ain't no joke.'

### **ANSWERS TO SIMPLE QUIZ IN ASE 43**

1. General MacArthur
2. The followers of John Humphrey Noyes
3. William Byrd.

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The next issue of American Studies in Europe will appear in May 2001. All items for inclusion should reach the editor by 15 February 2001.

Those who wish to subscribe to ASE but are not members of a constituent association of EAAS should contact the editor of ASE to arrange an individual subscription.

Present rates are \$US 7.50 for two issues sent sea-mail; \$US 12.50 for two issues sent air-mail. Subscribers in the United States are urged to take the latter subscription.

Cheques should be made payable to The Eccles Centre, British Library.