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LISBON CONFERENCE: WORKSHOP REPORTS

Workshop 1: *European Perspectives on the Intersection of Women's Issues/Women's Studies and
American Studies*

Chairs: Ana Luisa Amaral, University of Oporto, and Doris Friedensohn, Jersey City State
College

As feminists we'd like to take credit for the pleasure we all had in seeing this workshop function
as a workshop, with participants graciously respecting time limits and with excellent interactions
between all those presenting and others sitting around the tables which we pushed together to
create the sense of a working session. We'd also like to call attention to the variety of panelists
with respect to countries of origin **Alev Bulu** /Turkey, **Ana Celi** and **Cristina Boirero**/
Argentina, **Anna Kakoullos**/Greece, **Esther Sonnet**/Great Britain, **Teresa Tavares**/Portugal,
and **Mário Jorge Torres**/Portugal and approaches to the announced topic. What follows is a
very brief listing of the themes addressed in the papers and picked up in the discussion: **1.**
Despite the constraints of disciplines and departmental structures, there is free space for scholars
on the margins and opportunities for new feminist work, for collaborations, and for

transformation of existing academic structures. 2. While languages and categories of analysis are unstable, that instability provides opportunities for feminist scholars and scholar-activists. 3. Feminist scholars need to be alert to existing female spaces in various academic fields and make use of them in moving into arenas which have not yet been opened up to our work. 4. For feminists, comparative approaches to literary and culture studies are attractive and promising. However, within comparative work there is the danger of essentializing the experiences of the communities being compared. Confronting the diversity within diversity is one of our great challenges. 5. Over and over again, the dominant male narrative of power needs critiquing, in order to reread women's experiences, to appreciate female transgressions and transgressive texts by women.

Workshop 2: *Ethnicity as American Cultural Activity*

Chairs: Kathleen Ashley, University of Southern Maine, and Isabel Caldeira, University of Coimbra.

Our invitation to consider ethnic representations as sites for exploring American cultural alternatives drew a wide range of responses, both from paper presenters and audience members at our two sessions. Topics included the post-World-War-I American Zionist argument for cultural pluralism, in which Jewish and American identities were blended; artist Marsden Hartley's Nazi-inspired image of an ideal WASP "North Atlantic folk" in the 30's; and Jack Kerouac's complex fictional negotiation of gender, ethnic and social identities. A number of presentations focused on the appropriation of Native American mythology and ethnic identity by the American mainstream, including the modernist writers for *Poetry* magazine after World War I, and more recent environmentalists who take American Indians as sentimental symbols for environmental alternatives to technoindustrial values. Other papers explored contemporary narrative models of American ethnicity, including those found in Japanese American women writers, the semiotics of ethnic and American spaces and the ultimate erasure of that binary in science fiction. What emerged from lively discussion was an acute sense of the inadequacy of any "ethnic"/ "mainstream" binary, and a heightened appreciation for the multiple and complex ways that ethnicity has been employed within American culture throughout the twentieth century.

Workshop 3: *The Staging of Southern Identity*

Chairs: A. J. Badger, Cambridge University, and Jan N. Gretlund, Odense University.

Both sessions of the Southern Studies Forum workshop were well attended. The talks were all truly in the realm of Southern studies, for whatever the emphasis all contributors drew upon both the literature and history of the South in their presentations. It was refreshing to have contributions by newcomers in the SSF: **Dilek Direnc** (Ege, Turkey) on rituals in Eudora Welty's fiction and **Constante Gonzáles Groba** (Santiago, Spain) on home and identity in today's Southern women's fiction. **Lothar Hönnighausen** entertained with a talk on Southern regionalism as performance in George Garrett's fiction. British scholars talked on the Americanization of the textile industry up to 1980 (**Tim Minchin**, Cambridge) and on the forgotten lynching of Italian immigrants in the South (**Clive Webb**, Reading). The American contributions were on the politics of race and Frank Graham Porter (**Julian Pleasants**, Florida), the significance of the Atlanta Olympics for modern Southern identity (**Russell Duncan**, Trondheim), and **James Cobb** (Georgia), who talked on poor whites, the 'NoSouth' and politics of identity. The most moving contribution to the workshop was Swiss blues singer **Walter Liniger's** (South Carolina) personal account of learning the blues and his impressive performance of "Train." The workshop illustrated different ways of staging Southern identity and may have forced some Southwatchers to reconceptualize the region.

Workshop 4: *Private Spectacles: Reflections of Gender Identities in Tableaux Vivants and Parlor Theatricals*.

Chairs: Christa Buschendorf, Frankfurt University, and Mario Klarer, University of Innsbruck.

No report received.

Workshop 5: *Wilderness as Spectacle: State and Nation, Progress and Development*

Chair: Jean Nee, University College Dublin

This workshop explored the development of state and national parks as sites of consumption and commodification. **Arne Neset** (Stavanger College, Norway) used the paintings of Thomas Moran, particularly *The Grand Canyon of Yellowstone*, to examine the union of politics, natural science and art in the development of national parks in the nineteenth century. Neset indicated that the primary motivation for wilderness protection was economic, as the railroad companies quickly perceived the potential marketable commodity of an unspoiled Western landscape. Park development was further investigated in two papers on the writing of Edward Abbey, primarily *Desert Solitaire*. **Werner Broennimann** (Universities of St Gallen and Basel, Switzerland) emphasized Abbey's advocacy of the need to move beyond the metaphor of a static audience admiring the visual landscapes, such as the Grand Canyon, to more experiential audience participation, appealing to other senses, particularly to survival instincts. **Arno Heller** (Karl-Franzens-University of Graz, Austria) focused on Abbey's conceptualization of wilderness as virgin land, the ultimate American heritage, the antidote to spiritual impoverishment, a necessity for civilized life. The archetypal American experience is the human right of opportunities for primal physical and sensual experiences of adventure and survival. The loss of wilderness endangers freedom. **Frieda Knobloch** (University of Wyoming, USA) explored urban conceptions of wilderness, referring to William Cronon's call to rethink wilderness as a cultural idea, a product of civilization. The phenomena of "wilding" and "ecology of fear" were used to illustrate the concept of wilderness as a reflection of urban social and economic problems. After the panelists spoke a lively discussion ensued, encompassing all four papers.

Workshop 6: *Transcending Death: Public and Private Rituals, Ceremonies and Traditions in America*

Chairs: Teresa Cid, University of Lisbon, and Lucy Maddox, Georgetown University

The first of the two workshop sessions opened with a paper by **Robert Wells** (Fulbright, Odense) dealing with satirical explorations of the obituary as well as other funereal rituals in the town of Schenectady, N.Y., at midnineteenth century; the paper argued that progressive desacralization and declining faith led to jokes and funny stories on themes of death and even to the staging of elaborate mock funerals. **Nancy Honicker** (University of Paris 8) discussed how Emily Dickinson chose to tell the story of death in her poems, inscribing the silent presence of real death as the unspeakable reality against which all other striving for meaning is bound to fail; her poems are a reminder of the powerful tendency to relegate women to a position of silence conjunctive with death, which Dickinson resists by creating "lyric stories" dealing with dying and death. In a shared presentation, **Abby and Ronald Johnson** (Georgetown University) focused on the midnineteenth century pageantry of American state funerals, approaching in detail the rituals attending the death of president John Quincy Adams, whose funeral, intended as a means of drawing the nation together, actually illustrated the deep sectional division of the nation in the antebellum years. **Carlos Azevedo** (University of Oporto) examined the funeral as a journey in the work of Twain, Faulkner, and some postmodern novelists, making a connection between the funeral excursion and narrative strategies. **Pavel Frelik** (M.C.S. University of Lublin) opened the second session with a discussion of a sub-genre of science fiction that examines "electronic immortality" as a vision of extended, technologymediated life based on the disembodiment and reconstruction of the human mind with the help of computers. **Katalin Orban** (University of Budapest) examined the complex relation between the obsession with a staging of death and a sort of rebirth of narrative ethics in Thomas Pynchon's *Gravity's Rainbow*, stressing its concern with the risky obligation of nonindifference to the Other. **Eyal Naveh** (Tel Aviv University) discussed the possible meanings of political assassinations, joining his own recent experience of the traumatic death of Israel's prime minister with his study of similar tragedies within the United States. **Jerusha McCormack** (University College Dublin) discussed Halloween as America's Day of the Dead, tracing its evolution from its Scottish/Irish origins through its migration to America as an immigrant folk tradition to its present status as a holiday that acknowledges the presence of death in ordinary life. As a complement to the papers given in the workshop, **Berndt Ostendorf** (University of Munich) provided excerpts from a film on New Orleans jazz funerals, done by one of its foremost practitioners, Milton Battiste.

Workshop 7 : *The Staging of collective Working Class identities : Labor Protest and Celebrations, XIXth and XXth Centuries.*

Chair Catherine Collomp, University Paris XII

With the rescheduling of one of our 2 sessions the workshop was only well attended during the last session. There were 6 presentations, all based on solid research and covering themes that addressed the general theme of the representation of working class identities. 1) **Marie Bolton** (Univ. of California Davis) "An Army of Unemployed : Wintering Over in San

Francisco 191015" presented her research on unemployed and homeless workers in San Francisco during the long crisis engendered by the earthquake and fire. She addressed issues of the organization of the unemployed, city politics, in the broad context of the reconstruction of San Francisco and the preparations for the PanamaPacific Exhibition.2) **Vernon Pedersen**, American University of Bulgaria, "Ideology and Identity : Communist

Party Attempts to Create and Image of the Working Class during the Early Depression". This paper analyzed how the US C.P. carefully constructed its image among workers of immigrant origin and among Black Americans, it pointed out how the Party consciously addressed the questions

of race and ethnicity according to issues and to the targeted membership. 3) **Russel Di Napoli**, University of Valencia, "Collective Theater Movement in the United States in the 1930's", dealt with the use of the theater as a militant weapon by or for workers during the Depression. It posed the question of political action and culture. 4) **Helene Christol**, Université d'Aix Marseille II, "Union fighting as performance: The Case of Mother Jones"; this excellent paper analyzed Mary Jones' sense of drama when delivering speeches, organizing strikes or other workers protest movements. 5) **Nejma RevilSignora**, Université Paris XIII, " Labor Day, 18821900: from a Workers' Invented Tradition to a National Celebration", in a kind of ethnographic approach tried to assess the invention of American labor's national holiday on the first monday of september. Revil Signora described parades, picnics, and other festive manifestations to celebrate labor monday. 6) **Isabel Da Costa**, Centre d'Etude sur l'Emploi, Noisy le Grand, 93166, France, "From Collective Action to Collective Bargaining : Industrial Relations, expression of Workers' Collective Identities". (This participant replaced Ann Schofield, University of Kansas, who belatedly announced she could not attend the conference). This paper proposed a survey of the history of the institutionalizing of collective bargaining from a time when it was not legally recognized to the New Deal and the Wagner Act.

Workshop 8: *Asian American Ceremonies: Continuity, Rupture, or Invention?*

Chairs: Rocío Davis, University of Navarra, and Sāmi Ludwig, University of California, Berkeley

Workshop 8 became a stimulating forum for discussion by European scholars on Asian American literature. The papers served as a springboard for lively discussions on aspects of the literature as well as on the experience of teaching it in Europe, and continued well after the sessions officially ended. The central point of discussion was the creation, establishment or rejection of cultural ceremonies across Asian American literatures. Literary meditations on the manner in which this culture is defined and propagated were the central concern of the

participants. **Eulalia PiñeroGil's** discussion of dialogism in poetry offered insightful remarks on the themes in three contemporary poets. **Lina Unali's** slideillustrated paper on martial arts linked old traditions to new writing, and Elisabetta Marino introduced the complex topic of the origins of Filipino culture. **Seiwoong Oh's** reading of the treatment of funeral rites in selected texts served to demonstrate how problematic general conclusions on Asian American culture are, while A. **Robert Lee's** lively presentation of Garrett Hongo's *Volcano* as a rewriting of *Walden* suggested the idea of intertextuality of Asian American literature that was to be a central point in discussion. The last paper in the first session was a descriptive analysis by **Robert Vorlicky** on experimental theater, specifically on Dan Kwang. The second session began with a witty discussion by **Amy Ling** of cultural crossdressing in Gish Jen's *Mona in the Promised Land*. **Michal Anne Moskow** then presented an ethnographic study of sojourners' views of culture and cultural practices. **Mario Maffi** unveiled the portrait of New York's Chinatown that Loius Chu paints in *Eat a Bowl of Tea*. **Helena Grice**, basing her analysis on the theory of the literature of trauma, discussed Kogawa's *Obasan*, and **Kirsten Twelbeck's** interpretation of *Dictee* forged

links between the Berlin experience of 1989 and the Korean American tragedy.

Workshop 9: *The Spectacle of Identities and the Identity of Spectacles in the American Metropolis*

Chair: Bart Eeckhout, University of Ghent

Despite one lastminute cancellation and one no-show, this was still a varied workshop with topics ranging far and wide. In the first session, **Kristiaan Versluys** discussed three symptomatic New York novels by Bellow, Doctorow, and Gornick, situating them at different points of the utopian/dystopian spectrum. **Jude Davies** took up car culture as an emblem of

modernity in Hollywood movies and identified a white default model of representation over against a racially inflected counter-discourse. Remaining in L.A., **Kevin McNamara** provided an ambivalent reading of City Walk, a local type of festival marketplace that in offering a sanitized version of L.A. as a series of movie sets aims to refashion the present for a generation to which culture is negotiated through commodities. Attendance in this first session was high (some 30 people) and discussions were so lively that the session even went into overtime. On day two, the plans for redevelopment in downtown Philadelphia in the mid seventies were evoked by **Andrew Feffer**, who went on to analyze the resulting protests from socioeconomic and racial minority groups. **Anna Notaro** studied the relationship between modernity and visibility in the early twentieth century metropolis, arguing that the modern city is a place where identity is positively produced. Finally, **Brenda Hollweg** went further back to the 1893

World's Columbian Exposition in Chicago to investigate contemporary literary responses as ways of fabricating social identities. Although this second session was attended by fewer people, all contributions raised sufficient interest to be the object of extensive discussion.

Workshop 10: *Festive Cultures and National Identities in the United States from 1787 to 1900.*

Chairs: Genevieve Fabre, University of Paris VII, and Jürgen Heideking, University of Cologne.

Marie-Jeanne Rossignol's paper dealt with various types of political festivals in North America at the time of the French Revolution, the term "festival" being broadly defined as both a spontaneous common rejoicing and a form of social upheaval. The paper questioned and illustrated the connection between "revolutionary festivals", political culture, and the birth of new nations, thus connecting traditional political history with other fields, such as the histories of minorities, of colonialism, and of culture in a very broad sense. **Michael Wala** talked about the struggle of the United States for the formation of a national identity after the American Revolution, a process that was completed in the years after the War of 1812-1814. Paying particular attention to the years just after the war, Wala delineated shifts and changes in the setup of festivities, oratory (odes), major organizers and participants, and support by local, state, and federal government, thus marking the process of creation of an American identity. **Fabian Hilfrich** analyzed three large peace jubilees commemorating the victory over Spain, as

well as three speaking tours by President McKinley. A strong rhetoric of national reunion erased, in particular, the sectional resentment between North and South. This new nationalism, however, was bought at the expense of ethnic/racial minorities: America and its democracy were essentially reconstructed as the realm of white men, whereas African Americans and the newly added Filipinos were considered as unfit for self-government and in need of white tutelage.

Andrzej Antoszek dealt with the problems of recreating 18th century America in T. Pynchon's latest book, *Mason and Dixon*. He delineated Pynchon's vision of American festive culture both from a historical and a postmodern perspective, due to which the picture the reader obtains is more subjective but, paradoxically, according to postmodern paradigms, more objective.

The second session dealt more specifically with ethnic and/or seasonal events. **Heike Bungert** investigated the festivals German immigrants and their descendants celebrated in the USA in the latter half of the 19th century. Based on a case study of Milwaukee and New York City, the paper examined questions of identity of German immigrants and their assimilation or non-assimilation into the "mainstream" of their adopted new home country. **Tobias Brinkmann's** paper looked at

attempts of Jewish ethnic leaders in Chicago in the 1860s to foster a collective identity centered around welfare by organizing a parade and "Kriegsversammlungen" (War-Meetings). The public statement of "difference" served to unify the participants of the parade, but it also was a strong call for unity, albeit for a more pluralistic version of it. **Benedicte Deschamps** illustrated how Columbus Day for Italian Americans became a symbol for their belonging to the American Nation and therefore of the reconciliation of their dual identity. At every level, Italian lobbies and associations led a difficult fight for their celebration of the Italian hero to become a national holiday recognized by the whole country. Winter carnivals, in particular those of Montreal, Canada, and St. Paul, Minnesota, were the topic of **Bernard Mergen's** paper. Whereas winter had always been part of Canadian national identity, the organizers of the St. Paul carnival attempted to dispel the image of a inhospitable climate by emphasizing technological solutions to transportation and urban problems caused by snow and ice. Merge contrasted the two festivals and showed how each ritual revealed the gender, ethnic, and class interests competing for recognition in the emerging urban cultures of the two cities.

Workshop 11: *The Nation as Stage: The 'Americanization' of America Through Spectacle and Performance*

Chairs: Winfried Fluck, Free University Berlin, and Aranzazu Usandizaga, Autonomous University of Barcelona

Five papers were delivered in this workshop. **Martha Banta** analyzed a series of cartoon processions published by *Life* between the 1880s and the 1910s. The cartoons are satiric commentaries upon the conflicted concepts of "Americanism" and "Americanization". One of them, e. g., satirizes the attitudes of the Irish, the Jews, and the African Americans in a procession celebrating St. Patrick's Day: none of them show any desire or intention of becoming Americans. In another procession, the cartoonist uses the grandiose procession of US Navy battleships to denounce and satirize Theodore Roosevelt's expansionist aspirations. *Life* used the cartoon procession both to define and to deny the dream of a "good America" capable of absorbing raw material through a workable "Americanization" plan. **Sabine Sielke's** paper discussed how the prominent public expressions and representations of AIDS in America closely interrelate with the mechanisms of American cultural identity formation, illustrating how this new alliance between sexuality and death has become very prominent in the contemporary construction of American identity. **Winifred Farrant Bevilacqua** dealt with E. L. Doctorow's use of the 1939 New York Fair as a focal point for a larger investigation of how the fair represented the ideology and the promise of American progress. The fair was a preview of the changes and improvements to be brought about by the popularization of the technological and industrial revolution; Doctorow uses a young boy's point of view to provide a critical perspective on the ideological construction of modern America. **Luc Herman's** presentation studies recent versions of what J. W. De Forest defined in 1868 as The Great American Novel, following the difficult destiny of this totalizing thrust in American literature in the past and suggesting how, after World War II, the encompassing national narrative was turned into parody, often through an encyclopedic impulse. Exemplary focus of this paper was Roth's parody *The Great American Novel* (1973), in which he develops the possible links between "America" and baseball. **Hilary Kaiser** looked at the American Cathedral and the American Church of Paris in the period between 1860 and 1975 and argues that these churches, because of the geographical and diplomatic importance of the French capital during a period of great historical relevance, had a unique opportunity to shape collective identity and foster citizen loyalty and patriotism among the American community in Paris. The paper demonstrated how in their different ways these churches both celebrated the American nation and commemorated Americans' involvement in war from the Civil War up until the end of the Vietnam war.

Workshop 12: *Celebrating the African Past, Performing the Black Vernacular*

Chairs: María Frías, University of Alcalá, and Sieglinde Lemke, Free University Berlin

No report received.

Workshop 13: *The Shaping of Native American Collective Identities: Issues of Representation*

Chairs: Fedora Giordano, University of Torino, and Markku Henriksson, University of Helsinki

The two sessions were organized in order to allow the discussion to move from a general, theoretical basis, to its applications in the various fields of literature, ethnology, history and cultural studies.

As an opening for the first session, **Arnold Krupat** introduced the three issues raised by the problems of collective identity in the Native American world as cosmopolitanism, indigenism, and nationalism: these issues concern Native American writers and artists, historians and political activists. His brilliant presentation was followed by a lively discussion. **Susan Castillo's** paper on Gordon Henry's *The Light People* centered on the analysis of the novel, highlighting the search for a collective identity of the Chippewa community linked with the problem of repatriation of tribal material. **Massimiliano Carocci's** paper on the Scalp Dance focussed on the liminal role and identity of the person who handled the scalps to integrate them in the community. The crossgendered dressing of women among many Plains Indians communities evidences the necessity of a liminal gender role for the handling of liminal objects. **Stephen Wilmer** analyzed instances of the Ghost Dance from the point of view of dramatic performance, seeing the collective dances taken up and imitated by various tribes as a means of a collective political action.

The second session opened with a general statement by **Alan Velie** on contemporary Indian identity, focusing on the identity choice of many contemporary mixedblood writers and discussing how their late identification with their tribal side seems to raise more problems for outsiders than for Indians. **Meldan Tanrisal** considered the many functions of the katchina as medium for Hopi collective identity in their being spirits impersonated by masked people and represented in wooden statuettes, of which she showed a number of slides. **Cath Oberholtzer** analyzed the image of the rose bud, embroidered by Cree women on numberless nineteenth century items. Slides were shown of the variations of the motif. The rose bud, also used in shamanic seances, points to further aspects symbolical of women identity yet to be sounded.

The second session of the workshop was also marked by a lively discussion.

The journal of the Turkish Association for American Studies has invited Workshop members to submit their papers for publication.

Workshop 14: *Othered by the Other*

Chair: Roy Goldblatt, University of Joensuu.

This workshop brought together eight scholars from six countries: two from Poland, two from Finland, and one from Sweden, Scotland, Israel and Norway.

The theme of the workshop dealt with Othering from a somewhat different standpoint than is usually the case: the 'Otherers' were now groups, for example, the Irish and the Jews, who have traditionally been discriminated against by the dominant elements of society. They have now been assimilated and achieved positions of power which allow them to "do unto others what was done unto them." Papers by **Jerzy Durczak** on James T. Farrell's Chicago Irish, **Emily Budick** on Jews and Andrew Hook on Scots reflected this perspective. Papers by **Jopi Nyman** and **Pirjo Ahokas** examined reactions by Chinese Americans and Native Americans and the ways these groups Other Whites in works by writers such as Frank Chin and Louise Erdrich. **Alan Shima's** work on a video narrative concerning a young Cambodian American's attitudes to urban African Americans offered an engrossing view of recent immigrant attitudes. Othering inside an individual ethnic group, Eastern European Jews, was the subject of **Cheryl Alexander Malcolm's** paper on Abraham Cahan's *Yekl*. The concluding presentation, by **Stephen Wolfe**, brought together the ideas of Tillie Olsen and Edward Said, both from 1978, in respect to Othering/Silencing. Wolfe's remarks served extremely well as a device for bringing together rather diverse topics that proved clearly related to one another as evidenced by the spirited discussion which followed at the end of each session.

Workshop 15: *The (Un)ma(s)kin(g) of a Collective Identity in African American Literature*

Chairs: Yves-Charles Grandjeat, Michél de Montaigne University of Bordeaux, and Heiner Bus, University of Bamberg.

No report received.

Workshop 16: *America's Festivals of Self-Celebration and the World*

Chairs: Pierre Guerlain, University of Marne-la-Vallée, and Leslie Prosterman, University of Maryland

This workshop lost one of its cochairs, Reinhold Wagnleitner, in the fall after the selection of the papers. Then, on the first day of the conference the first speaker, who for personal reasons had not been able to polish her paper, decided not to give it but was replaced by a colleague from Turkey who had traveled to Lisbon not knowing whether she would actually deliver the paper she had prepared just in case... In spite of this fairly chaotic history, the workshop went well, most of the presentations were lively multimedia exercises. The audience, which on the second day benefitted from Paul Lauter's presence and questions, responded with interest. **James Deutsch** gave a presentation on the 1958 World's Fair in Brussels and analyzed the consumerist propaganda of the American pavilion, **Eliane Elmaleh** deconstructed the ambiguity of the messages put forward by pop artists in the 1960s, while **André Prévos** dealt with the changes in Lollapalooza festivals. On the second day two papers dealt with Disney: one by **Masako Notoji**, who also analyzed cultural influences through the work of John Philip Sousa and its reception in Japan, another one by **Andrea Carosso**, who dealt with Disneyland and the use of space in the late twentieth century American city. **John Rowe** tackled the relationship between American Studies and globalization, while **Brian Finnegan** analyzed the AFLCIO activities in Chile.

Workshop 17 : *American Poetry and the Spectacle of the Self*

Chair: Pierre Lagayette, University of Paris-Sorbonne, France

This workshop extended over two afternoon sessions set up in the spectacularly impressive halls of "Salaõ Nobre", in the Reitoria building. Architectural grandeur and a good audience combined to contrapuntally emphasize the importance of visibility (or invisibility) and display (or concealment) in modern American poetry and its presentation of the individual self.

Proposed as a locus where to discuss American poetry as collective and personal endeavor, this workshop was a unique occasion to compare a wide variety of approaches, by US and European scholars, to such poets as Emily Dickinson, Sylvia Plath, Amy Clampitt, William Carlos Williams, Allen Ginsberg or Jorie Graham.

The first session attempted to establish some theoretical or philosophical groundwork for the discussions to come. **Cristanne Miller** (Pomona College, California) offered an interpretation of E. Dickinson's poetry that stressed the opacity of language and showed how the latter could itself become a spectacle. **Alain Suberchicot** (University of Clermont-Ferrand, France) explored the role of ideas in contemporary American poetry by looking for the traces and influence of the pragmatist tradition in the work of A.R. Ammons and John Ashbery. **Rodica Mihaila** (University of Bucharest, Romania) used Michel Foucault's "technologies of the self" to investigate how the poet may turn himself (or herself) into a subject, and used Sylvia Plath's poems for a case-study. **Jutta Ernst** (University of Saarbrücken, Germany) and **Ron Callan** (University College, Dublin, Ireland) were both concerned with the way self and place interact; the former showed how place was, for Amy Clampitt, the basis for an act of self-definition, the latter demonstrated that Williams's *Paterson* was an inquiry into the poet's powers to control his material and a search for the "complexities" of the self.

The second session was meant to be more "experimental"- understand, how individual poets staged their own versions of the "spectacle of the self". The first example of such ceremonial display of one's self was given by **Gudrun Grabher** (University of Innsbruck, Austria), who studied the reality of the self as made literally visible by Lesley Dill's sculpture of a white dress made up of words and letters forming the poem "This World is not Conclusion" by Emily Dickinson. **Marie-Christine Lemardeley-Cunci** (University of Paris III, France), focused on the solitary figure cut by Allen Ginsberg, as he chanted both a public "Me" and a more intimate "I". **Nick Selby** (University of Swansea, Wales) was concerned with mapping the ways in which Jorie Graham attempted to re-assess an American identity in post-colonial, post-Holocaust, maybe even post-historical days; and he chose Graham's "From the New World" in support of his demonstration. **Joanna Durczak** (University of Lublin, Poland) closed the session with an insight into "response poetry", or how poets, in writing replies to other poets' works, attempt to

impose their own voice.

Time was the workshop's worst enemy, the panel's and the audience's impassioned exchanges of ideas its best achievement. One came away reassured about American poetry's amazing capacity for renewal yet also deeply aware of the limits of aesthetic empowerment when the challenge is to represent the self.

Workshop 18: *The Staging of the Civil Rights Movement and the Self-Representations of African Americans.*

Chairs: Peter Ling, University of Nottingham, and Maurizio Vaudagna, University of Torino

No report received.

Workshop 19: *American Folkways and Lawways*

Chair: Helle Porsdam, Odense University

The workshop had two sessions the first one of which primarily focused on historical topics within law and American culture, and the second one primarily on literary topics. There were five papers presented in the first session: **Eric Guthey** opened by calling our attention to the fact that far too little attention is paid within American Studies to business culture. His paper was entitled, "Shifting Images of the Corporate Personality: A Brief Cultural History of Real Entity and Nexus of Contracts Theory." **Saul Cornell** then presented a paper on "Deconstructing the Canon of American Constitutional History," in which he argued that constitutional history is one of the few remaining areas within the humanities and social sciences that has not yet produced a critique of the canon. **Elisabeth Boulot's** paper, "Freedom of Speech: The Defense of Ideas," was about the essential role that the Supreme Court has played in defending the freedom to advocate the unpopular. **Michael Böss** looked at the way in which Irish politicians such as Mary Robertson have been inspired by American notions of law, in "The Judicial Revolution in Ireland: The American Link." **Irmina Wawrzyczek** closed the first session with a paper on "Plantation Economy and Legal Safeguards of Sexual Discipline in Early Tobacco Colonies." Using evidence from seventeenth-century court records, she demonstrated how the regulation of sexual behavior of the colonists by the courts in early Virginia and Maryland helped consolidate emerging power relations and cultural patterns.

Gesa Mackenthun opened the second session with a paper, entitled "Spectres and Spectacles: The *Amistad* Trial and the Law of Nature," on the *Amistad* Trial and the way in which the slaveship mutiny has become a popular topic in film and literature since postcolonial literature's rediscovery of the history of the slave trade. Her paper was followed by **ErnstPeter Schneck's** presentation, "Dissenting Opinions: William Gaddis and Alan M. Dershowitz on the Spectacle of Justice," which examined the conflicting cultural rhetorics of word and image in Gaddis and Dershowitz. **Bo Ekelund's** paper was also on William Gaddis. In "Recognizing the Law: Identity Claims in William Gaddis's *A Frolic of His Own*," he confronted the interior spectacle staged by Gaddis's highly individual prose style with the public effects of the legal and political texts it seeks to critique. **Christophe Den Tandt** finished the second session (and the workshop) with a paper on "Hollywood Court Dramas: Constructing the Liberal Self," in which he argued that the narrative and dramatic format of court dramas has served as a discursive apparatus for the construction of a politicized selfhood.

Workshop 20: *Queering America*

Chair: Axel Nissen, University of Oslo

This was the first ever workshop at an EAAS conference to focus specifically on gay, lesbian, and queer perspectives on American literature and culture. **Paul Lauter** opened the first session, devoted to modernist poetry, with a paper on Amy Lowell, in which he considered the ways in which her poetry, her largely outofprint criticism, and her letters might add to the discussion of gendering in linguistic performance. **Robert K. Martin** was concerned with locating Hart Crane's sexuality in the context of the primitivism of the 1920s. **Edward Ingebretsen** claimed that turnofthecentury literary politics and emerging national definitions of manhood and poetry conspired to heterosexualize Robert Frost. Finally, **Franziska Gygax** considered how queer theory might be used to open up Gertrude Stein's texts. What the second session lacked in unity, it made up for in variety, as the four papers dealt with fiction, drama, and film. **Ralph J. Poole**

unveiled the homoerotic subtexts of Charles Warren Stoddard's *South Sea Idyls*, **Gert Buelens** discussed the differing queerness of the novelistic and film version of Henry James' *Portrait of a Lady*, **Ria Snellinx** focussed on the gay characters in Lanford Wilson's plays, and **Nicholas Radel** considered the way in which Eastern European men are represented in American gay pornography in the postCold War era. Both sessions of the workshop were well attended, and it was pointed out by several participants that it was high time lesbian and gay studies approaches and queer theories made their mark at an EAAS conference.

Workshop 21: *Public Spaces and Collective Memory: Landscape and the Rituals of Citizenship*

Chairs: Eric Sandeen, University of Wyoming, and David Nye, Odense University

This brief summary can only hint at the connections between these excellent papers. **Leo Marx** spoke eloquently about rethinking his concept of the "Middle Landscape" in light of recent environmental scholarship. He contended that William Cronon's recent attempts to define a middle ground between anthropocentric and ecocentric harked back to Jefferson, Emerson, and many others. This overview paved the way for **John Dorst's** meditations on Devil's Tower National Monument, which was selfconsciously promoted by local citizens to become a national monument. Today Native Americans protest that rock climbers are scaling Devil's tower. **Catrin Gersdorf** and **Jenny Weatherford** also looked at aboriginal claims. After surveying changing American conceptions of desert, Gersdorf examined Native American resistance to setting aside Death Valley as wilderness, because this would mean loss of control in the area. Weatherford examined a peninsula on a small Hawaiian island which has served as a leper colony since the late nineteenth century. She reflected on the difficulties of preserving its ecological system, as the area has been invaded by nonnative animals and plants. These four papers raised issues of public vs. private, native American rights, and so-called 'alien species.' Two papers dealt with urban life. **Marc Luccarelli** discussed Frederick Law Olmstead's 'discourse of walking', distinguishing between (formal) street promenading and (informal) walking in Central park; the latter supposedly brings solitude to the urbanite in a diverse and picturesque space and works in different ways for the many publics who used it. Finally, **Douglas Tallack** spoke on the ambiguity of hotel lobbies, drawing on paintings, novels, and the theories of Walter Benjamin, and focusing primarily on the early twentieth century.

Workshop 22: *Languages of What is Now the United States: American Identities - NonAnglophone Texts*

Chair: Orm Øverland, University of Bergen

The published program was followed with one exception. Menahem Blondheim had to withdraw because of a death in the family. His colleague Michael Kramer graciously stepped in with another presentation based on their joint research project. Some papers were distributed to participants in advance while the others were made available at the registration desk. All participants kept within the 20minute framework, thus leaving time for discussion. While there was moderate attendance in the Saturday session, the room was filled to capacity in the Sunday session. Two participants were asked to submit papers to the editors of the conference proceedings: Teruko Kumei (Japan) and Hana WirthNesher (Israel). A twostep publication of selected papers based on the workshop is planned: 1. a special expanded issue of *American Studies in Scandinavia* (No.1, 2000) edited by Øverland. 2: a volume, also edited by Øverland, in an American Studies series published by Exeter University Press, with Mick Gidley as series editor. Papers from three other workshops (NAAS, ASA, MLA) on the same theme will also be selected for these publications.

Workshop 23: *The Reconstruction of American Morality After Vietnam*

Chairs: Adi Wimmer, University of Klagenfurt, and Alasdair Spark, King Alfred's College Winchester

The workshop took place over two sessions. The first concentrated on remembering the war through artifact, literature, and politics. To a healthy audience turnout, **Simon Philo** of the University of Derby opened with a discussion of the Vietnam Veterans' Memorial in Washington DC. Analyzing a variety of materials, Philo took issue with the conventional notion that the Memorial promoted 'healing' and instead argued that it had served to encourage the

reincorporation of the Vietnam War into American history and memory, naturalizing and, in effect, rendering safe the controversies of the War. But, Philo pointed out, this was not absolute, and the memorial in particular the Wall also produced memories which resisted this process. This discussion of remembering led fruitfully into two papers on the work of the Vietnam Veteran author, Tim O'Brien. **Michael Spindler** from De Montfort University analyzed O'Brien's most famous novel *The Things They Carried* in depth, arguing that O'Brien questions the status of history, truth, and self in a postmodern text which successfully throws doubt upon the task of remembering War and the status of the Veteran as a scribe. **Clara Juncker** of Odense University echoed and developed many of these points in a discussion which made significant comparisons between the work of O'Brien and other authors working in other traditions of the aftermath of trauma, such as feminist and African American writing. Juncker was less certain of O'Brien's postmodernity while working within it, she concluded, O'Brien significantly questioned the project. Finally, **Chris Appy** of MIT, (in a paper swapped from the second session) successfully tied together many of the themes of the preceding papers in a discussion which argued that knowledge of the Vietnam War has not simply been forgotten, but actively suppressed, ironically by the reinscription of the Vietnam Veteran, a figure celebrated simultaneously for his patriotism and his victimization, but not for his political activism. His starting point was Lee Iaccocca's famous introduction to the video release of *Platoon*, in which he makes to quote Appy "the nearest to a fascist interpretation of the duties of a soldier you can get, in postwar American culture." Following these stimulating papers, a warm (even heated) discussion took place, centering on the status of the Vietnam War as an exceptional event. Some from the floor claimed that to argue too much for exceptionalism particularly one centered on postmodernism was to be complicit in a project of separating the War both from history (American and other) and from the experiences of the other participants, especially the victors, the Vietnamese; others argued that the placing of the War in the Cold War and in the histories of culture, media and representation made it exactly so. With this division setting up the second session nicely, the Workshop closed.

The second session lacked the direct theme of the first, but produced effective discussion nevertheless. It opened with **Maria Alvarez** of the University of Madrid, who argued that the memoirs of Vietnam Veterans represent a collective problem in the relationship between the individual and the State and its agencies. Focusing on Ron Kovic's *Born on the Fourth of July*, she detailed the issues faced by Vietnam Veterans whose patriotism and self-assurance lost framework and meaning in the context of the war and the protest at home. **Avital Bloch** of the University of Colima, Mexico, took up the question of the meaning of the War at home by focusing on a group of neoconservatives, such as Irving Kristol, Daniel Bell, and Norman Podhoretz. Bloch argued persuasively that their shift from an antiwar position in the late Sixties to a revisionist view in the Eighties did not represent a reversal but in fact revealed a continuity with the earlier anti-Communist liberalism of the Fifties and early Sixties, an attitude which in the Eighties also led to American adventurism in Central America. The third paper, from **Yonka Krasteva** of the University of Veliko Turnovo, Bulgaria, returned to the theme established at the close of the first session, and she presented a powerful paper on the Vietnam War and the postmodern. Making reference to an appropriately diverse set of texts, Krasteva skillfully presented an argument which problematized Vietnam as a War neither quite modernist or postmodernist. Finally, **Gordon Taylor** of the University of Oklahoma, Tulsa, presented a paper on Joan Didion and the aftermath of Vietnam. Scheduled originally for the first session, Taylor skillfully wove into his paper points and issues from the preceding papers, to document the presence of Vietnam from the Sixties to the Eighties by its very absence in Didion's work, and to make points about the reconstruction of American literary culture. Finally, discussion from the floor resumed. One topic raised again was the historical and that is to say also the pedagogical and methodological meaning of the War, and a healthy debate ensued about the status of historical writing about the War. Discussion also returned to the issue of the postmodern, and a good discussion took place comparing Vietnam to the Gulf War and more recent conflicts such as Bosnia, particularly as they are received via the media. Appropriately perhaps, no agreement was arrived at, though a good discussion was had by all. In conclusion, the two sessions of the workshop provided a useful and fruitful arena for assessment not just of the War but, more importantly, of the aftermath of the War, an area which after a quarter century of being, now requires even demands the attention of students of American culture.

Workshop 24: "Spectacle" and the Affirmation/Defamation of African American Identity

Chairs: Justine Tally, University of La Laguna, and Maria Diedrich, University of Münster

From film, to art, to dance, to the march, "vision" and "sight" play a key role in the perception of

African Americans; it is, of course, via the mass media that so much of modern identity is constructed. In this workshop, the meaning of "spectacle" was explicit in all the presentations. **Irem Balkir** examined the extraordinary spectacle of the Million Man March, focusing on the "staging" of the Nation of Islam. **Coleman Jordan** provided a "necessary context for the spectators' often hostile reactions to the March," the Iwitness as a counterbalance to the view put forth by the media. **Tiziana Zugaro** confronted the paradox of defying Anglo American dominant culture" in rap music while at the same time "buying into its rhetorics and myths." Stereotypical projections of the black male was the concern of **Tomas Pospisil's** examinations of contemporary black film, particularly those films based on a projection of the inner city, while **Carl Pedersen** looked at the controversy surrounding Hollywood's latest incursions into Black History (*Amistad* and *Beloved*) and representations of slavery in the musical and visual arts. **Gabriele Dietz** explored the competing narrative conventions which came to bear on the public's reception of the O. J. Simpson "Trial of the Century." **Patrick Miller** examined those college youth who engaged themselves in public debate. **Dorota Janowska** presented the dilemma of black dancers confronted with the dilemma of being "black" artists, while **Eva Boesenberg** explored the meanings projected by outstanding black players of the NBA. **Maren Stange** examined the photography of Carrie Weems, a search for the "transnational" of the African American identity.

Workshop 25: (Re)writing History: the American Cinema and Identities in Crisis

Chair: Reynold Humphries, University of Lille III

The first session was devoted to the Civil War and *Birth of a Nation*.

Wolfgang Hochbruck dealt with films concerning the War prior to Griffith's film of 1915. With the aid of still and moving images from the period he drew our attention to the inter-action of celebration and reconciliation, where the point of view involved determined who instigated the reconciliation. The notion of "Reconciliation through Reconstruction" was also raised by **Melvyn Stokes**. Griffith's pro-South and Ku Klux Klan sympathies led not only to a representation of history from a Southern viewpoint but, more crucially, to the exclusion from the new Union of those the war was meant to be over: the black Southern population. **Michel Etcheverry's** concern was with more recent representations of the period. He argued that, while films have tended to make the veteran exist in a historical vacuum, it was necessary to pay close attention to the traces left once History had been evacuated. **Andrea Bernard** changed her title at the last minute without informing the Workshop Chair and gave a paper having nothing to do with the theme.

The second session had no overall theme. **Reynold Humphries** proposed a reading of *Forrest Gump* (1994). He suggested that the film evoked key issues of American history from desegregation to Vietnam in such a way as to eradicate the very notion of History, thus manufacturing an imaginary consensus with FG as its signifier. **Celestino Deleyto's** paper expressed the conviction that only by taking into account the evolution of sexual relationships in contemporary American society can we hope to understand the changes in the representation of romantic love in Hollywood cinema. The social and sexual impact of gender roles can thus provoke unease concerning the durability of the couple and nostalgia for a past that had to appear non-problematic. **Hana Hudecova** addressed the questions raised by black woman film-maker Julie Dash in *Daughters of the Dust*, in particular the deconstruction of black stereotypes via the adoption of a black female narrator and the use of close-ups. **Jean Pfaelzer** gave a complex reading, at once formalist, feminist and Marxist, of *Salt of the Earth* (1953), written, produced and directed by victims of Hollywood's blacklists. She insisted on the articulation of the representation of a strike led by men, of the insistence by their wives on their place in the struggle, and of racial solidarity.

Workshop 26: Politics and the Family

Chair: Elaine Tyler May, University of Minnesota, Minneapolis

The two sessions of my workshop were very lively, with excellent presentations and good discussion. The audience was quite small, in part because there were so many excellent sessions at the same time, and perhaps also because there had been some confusion about the workshop title: it was listed as "Politics IN the Family," instead of "Politics AND the Family," which has an altogether different meaning. In any case, the papers represented examinations that ranged from

the fields of history to literature, and included academic as well as nonacademic scholars. Discussion included considerations of comparative national perspectives on the politics of gender and sexuality, public policy issues that affect private life, and representations of these issues in novels and plays.

Workshop 27: *Ceremonies, Pageants and Rituals : The Forms and Functions of Collective Theater in the U.S.A.*

Chair: Liliane Kerjan, University of Rennes 2

The workshop went well in a friendly atmosphere with lively discussions. We all deplored the absence of Alfred Hornung, University of Mainz, who left the Conference for family reasons, and of Maria Aline Seabra Ferreira, University of Aveiro, who, for unknown reasons, did not attend the conference. It opened with "The Nation as a Spectacle: Francis Hopkinson's Account of the Grand Federal Procession (1799)", a most interesting paper given by **Dietmar Schloss**, University of Heidelberg, who recreated the atmosphere in Philadelphia, comparing it to previous English pageantry, and analyzed the political dimensions of a show proudly celebrating "A federal head, o'er a people still free". **Daria Frezza**, University of Siena, presented "Thomas Edison's Light Golden Jubilee of 1929"» held in Dearborn, Michigan, insisting on the symbolic and controversial meaning of the whole celebration dramatizing the triumph of progress and modernity within the context of the wall street crash. The two papers were selected to be edited in the proceedings of the Lisbon Conference.

The Group then turned on to recurrent celebrations, established on a more regular basis such as blues festivals or Halloween. **Robert Springer**, University of Metz, discussed the social functions of Blues festivals which vary according to the racial mix of performers and audiences, showing the double aspect of preservation and exposure to a growing number of white fans discovering country music. **Adrien Lherm**, University of Paris 1, traced the celebration of Halloween from Celtic prehistory to the new world, insisting on the reinvention of a ritual used as a new Carnival by the Anglo-Saxon stock, as well as a battlefield of self-image and identities. Halloween, in this thorough analysis, appears as a very complex collective theater, spiced quite differently when handled by gay communities or conservative neighborhoods.

Lastly, **Nadja Gernalzick**, University of Mainz, presented the staying of the image of a democratic America in two operas of the 90s, *Harvey Milk* and *The Ghosts of Versailles*, which both offer a master-and-slave couple functioning as European tyranny. Videos illustrated the perversions of authority after the French revolution in Napoleonic lore, whereas the foils of Harvey Milk and his companion are portrayed as a couple of hard-core, black-leather-and chains German with an effeminate Jew.

Two sessions very stimulating, full of variations and discoveries on the manipulations of collective identities.

Workshop 28: *The Semiotics of Collective Identities*

Chairs: Susanne Rohr, Free University Berlin, and Tatiana Venediktova, Moscow University

The workshop on "The Semiotics of Collective Identities" offered a framework for the discussion of mostly theoretical issues concerning the problems of signification, communication and reception of collective identities.

Zoltan Kovacs (Eötvös Lorand University) discussed sports metaphor as a tool of probing into the American cultural subconscious. **Otto Heim** (University of Zurich) looked at the modes of representing power and writing about violence in the turnofthecentury America. Innovative rhetoric of naturalism (Crane, Norris) was considered under the aspect of authorreader power relationship. **Tatiana Venediktova** (Moscow University) suggested that a hypothetical model of an "ideal" (privileged) style of conversation can be studied as part of a culture's selfimage, constituent of a literary tradition. It can also serve for comparative purposes. **Carmen Flys** (University of Alcalá) described Rudolfo Anaya's detective fiction as implicitly disruptive of the conventions of genre and stereotypes of the mainstream culture thus becoming a form of the celebration of the Chicano identity. **Ulfried Reichardt** (University of Hamburg) used G. W. Cable's *The Grandissimes* (1880) to show how an identity would be denaturalized when

presented as (repeated) performance. In the same move new distinctions are reintroduced to be further deconstructed as observerdependent. **Zsofia Bán** (Eötvös Lorand University) discussed the work of Cindy Sherman, Jenny Holzer and Barbara Kruger as contemporary feminist art playing on the verge of "a semiotic breakdown". **Astrid Franke** (University of Frankfurt) investigated the ambivalent function of repetition in a (literary) text: disambiguating a message but also creating new meaning, establishing communal identity but also repressing individual difference. **Claire Parfait** (University of Paris XIII) described Bill T. Jones' choreography as a postmodern interpretation of H. B. Stowe's *Uncle Tom's Cabin*.

Workshop 29: Poetry and Politics.

Chair: Elvira Osipova, St. Petersburg University

The presentations, widely different in scope and approach, centered round the broadly defined topic the use of poetry for political purposes and the expression of national identities via this medium. **Mark Niemeyer** presented the results of his research of the popular poetry which commemorated the laying of the transatlantic cable and explored how the popular ceremonies and poetry had influenced each other. He stressed that both popular and serious poetry devoted to the event fed nationalistic feelings. **Shira Wolosky** argued against attempts to revise the degree of Walt Whitman's involvement in politics, and reasserted the specific role of his poetry and his personal stance in American politics, connecting them with his Romantic concept of a poet. **Michael P. Kramer** chose for his talk Emma Lazarus' poem "The New Colossus" and her attempt to redefine the symbolism of the Statue of Liberty in the light of her political and poetic programs. **Philip Coleman** spoke about one of Berryman's poems ("Formal Elegy"), stressing the poet's greater concern with politics than some critics give him the credit for. **Zsuzsa Kovacs** discussed the relations of politics and poetry, drawing her material from the readings which Robert Creeley had given in Hungary in the tense political situation of 1898. **Justin Quinn** traced Jorie Graham's indebtedness to Emerson's philosophy, misreading, though, Emerson's attitude toward politics. **Michel Delville** devoted his paper to the poetics of the so-called "Language Poetry", but somehow failed to connect his topic with the main theme of the workshop, namely the political aspects of poetry.

Workshop 30: Critical Theories and American Identities

Chair: Michal Peprnik, University of Olomouc

This workshop explored the intricate connections between critical theories, literature and the process of formation of the various forms and shapes of American identities. The papers in the workshop offered a wide range of interesting critical perspectives on the process of reading and cultural inscription of meaning. The topics varied from application of Lacanian psychoanalysis, Hartman's modification of deconstruction to historicizing papers discussing the impact of classics on the issue of American identity, such as Benjamin Franklin's *Autobiography*, the paper by **Janice BrandonFalcone**, or *The Education of Henry Adams* in view of immigrant narratives, a paper delivered by **Magdalena Zaborowska**. **Tracey Jean Boisseau** suggested in her Lacanian study of New Womanhood under review that the image and international reputation of American woman was to a large extent informed by visible feminist discourse, even though the reality could have been different. **Bernd Herzogenrath** scrutinized the Freudian concept of belatedness in the light of the retroactive myth-making search for origins of American national identity in J.F.Cooper's *Leatherstocking Tales*. **Regine Rosenthal** based her paper on Geoffrey Hartman's conception of the Wandering Jew as a means of exploring postmodern sense of uprootedness. **Boris Vejdovsky** grounded the Freudian concept of the pathological in Poststructuralist theory and revealed its force as being both disruptive and constitutive within the context of American culture. **Jaroslav Kusnir** looked at Brautigan's novels of travel and the way they foreground the romantic features of the American self on the move. In a provocative paper **Marcel Arbeit** challenged the current establishment of literary theory, which leads to a fatal split between literary theory, literary history and reviewing practice, arguing not only that literary theoreticians do not have time to read but many of them actually are not interested in literature at all. The controversial issues of the second session stirred a lively discussion.

Historian's Shoptalk

Chair: Kees van Minnen, RSC Middelburg, NL.

As usual, the EAAS conference included a Historians' Shoptalk. Since David Adams who was mentioned in the program as the coordinator had been unable to come to Lisbon, I volunteered to chair the Shoptalk. Some 30 historians from all over Europe, both established scholars as well as a number of young and promising historians of the new generation, attended the meeting. There was, of course, no agenda, and any item of interest could be brought up. The series of biennial conferences for European historians of the U.S. at the Roosevelt Study Center in Middelburg was discussed and a call for papers for the 2123 April 1999 conference was distributed. Also information was given about the Roosevelt Study Center's research grants for European historians (both graduate students and advanced scholars) to use the RSC's unique

archival holdings on U.S. 20th century history. All participants were invited to either apply themselves at some point for these annually available grants or to encourage their students to apply. Furthermore, the present and immediate future perspectives of teaching American history at European universities were discussed. Also, the overlap of the 1998 EAAS Lisbon conference with the OAH conference in Indianapolis as well as the overlap of the 1999 European historians' conference in Middelburg with the OAH conference in Toronto was an item. Most participants felt, however, that one seldom was able financially and timewise to participate in both conferences. One always chose to either attend the one or the other conference. It was felt that the 1999 dates for the Middelburg conference, which had already been advertised, should not be changed anymore. At the end of the meeting, participants briefly told a bit of his or her background, which contributed to the pleasant atmosphere of this Historians' Shoptalk.

Kees van Minnen, Roosevelt Study Center, Middelburg, The Netherlands

EAAS American Studies Shoptalk

Chair: Bruce Spear (FU Berlin).

About 40 people attended this first lively, informative meeting of the EAAS American Studies Workshop.

The conversation began with a discussion over the perennial American Studies questions of disciplinary identity. John Carlos Rowe (Irvine), Günter Lenz, (Berlin), Aribert Schroeder (Düsseldorf), and Paul Lauter (New York) represented current debates over the policing, historicizing, and negotiation of disciplinary boundaries.

The conversation then turned from the language of intellectual history to that of administration and teaching in American Studies programs in contexts of dramatic institutional restructuring. We debated a number of survival strategies, including, accommodation to the university's increasing professionalization (Carolyn Porter, Berkeley), the integration of formerly Eastern universities into the Western economy and society (Catrin Gersdorf (Leipzig), Rodica Mihaila (Bucharest), Elvira Osipova (St. Petersburg), and the imperative that we engage problems of globalization (Berndt Ostendorf, Munich).

Perhaps the most dramatic example of institutional restructuring and creative response was Adi Wimmer's (Austria) report of proposals to "outsource" the university altogether, the solicitation of student interests and needs, and the building of curriculum accordingly. From here participants offered numerous concrete, pragmatic examples and commentaries suggesting what we might call an "enabling" view of American Studies. Contributions included descriptions of longrange planning (Bernard Mergen, George Washington), fundraising (Sieglinde Lemke, FU Berlin), corporate support for comparative studies (Michael Cowan, Santa Cruz), and public outreach programs (Eric Sandeen, Wyoming).

Finally, in addition to an atmosphere of warm collegiality, a number of participants resolved to help move the EAAS and ASA in the direction of fundraising, and in particular, targeted support for colleagues working in less affluent universities. A number of participants resolved to continue the conversation at the next meeting.

A list of participants and email addresses as well as links to numerous www resources dealing with questions of university restructuring processes may be found at:

Articles

The 1998 American Studies Network Prize (ASN) for the best book in American studies by a member of the European Association for American Studies (EAAS) in the period between the biennial conferences of the EAAS was awarded to Orm Øverland for *The Western Home: A Literary History of Norwegian America* (Northfield, Minnesota: Norwegian-American Historical Association, 1996). Distributed by The University of Illinois Press. ISBN 0-252-02327-7.

The announcement was made at the EAAS Biennial Conference in Lisbon, Portugal, 4-6 April 1998.

ASN received a number of high quality submissions. Of these the jury specifically recommended the following six in the following terms:

Marc Chénétier, *Beyond Suspicion: New American Fiction Since 1960* (University of Pennsylvania Press, 1996; first published in French 1989).

A stylistically brilliant and masterful discussion of contemporary American literature in which Chenetier demonstrates that it is hard to imagine anyone who would or could be more knowledgeable on this subject.

Richard Francis, *Transcendental Utopias: Individual and Community at Brook Farm, Fruitlands, and Walden* (Cornell UP, 1997).

A convincing attempt of linking Transcendentalist individualism and the phantasies of Fourier-communitarianism. Francis interprets American romantic utopianism not as proof of a failure of [the] concept of Transcendentalism but as a brave and essential attempt to bridge all gaps and dualisms inherent in the concept.

David E. Nye, *Narratives and Spaces: Technology and the Construction of American Culture* (University of Exeter Press, 1997).

An imaginative history of technological innovation and its impact on the perception of space in American culture. Nye defines several cultural narratives of technology which have structured individual and collective experience and the American concept of space.

Orm Overland, *The Western Home: A Literary History of Norwegian America* (Norwegian-American Historical Association; distributed by University of Illinois Press, 1996)

A narrative of an American non-English literary culture—a culture that has been invisible up to now, ignored by historians of American as well as of Norwegian literature.

Sabine Sielke, *Fashioning the Female Subject: The Intertextual Networking of Dickinson, Moore, and Adrienne Rich* (University of Michigan Press, 1997).

With great subtlety and analytical skill, Sielke engages the work of Dickinson, Moore, and Rich, by imaginary dialogues and textual mirrorings, in a complex reflection on the female subject.

Juan Suárez, *Bike Boys, Drag Queens & Superstars: Avant-Garde, Mass Culture and Gay Identities in the 1960s Underground Cinema* (Indiana UP, 1996).

This very lively book analyses the relation between avantgarde and mass culture in the American underground cinema of the sixties. Its focus is on the critical reception of underground film and popular culture in that period and, specifically, on three artists: Kenneth Anger, Jack Smith, and Andy Warhol.

From these studies of equal (or almost equal merit) the jury chose Orm Overland's *The Western Home: A Literary History of Norwegian America*; because it succeeds in putting what had been unknown territory on the map of American literary history. Overland narrates the history of Norwegian immigrant literature from 1820 until about 1930 — written by people who although writing in a "foreign" tongue nevertheless defined themselves as being Americans. The Book is the result of a long intellectual commitment and intense and thorough scholarship. And it is a book that, in all likelihood, only a European Americanist could have written.

R A BURCHELL

Immediate Past-President, ASN

American Studies at Uppsala University

At the recent NAAS meeting in Göteborg, the organizers had scheduled two workshops and two plenary lectures dealing with the state of American studies in the Nordic countries. Questions that were discussed included the kind of American studies research that goes on in the Nordic countries and the question of what our outsiders' perspective mean for how we do American studies. In addition, the sessions gave a very interesting overview of the institutional growth of American studies in the Nordic countries, focusing on where and why American studies exist in the Nordic universities.

With regard to the situation in Sweden, Rolf Lundén, the country's only holder of a professorship specifically designed for the study of any aspect of American society or culture, argued that American studies in Sweden is rather unevenly developed, both in terms of subject matter and in terms of institutional development.(1) Among the traditionally established six universities in the country, American studies clearly has the strongest position at Uppsala University. In this article I will briefly discuss the situation of American studies at Uppsala.

The Department of English

American literature plays an important role in Uppsala's English Department. A separate section for American literature exists, and in 1968 a chair in American literature was established. The current incumbent is Rolf Lundén. In addition there are three associate and assistant professorships in the Department within American literature.

The Uppsala English Department offers Sweden's only graduate program in American literature, including both a great variety of courses and a separate seminar in American literature. Since 1968, some 20 doctoral dissertations in American literature have been defended, and there are presently 17(?) active graduate students on the doctoral level. Much of the work of current Ph.D. students focuses on 20th century American fiction. Other research interests in the Department include Hawthorne, questions dealing with literary sociology, popular culture and literature, American religion, and the reception and influence of American literature in Sweden.

For further information, contact Rolf Lundén (Rolf.Lunden@engelska.uu.se).

The Swedish Institute for North American Studies (SINAS)

Established in 1985, SINAS is an institute within the Faculty of Arts at Uppsala University. It seeks to conduct and promote research in American Studies, to coordinate the efforts of Swedish scholars in American studies, and to arrange courses, lectures, and conferences in the field of American studies. Current and finished American studies research projects at SINAS include studies of affirmative action in Sweden and the US, American populism, political communication in Sweden and the US and American influences in Sweden.

SINAS offers a one-semester undergraduate introductory American studies course and graduate courses in rhetoric and political communication. Each year visiting American scholars are in residence at SINAS. In 1996, the Uppsala Fulbright Chair was established which brings a senior American studies scholar in history, literature, or political science to Uppsala each year. For further information, contact SINAS director Erik Asard (Erik, Asard@sinas.uu.se)

American Studies Elsewhere in the University

In addition to the English Department and SINAS, there are scholars with American studies interests scattered throughout the university. In the 1960s and 1970s the history of Swedish migration to North America was a major research profile in the Uppsala *history department*, and although the interest has subsided a few scholars still maintain some interest in the United States. Questions of multiculturalism and American ethnic relations have been dealt with at the *Centre for Multiethnic Research*, and there are scholars with American studies interests in the Departments of *History* and *Political* as well. For further information about American studies related work in Uppsala and Sweden as a whole, please consult *A Catalog of American Studies Projects in Sweden*, published by SINAS. An updated edition will appear in May 1998.

It should also be noted that several board members of the recently started organization Swedish Association for American Studies (SAAS) are active at Uppsala. For further information, please contact SAAS president Dag Blanck (Dag.Blanck@multietn.uu.se)

Dag Blanck

(1) I am indebted to his talk in Göteborg. His paper, as well as those of the other participants, will appear in a forthcoming volume called *American Studies/Nordic Institutions*, to be published by the Swedish Institute for North American Studies in Uppsala.

At its meeting in Lisbon in April the EAAS Board reviewed the arrangements for the production and distribution of American Studies in Europe. The Editor stressed that though he and the Eccles Centre were very pleased to assist the EAAS in this the Board should know that the Eccles Centre was currently carrying two-thirds of the costs and was also finding it difficult to provide the level of service it should, since to the Editor and his secretary were employed for only eighteen hours a week, during which they had to administer all the Centre's many programmes. The Editor also outlined the ways in which production could slow down, noting that he had to work with a separate Design Office and a commercial printer, both of whose schedules could easily unravel. The Board decided that it wanted American Studies in Europe to continue in the form currently presented and that the time was not ripe to turn to an electronic publication. This view was supported by Jaap Verheul who also took part in the discussions. The Board also saw the necessity of extricating itself from a financial over-dependence on the Centre and agreed as an interim step to raise the amount paid to the Eccles Centre from one dollar to one dollar twenty-five, a sum that would not for the moment necessitate raising the EAAS subscription. This still left the Eccles Centre with fifty-five percent of the costs but appeared a satisfactory temporary arrangement.

The Board also decided to be more pro-active in the production of American Studies in Europe and to establish a new line-management. The Secretary of EAAS will now attempt to persuade the constituent Associations to send in their information to him by the due date when he will forward it to the Editor. Board members were given the responsibility of energising their Associations, on a signal from the Secretary. He would also arrange for the provision of address labels by Associations. Generously, the Vice-President of EAAS undertook to oversee the proof-reading, though it was not clear whether this would now become an obligation that would go with the office. The Editor also explained the difficulties in producing an October issue, which required collecting information in August, a month in which many academics were far from home. In a last major alteration to the status quo, it was decided to produce the second issue of the year in September and to set 15 July as the date on which the Secretary would send materials to the Editor. The Editor is very grateful to the EAAS Board for its understanding and willingness to see the Centre's point of view.

The American Studies Network

Current member institutions are as follows:

Center for American Studies, Royal Library, Bd. de L'Empereur, 4, Keizerslaan, B-1000 Brussels, Belgium, Tel: 32 2 519 55 23, Fax: 32 2 519 55 22, E-mail: Francine.Lercange@kbr.be

Institute of United States Studies, University of London, Senate House, Malet Street,

London WC1E 7HU, UK. Tel: 44 171 862 8690; Fax: 44 171 580 7382, E-mail: iuss@sas.ac.uk

John F. Kennedy Institute for North American Studies, Freie Universitaet Berlin, Lansstrasse 5-9, D-14195 Berlin 33, Germany, Tel: 49 30 838 27 03, 838 40 15, Fax: 49 30 838 28 82

Department of American Studies, Elte, Ajtösi Durer Sor 19-21, 1146 Budapest, Hungary, Tel: 36 1 343 8760, Fax: 36 1 343 8760, E-mail: Kovacs@osiris.elte.hu

Roosevelt Study Center, P.O. Box 6001, 4330 LA Middelburg, The Netherlands, Tel: 31 118 631590, Fax: 31 118 631593, E-mail: SECR@RSC.KNAW.NL, www: <http://www.know.nl/rsc.htm>

American Studies Center, Warsaw University, Al. Niepodleglosci 22, 02-653 Warszawa, Poland,

Tel: 48 22 845 1021, 49 08 62 Fax: 48 22 845 1856, E-mail: osa1990@plearn.edu.pl

Centro de Estudios Norteamericanos, Universidad de Alcala, Libreros 13, 28801 Alcala de Henares-Madrid, Spain, Tel: 34 1 885 43 75/76, Fax: 34 1 885 43 83, E-mail: cenmorilla@cenuah.alcala.es

Swedish Institute for North American Studies, Uppsala University, P.O. Box 514, S-751 20 Uppsala, Sweden, Tel: 46 18 18 22 08, Fax: 46 18 12 28 95, E-mail: erik.asard@sinas.uu.se

Arthur Miller Centre for American Studies, University of East Anglia, Norwich NR4 7TJ, Great Britain, Tel: 44 1603 59 27 89, Fax: 44 1603 50 77 28, E-mail: C.Bigsby@uea.ac.uk

Centre for American Studies, Campusvej 55, DK-5230 Odense M, Denmark, Tel: 45 66 15 86 00 ext. 3101. Fax: 45 65 93 04 90, E-mail: [juncker@litcul.ou.dr](mailto:junker@litcul.ou.dr)

Centro di Studi Americani, Via Michelangelo Caetani, 32, 00186 Roma, Italy, Tel: 39 6 68 80 16 13, Fax: 39 6 68 30 72 56

Amerika Instituut, Universiteit Van Amsterdam, Plantage Muidergracht 12, 1018 TV Amsterdam, The Netherlands, Tel: 31 20 525 43 71, Fax: 31 20 525 52 10, E-mail: rob.kroes@let.uva.nl

Centro de Estudos Americanos, Universidade Aberta, Rua da Escola Politecnica, 141-147, 1250 Lisboa, Portugal, Tel: 351 1 397 23 34/18, Fax: 351 1 397 32 29

The Eccles Centre for American Studies, The British Library, 96 Euston Road, London NW1 2DB, UK, Tel: 44 171 412 75 51, Fax: 44 171 412 7746, Switchboard: 0171 636 15 44 E-mail: eccles-centre@bl.uk

American Studies Center, Salzburg Seminar, Schloss Leopoldskron, Box 129, A-5010 Salzburg, Austria, Tel: 43 662 83983-44, 8339830, Fax: 43 662 825269, E-mail: asc@salsem.ac.at, www: <http://www.salsem.ac.at/csac/prog.htm>

David Bruce Centre for American Studies, University of Keele, Chancellor's Building, Keele, Staffordshire, ST5 5BG, England, Tel: 01782 583010 . Fax: 01782 583460, E-mail: asa04@cc.keele.ac.uk

Université de Mons Hainaut, American Studies Center, Ecole d'Interprètes Internationaux, Avenue du Champ de Mars, B 7000 Mons.

Centro Studi Euro-Atlantici (CSEA) - Centre for Euro-Atlantic Studies, University of Genoa, Via Balbi 6, 16126 Genoa, Italy, Tel: 39 010 2099 836, Administration Office: Tel: 39 010 2099828, Fax: 39 010 2099 826, E-mail: csea@linus.lettere.unige.it, WEB site: WWW.usis.it. American Studies Section.

EAAS on the Internet

EAAS offers members two electronic options, one a distribution list, in Internet, open by subscription, the other an EAAS Home Page on the World Wide Web, accessible to anyone anywhere in the world with an interest in the affairs of EAAS. The two are a result of the collaboration of Dr Jaap Verheul of Utrecht University, The Netherlands, and the Center for American Studies at the Salzburg Seminar, Austria.

The Address of the Distribution List EAAS-L is eaas-l@let.ruu.nl

The purpose of EAAS-L is to distribute information about the EAAS and American Studies in Europe in general. Subscribers to the list - subscription is free and open to anyone with access to e-mail - will receive the current American Studies in Europe and an advance copy of the next issue as it becomes available. Also updated information on the activities of member associations will be sent through this list.

Members are encouraged to use this list to provide and access other information that might be useful to Americanists in Europe, such as news about new research or teaching projects; information on new Internet resources; announcements of conferences, jobs, grants and

fellowships; and inquiries about American Studies topics. Finally EAAS-L functions as a discussion list.

EAAS-L is moderated by Dr. Jaap Verheul (E-mail: jaap.verheul@let.ruu.nl)

To contribute to the list send your messages to eaas-l@let.ruu.nl or to the moderator. You can also submit information by disk to Jaap Verheul, History Department, Utrecht University, Kromme Nieuwegracht 66, 3512 HL Utrecht, The Netherlands.

To subscribe to EAAS-L simply send a message to Majordomo@let.ruu.nl as follows: subscribe eaas-l <your e-mail address>. Leave the subject line blank. Please note that Majordomo is not a Listserv. Therefore you should only include your e-mail address between the two brackets and not your full name.

The EAAS Home Page is being developed in a collaboration between Dr Verheul and the American Studies Center, Salzburg. At present it can be accessed at either <http://www.let.ruu.nl/eaas> or at <http://www.salsem.ac.at/csac1> **Austria**

Austrian Association for American Studies - AAAS

President: Mario Klarer, University of Innsbruck, Department of American Studies, Innrain 52, A6020 Innsbruck, Austria. Email: Mario.Klarer@uibk.ac.at

VicePresident: Reinhold Wagnleitner, University of Salzburg, Department of History, Rudolfskai 42, A5020 Salzburg, Austria. E-mail: reinhold.wagnleitner@sbg.ac.at

Secretary: Miryam Leitner, University of Innsbruck, Department of American Studies, Innrain 52, A6020 Innsbruck, Austria. E-mail: Miryam.Leitner@uibk.ac.at

Treasurer: Walter Hölbling, University of Graz, Department of American Studies, Attemsgasse 25, A8010 Graz, Austria. E-mail: walter.hoelbling@kfunigraz.ac.at

Activities:

The topic of the annual international AAAS conference 1998 is "Cultural Encounters: American Studies in the Age of Multi-Culturalism"; the meeting takes place from November 6 - 8 at the University of Innsbruck. For details, see the "Call for Papers" in this issue, or

Selected papers and lectures from the 1996 bi-national conference of the Austrian and Swiss American Studies Associations at the Salzburg Seminar are available in a volume titled *Empire: America Studies*, eds. John G. Blair & Reinhold Wagleitner (Tübingen: Narr, 1997. SPELL - Swiss Papers in English Language and Literature, vol 10). Contributors include David Spurr (Neuchâtel), André Kaenel (Nancy), Hartwig Isernhagen (Basel), John G. Blair (Geneva), Hannelore Gude-Hohensinner (Berlin), Lary May (Minnesota), Günter Bischof (New Orleans), John Carlos Rowe (Irvine, CA), Fritz Gysin (Berne), Heinz Tschachler (Klagenfurt), Hanna Wallinger (Salzburg), Otto Heim (Zürich), Walter Grünzweig (Dortmund), Kurt Albert Mayer (Vienna).

Belgium

Belgian Luxembourg American Studies Association - BLASA

Belgian Luxembourg American Studies Association - BLASA

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Vice-President Belgium: Chantal Zabus, U.C.L. Literatures in English, Collège Erasme, Place Blaise Pascal, 1, B-1348 Louvain-la-Neuve, Belgium. Tel.: 32 10 47 49.32 (assts)47 86 72. Fax: 32 10 47 25 79. Tel. home: 32 2 347 29 69. E-mail: Zabus@etan.ucl.ac.be

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

Activities:

November 5-6, 1998: interdisciplinary seminar on Intermediality at the Free University of Brussels (VUB). The seminar is offered as part of the interuniversity graduate program for literary theory involving the universities of Brussels, Antwerp, Leuven and Ghent. The purpose of the seminar is to theorize multimedial interactions within "texts", as well as between these "texts" and their "contexts". International speakers. For information, please contact Johan Callens at email: jcallens@vub.ac.be

On May 7-9, 1999 BLASA will organize in Brussels an interdisciplinary conference entitled "National Stereotypes in Perspective: Americans in France - Frenchmen in America". Seventeen international speakers will address the formation of 19th and 20th-century French and American stereotypes through film, the press, travel accounts et al. For registration information contact Francine Lercangée, Secretary BLASA, Boulevard de l'Empereur, 4, B-1000 Brussels. Email: Francine.Lercange@kbr.be

The speaker list and schedule are available from the conference organizer, Prof. William L. Chew III at email: wchew@vub.ac.be

Czech Republic and Slovakia

Czech and Slovak Association for American Studies - CSAA

Director: Prof. PhDr. Josef Jarab, Csc., Center for Comparative Cultural Studies/Dept. of English and American Studies, Philosophical Faculty, Palacky University, Krizkovskeho 10, 771 80 Olomouc, Czech Republic, Tel: 420 68563 1381 (3109), Fax: 420 68563 1152 (3125), E-mail: jarab@risc.upol.cz

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Treasurer: Helena Rozlivkova, International Liaison Office/Center for Comparative Cultural Studies Palacky University, Krizkovskeho 8, 771 47 Olomouc, Czech Republic, Tel: 420 68 22 3494 or 420 68563 1356 (1108), Fax: 420 68522 2731 or 420 68563 1152 (3125), E-mail: rozli@risc.upol.cz

France

French Association for American Studies - FAAS

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Vice Présidents: Antoine CAZE, 16, rue Jules Gouchault, 45 100 ORLEANS,

Tél.: 33 02 38 56 16 37, Fax : 33 02 38 49 47 07

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Secrétaire Général: Vincent Michelot, Université Lumière Lyon II, 86 rue Pasteur, 69 365 Lyon Cedex 07, Tél.: 33 04 78 27 81 31, Fax: 33 04 78 69 56 01

Trésorier: Serge Ricard, Tour 10 « La Biscaye », 92 allée granados 13 009 Marseille, Tél.: 83 04 91 73 00 85, Fax: 33 04 91 72 69 24 ricard@newup.univ.msr.fr

Activities:

- A colloquium on "Appearances" will be held at the University of Reims Feb. 1213, 1999. Write to Daniel Thomières, Dept. d'Anglais, 57 rue Pierre Taittinger, F-51096 Reims Cedex, or call 33 26 05 36 64

- A colloquium on "Cultural Consumption" will be held at the University of Rennes 2, March 2526, 1999. Contact : Liliane Kerjan, University of Rennes 2, 6 Av. GastonBerger, CS 24307, F-35043 Rennes Cedex. Fax: 332 99 60 00 09

- A colloquium on "Cultures and Society / Orders and Disorders" will take place at the University of Havre on March 2526, 1999. Contact : Virginie Le Couvez, University of Havre, Faculté des Affaires Internationales, 25 rue Philippe Lebon, BP 420, F-76057 Le Havre Cedex. Tel +33 2 35 19 67 32. Fax: 33 2 35 19 57 82.

An international colloquium on "Realism" is organized by the CRINI at the Université de Nantes in December 1999. Inquiries and proposals should reach MarieJeanne ORTEMANN : CIL, Chemin de la Censive du Tertre BP 1025, F-44036 Nates Cedex 01.

A colloquium on "Heritages" will be held next November at the Université du Maine. Contacts and details can be obtained from Carle BonafousMurat, Département d'Etudes Anglophones, Université du Maine, Av. OlivierMessiaen, F-72085 Le Mans Cedex 9.

A colloquium on "The Oxymoron" (Forms of the Undecidable) is organized in Pau, December 35, 1998. Contact : Bertrand Rougé, Université de Pau et des Pays de l'Adour, Av. du Doyen Poplawski, F-64000 Pau.

- A colloquium on "Appearances". February 1213, 1999, Université de Reims. Contact: Daniel Thomières, Dépt d'Anglais, Université de Reims, 57 rue PierreTaittinger, F-51096 Reims Cedex.

Germany

German Association for American Studies - DGFA

President: Hans-Jürgen Grabbe, Institut für Anglistik und Amerikanistik, Martin-Luther-Universität Halle-Wittenberg, D-06099 Halle (Saale). Tel.: 49 345 552 3511. Fax: 43 345 552 7044. E-mail: grabbe@amerikanistik.uni-halle.de

Vice-President: Anne Koenen, Institut für Amerikanistik, Universität Leipzig, D-04109 Leipzig. Tel.: 49 341 97 37 330. Fax: 49 341 97 37 339.

E-mail: koenen@rz.uni-leipzig.de

Treasurer: Jörg Helbig, Englisches Seminar, Universität zu Köln, D-50923 Köln. Tel.: 49 221 470 30 34. Fax: 49 221 470 51 09. E-mail: jhelbig@uni-koeln.de

Activities:

Regional conferences:

Updates on the regional conferences can be found in the web, under <http://www.uni-oldenburg.de/dgfa/regionaltagung98>

Postgraduate Forum 1998, Westfälische Wilhelms-Universität Münster, November 13 - 15, 1998

This year's postgraduate forum does not focus on a specific subject, but is open to all who are working towards their degrees in the field of American Studies; it offers a context for discussing ideas and research results beyond the boundaries of disciplines. We thus also invite contributions from people working on American Studies subjects in other disciplines. Please send proposals for papers to the following address (proposals should reach us by July 15 1998); we want to send abstracts of all papers to the participants well before the conference to support the dialogic

character of the forum. Please register till September 15, 1998; we will then send you a program, information about the city, public transportation, accommodations etc.

Please send proposals to: Kirsten Raupach, Sabine Burkard, Carsten Albers, Christian Berkemeier. Westfälische Wilhelms-Universität, Englisches Seminar, Lehrstuhl für Amerikanistik Prof. Dr. M. Diedrich, Johannisstraße 12-20, D-48143 Münster, Germany. Tel.: 49 251 83 24 535. Fax: 49 251 83 24 652. e-mail: raupack@uni-muenster.de

Regional Conferences 1998:

"The Contribution of American Pragmatism to Contemporary Literature and Cultural Studies" (Cultural and Literary Studies Symposium, Berlin, November 12 -14, 1998)

"Civil Rights and Empowerment for Women and Afro-Americans: A Balance for the 21st Century" (Regional Conference of Political Scientists, Frankfurt on the Main, November 13 -14, 1998)

Regional Conferences 1999:

"The United States during the 1950s" (Regional Conference of Historians, Tutzing, February 19.-21., 1999)

DgfA 1999 annual convention: "The 1960s", Cologne, May 25 -28, 1999.

The advisory board will decide on a detailed program in November; details will be available on the net by December.

Great Britain

British Association for American Studies - BAAS

Chair: Philip Davies, American Studies, School of Humanities, De Montfort University

Leicester LE1 9BH, United Kingdom. Tel: 44 116 257 7398. Fax: 44 116 257 7199.

Email: pjd@dmu.ac.uk

Secretary: Jenel Virden, American Studies Department, University of Hull, United Kingdom. Tel: 44 1482 465638/303. Fax: 44 1482 465303. Email: J.Virden@amstuds.hull.ac.uk

Treasurer: Janet Beer, Department of English, Manchester Metropolitan University

Geoffrey Marton Building, Rosamond Street West, Manchester M15 6LL, United Kingdom. Tel: 44 161 247 6590. Fax: 44 161 247 6398; Email: J.Beer@mmu.ac.uk

Editor of the BAAS Newsletter: Susan Castillo, Department of English Literature, University of Glasgow, Glasgow G12 8QQ, United Kingdom. Tel: 44 141 330 6393. Fax: 44 141 330 4601; E-mail: S.Castillo@englit.arts.gla.ac.uk

BAAS Web Page Editor: Dick Ellis, Department of English and Media Studies, Nottingham Trent University, Clifton Lane, Nottingham NG11 8NS, United Kingdom. Tel: 44 115 941 8419. Fax: 44 115 948 6632.

Activities:

The BAAS annual conference in April 1998 took place at the University of East Anglia in Norwich and was very well attended. A wide range of interesting papers were presented, including a number of presentations by postgraduate students on their current research.

Next year's conference will take place in Glasgow and the call for papers has already gone out. BAAS has undergone a series of changes in its officers with elections at the Annual General Meeting. In addition, there are new faces in place as Editor of the Newsletter and in charge of overseeing the BAAS Home Page. Please feel free to contact any of the people listed here or the

BAAS representative on the EAAS Board, Professor Mick Gidley if you have any queries about BAAS or its activities.

Greece

Greek Association for American Studies - HELAAS

President: Savas Patsalides, School of English, Aristotle University, Thessaloniki 54006. Tel: 30 31 99 74 61, Fax: 30 31 99 74 32.

Vice-president: Anna Kakoullos, Department of English, University of Athens, Univ. Campus Zografou, Athens 15784. Tel:30 1 72 47 414, Fax: 30 1 72 48 979. E-mail: akakoul@atlas.uoa.gr

Secretary: Youli Theodosiadou, School of English, Aristotle University, Thessaloniki 54006. Tel: 30 31 99 74 71, Fax: 30 31 99 74 32. E-mail: theodosi@enl.auth.gr

Treasurer: Michalis Kokonis, School of English, Aristotle University, Thessaloniki 54006. Tel: 30 31 99 74 26, Fax: 30 31 99 74 32. E-mail: kokonis@enl.auth.gr

EAAS delegate:Savas Patsalides, Department of English, School of Philosophy, Aristotle University, GR-54006 Thessaloniki. Phone: +30 31 997461. Fax: +30 31 997432.

Deputy EAAS delegate: Youli Theodosiadou. ?

Activities :

On May 16th HELAAS organized a oneday symposium titled "Popular Culture and the U.S.: From History to Myth." The event took place in Thessaloniki and it was well attended by scholars, students and the general public. Due to the success of the event, the organizers are planning another one in February 1999 with the tentative title: "The Ideology and Aesthetics of Melodrama." These symposia are planned in addition to the international conferences which are organized by HELAAS on a biennial basis.

Hungary

Hungarian Association for American Studies - HAAS

Co-Chairmen: Tibor Frank, School of English and American Studies, Eötvös Loránd University, Ajtósi Dürer sor 19-21, H - 1146, Budapest, Tel: 36 1 343 6041, Fax: 36 1 343 6801; E-mail: frank@osiris.elte.hu; Professor Zoltan Abadi-Nangy, Institute of English and American Studies, Kossuth Lajos University, H-4010 Debrecen, Pf. 73, Tel/Fax: 36 52 431 147; E-mail: IEAS@tigris.klte.hu

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

Treasurer: Dr Ilona Kovacs, National Széchényi Library, Budapest, Hungary.

Ireland

Irish Association for American Studies - IAAS

Chairman: Ron Callan, Dept of English, University College, Belfield, Dublin 4, Ireland. Tel: 353 1 706 8323. Fax: 353 1 706 1174 email: ron.callan@ucd.ie

Secretary: Tony Emmerson, International Office, University of Ulster, Shore Road, Newtownabbey, Co Antrim, BT37 0QB, Northern Ireland

Treasurer: Jean Nee, Dept of Sociology, University of Dublin, Belfield, Dublin 4, Ireland.

EAAS Representative: Stephen Matterson, Dept of English, Trinity College, University of Dublin, Dublin 2, Ireland. Tel: +353 1 608 1879. Fax: +353 1 671 7114.

Email: smttrson@tcd.ie

Activities & Events:

The annual conference of the IAAS was held in Dublin during April, organized by Ron Callan. A significant and welcome innovation was to hold the conference at the Irish Film Centre. This was in keeping with the conference theme of Popular Culture in America and several of the speakers spoke appropriately about film.

Regrettably, this was the last conference which would see the involvement of the U. S. Ambassador to Ireland, Jean Kennedy Smith, who will be returning to the United States later this year. The IAAS would like particularly to record their appreciation of the efforts of Ambassador Kennedy Smith in working with the IAAS and helping further to stimulate academic interest in American Studies in Ireland. She and her impressive team have worked tirelessly in bringing academics and writers to Ireland and in helping foster academic connections between the two countries. This was especially evident in her organization of the July 4 symposium in 1997, which included as its featured speakers Arthur Miller, Arthur M. Schlesinger Jr, Alan Pakula and the U. S. Secretary of State for Education, Richard W. Riley. The ambassador will be much missed.

Italy

Italian Association for North American Studies - AISNA

President: Bianca Maria Pisapia (U. of Rome, La Sapienza)

Secretary: Ugo Rubeo (U. of Rome, La Sapienza)

Treasurer: Gigliola Nocera (U. of Catania)

Board Members: Tiziano Bonazzi (U. of Bologna), Nando Fasce (U. of Genoa), Renzo Crivelli (U. of Trieste), Francesca Bisutti De Riz (U. of Venice), Rosella Mamoli Zorzi (Past President, U. of Venice), Michele Bottalico (U. of Bari)

AISNA delegate to EAAS: Rosella Mamoli Zorzi (U. of Venice)

Activities:

AISNA annual conference: "1898-1998: A Century Since the Cuban War"

Venue: Rome, Centro Studi Americani

Date: November 5-6 1998 (to be confirmed)

Information: Ugo Rubeo, Dipartimento Anglistica, Villa Mirafiori, Via Carlo Fea 2, I-00161

Rome, Italy.

AISNA *Newsletter* and journal:

Newsletter, ed. by Bianca Maria Pisapia and Ugo Rubeo (U. of Rome, La Sapienza)

RSA Journal, editor: Rosella Mamoli Zorzi (U. of Venice)

The proceedings of the 1996 Warsaw EAAS Conference Workshop on the translations of Faulkner in Europe have been published:

The Translations of Faulkner in Europe

ed. by R. Mamoli Zorzi, EAAS University of Venice, Supernova, 1998.

Contents: Francois Pitavy, "Faulkner's Reception in France"; Rosella Mamoli Zorzi, "Italian Translations of Faulkner. The State of the Art"; Concha Manella, "Faulkner's Yoknapatawpha County in Spain: A Nationalized Influence"; Ekaterini Georgoudaki, "Greek Translations of

Faulkner's Works"; Matti Savoilainen, "Fatal drops of Blood in Yoknapatawpha: On Translations and Reception of Faulkner in Finland"; Maya Koreneva, "The Russian Faulkner's Progress"; Pia Masiero (comp.), "A Comparative Chronological Chart of Faulkner's Translations in France, Italy, Spain, Greece, Finland, Russia".

Please send book orders to: Libreria Emiliana, 4487/A San Marco, Venice, I-30100, Italy.

The cost of the book, including postage, is US \$ 20. **Netherlands**

Netherlands American Studies Association - NASA

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email: bak@let.kun.nl

Secretary: Jaap Verheul, History Department, Utrecht University, Kromme Nieuwegracht 66, 3512 HL Utrecht, Tel: 31 30 2536034, Fax: 31 30 2536391,

email: jaap.verheul@let.uu.nl.

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email: g.moore@hum.uva.nl

Home page: www.let.uu.nl/nasa

Activities:

National Assembly Day

NASA organized its sixth 'Amerikanistendag' on March 6, 1998 at Nijmegen University, a happy coincidence because the American Studies program at that university celebrated its tenth anniversary. Well over 120 scholars, university students, Ph.D. candidates, and teachers participated in this national assembly-day. Prof. Dr. Gerald Sorin, who occupied the John Adams Chair in American Civilization at Nijmegen, gave a lecture on "Cultural Pluralism and American Democracy: Roots and Prospects". Workshops dealt with a wide variety of themes such as borderlands, postmodern fiction, popular music, social policy, and presidential politics. A panel session discussed the job market perspectives for American Studies graduates in the Netherlands.

Conference about Beat Culture

From June 3-5, 1998, the NASA organized a lively conference on "Beat Culture and Beyond: American Counterculture in the 1950s" at the Roosevelt Study Center in Middelburg. The success of the conference came from the combination of the speakers and versatility of the presentations: eye witnesses, such as David Amram and Joyce Johnson, and scholars such as Douglas Brinkley and John Tytell, joined with musicians, film makers, and poets, not only to assess the meaning of the Beat Generation, but also to share memories and to evoke the atmosphere of this phenomenon. About sixty participants eagerly joined in the discussions.

The main representatives of the Beats, Jack Kerouac, Allen Ginsberg, William Burroughs, and Lawrence Ferlinghetti drew most of the attention, but also subjects such as the role of women and of ethnic minorities were included into the program. The essays will be published in the series European Contributions to American Studies of the VU University Press of Amsterdam.

1999 Conference *The American Metropolis: Images and Impact*

The theme of the 1999 NASA Conference, to be held June 2 - 4, at the Roosevelt Study Center in Middelburg, the Netherlands, will be *The American Metropolis: Images and Impact*. Over the past two decades, the rediscovery of the city by scholars in history, social sciences, film-and tv studies, musicology, art history and cultural and literary studies has generated a wealth of information about the American metropolis and its representation. These research efforts offer ample opportunities for an interdisciplinary and comparative approach.

The 1999 NASA conference will serve as a platform for presenting the latest approaches and

research results in this field. In order to narrow down the proposals to manageable proportions and to encourage a regional spread, the proposals should focus on New York, Chicago, Los Angeles, Atlanta, and Miami in the twentieth century (although interesting proposals on other urban experiences will also be considered). Interdisciplinary approaches and comparisons with European cities are encouraged.

Those who are interested in making a contribution to this conference are invited to submit a one-page paper proposal on one of the following subthemes:

- Recent Developments in Urban Studies: The city as an academic research topic;
- The Models: American cities as inspiration for European cities and vice versa;
- The Image of the City: (Audio) visual representations;
- The City in Words: literary representations;
- Sounds and Rhythms of the City: urban musical forms and references;
- Perils and Problems of American Cities: big city politics and policies;
- The Cityscape: parks, architecture, city planning and zoning, changing patterns of industrialization and gentrification;
- A Mini Salad Bowl? The big city as a microcosm of national ethnic interactions;
- Seductions of City Life: tourism, entertainment, alternative and counter-cultural lifestyles, clothing styles, and socialization centers;
- Goods from the City: City life as a source of inspiration for material culture (such as clothes, postcards, souvenirs, transport);
- The Power of the Cities: The role and importance of cities in national political culture.

Paper presenters are expected to cover their own travel and hotel expenses. The conference is organized by Marja Roholl, Hans Krabbendam, and Tity de Vries. 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) are invited to write before December 1, 1998, to: dr. Tity de Vries, Department of History, University of Groningen, Postbus 716, 9700 AS Groningen, The Netherlands, Fax: 31 50 3637253, Tel.: 31 50 3636010, E-mail: t.de.vries@let.rug.nl.

Fifty years of the Amerika Instituut:

In 1998 the Amerika Instituut in Amsterdam will celebrate its fiftieth anniversary.

Americanists from all over the world are invited to join the festivities. A three-day symposium under the title "Predecessors: Intellectual Lineages in American Studies", to be held September 10-12, 1998, will discuss the history of the discipline. Among the many speakers are Orm Øverland, Werner Sollors, David Nye, Heinz Ickstadt, David Thelen, Leo Marx, Michael Kazin, and Berndt Ostendorf. The third day of the conference will be dedicated to the theme of "Culture, Power and Politics. America, Europe and Russia in a New Era", comparing three different experiences: multi-ethnicity in the United States; European nation-states and Imperial Russia - tradition, present, future. This part of the program is organized in collaboration with the Eastern-Europe Institute, which also celebrates its fiftieth anniversary. At the end of the conference both institutes will throw a celebration party. Those interested in attending this conference can contact the Amerika Instituut, Plantage Muidergracht 12, 1018 TV Amsterdam

(tel. 31 20 525 4371; email: Rob.Kroes@let.uva.nl).

Recent publications:

J.T.J. Bak, *Een huis met vele vensters. Over 'oud' en 'nieuw' in de Amerikaanse letterkunde en Amerikanistiek* (Inaugurele rede, Katholieke Universiteit Nijmegen, 1997) 87 pp.

Gene Moore, ed., *Conrad on Film* (Cambridge: Cambridge University Press, 1997) 262pp.

Gene Moore, Owen Knowles, and J.H. Stape, eds., *Conrad: Intertexts and Appropriations; Essays in Memory of Yves Hervouet*. Textset: Studies in Comparative Literature 9. (Amsterdam and Atlanta, GA: Rodopi, 1997) 163pp.

Lutgard Mutsaers, *Beat Crazy. Een pophistorisch onderzoek naar de impact van de transnationale dansrages twist, disco en house in Nederland* (Dissertatie, Universiteit van Utrecht, 1998).

J.C.C. Rupp, *Van oude en nieuwe universiteiten. De verdringing van Duitse door Amerikaanse invloeden op de wetenschapsbeoefening en het hoger onderwijs in Nederland, 1945-1995* (Den Haag: Sdu Uitgevers, 1997) 462 pp.

Rob van Vuurde, *Engeland, Nederland en de Monroeleer 1895-1914. Europese belangenbehartiging in de Amerikaanse invloedssfeer* (Amsterdam: Bataafsche Leeuw, 1998), 594 pp.

Poland

Polish Association for American Studies - PAAS

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University of Silesia, October 22- 24, 1998 in Ustron, Poland.

Portugal

Portuguese Association For Anglo-American Studies - APEAA

President: Maria Helena Paiva Correia, Faculdade de Letras, Universidade de Lisboa, Alameda da Universidade, P-1699 Lisboa Codex. Tel: 351 1 7965162. Fax: 351 1 7960063. E-mail: L41188@alfa.ist.utl.pt

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Activities:

The forthcoming 20th APEAA Conference is organized by the University of Oporto and will take place in a nearby fishing town, Pávoa de Varzim, from March 25 to 27, 1999. Further details can be obtained by contacting: Comissão Organizadora do XX Encontro da APEAA, Faculdade de Letras do Porto, Via Panorámica s/n, Apart. 55038, P-4150 Porto, Portugal. Fax: +351 2 609 1610.

Scandinavia

Nordic Association for American Studies - NAAS

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Fax: 45 65930490 **Spain**

Spanish Association for English and American Studies - AEDEAN

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E-mail: fernando.galvan@alcala.es

Secretary: Prof. Javier Pérez Guerra, Dept. de Filología Inglesa, Facultad de Humanidades, Universidad de Vigo, Apdo. 874, E-36200 Vigo, Spain. Tel. 34 986 81 23 50. Fax: 34 986 81 23 80. E-mail: jperez@uvigo.es

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Guajara, E-38071 La Laguna, Tenerife, Spain. Tel. 34 922 31 76 18.

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Prof. Ricardo Mairal, Dept. de Filologías Extranjeras, Universidad a Distancia, Senda del Rey, s/n, Ciudad Universitaria, E-28040 Madrid, Spain. Tel. 34 91 398 68 19. Fax: 34 91 398 68 30. E-mail: rmairal@sr.uned.es

Visit AEDEAN's Web Page: <http://www.uned.es/aedean>

Activities 1998:

The 22nd Annual Conference of AEDEAN will take place in December 17-19, 1998 at the University of Lleida. There is one section of the Conference specifically focused on U.S. Studies, with a variety of papers and round-tables dealing with literary and historical subjects, as well as other sections on Comparative Literature, Cultural Studies, Feminist and Gender Studies, Film Studies, Literary Theory and Literature and Censorship which usually carry papers on American Studies (for details of the program, visit our Web Page, address above).

Culture and Power: Cultural Confrontations. Fourth Seminar on Cultural Studies (September 16-18, 1998), organized by the University of Zaragoza. The focus will be on the confrontations between different cultural manifestations and power, such as: nationalisms, regionalisms, class structures, professional groups, ethnic groups, gender relations, sexual identities, etc. Papers are welcome in a wide field of disciplines, including literary studies, women studies, historical and cultural studies, film studies, etc. Information: Dr. Chantal Cornut-Gentille D'Arcy, Dept. de Filología Inglesa, Facultad de Filosofía y Letras, Universidad de Zaragoza, E-50009 Zaragoza. Tel. 34 976 33 89 34, 34 976 75 15 38 (ext. 39 96). Fax: 34 976 76 15 19. E-mail: albaisson@globalnet.es

Congreso Internacional: Literatura de las Américas, 1898-1998 (October 12-16, 1998), organized by the Dept. of Filología Moderna and Dept. of Filología Hispánica of the University of León. The topics of this Conference cover a diversity of political, social, cultural and literary interests common between North and South America since 1898 to our days.

Information: Javier Ordiz, Dept. de Filología Hispánica, Facultad de Filosofía y Letras, Universidad de León, E-24071 León, Spain. Tel. 34 987 29 11 07. Fax: 34 987 29 11 54. E-mail: dfhfov@unileon.es Web Page: <http://www.unileon.es/dp/dfm/cursos.htm>

First International Conference on Popular Texts (November 9-14, 1998), organized by the Departments of Filología Moderna (Universidad de Castilla-La Mancha), Filología Anglesa i de Germanística (Universitat Autònoma de Barcelona), Anglès i de Lingüística (Universitat de Lleida), and Filología Inglesa (Universidad de Salamanca). Venue: Palacio de Valparaíso, in Almagro, Ciudad Real. The aim of this conference is to gather together scholars interested in popular fiction, television and film studies. Contributions on genres such as fantasy, horror, romance, science-fiction, western, thriller, humor, detective fiction, children's literature and comics are welcome. Information: Dr. Antonio Ballesteros, Dept. de Filología Moderna, Facultad de Filosofía y Letras, Universidad de Castilla-La Mancha, Avda. Camilo José Cela, s/n, E-13071 Ciudad Real, Spain. Tel. 34 926 29 53 00;

Fax: 34 926 29 53 12. E-mail: aballes@fimo-cr.uclm.es; Dr. Sara Martín: ILFIC@cc.uab.es; Dr. Pere Gallardo: ; Dr. Manuel González:

Activities 1999:

Conference on "Dressing Up for War: Transformation of Gender and Genre in the Discourses and Literature of War" (March 25-26, 1999), organized by the Universitat Autònoma de Barcelona. The main focus of the Conference will be on English and American literature from the Renaissance to the present day. Please send your abstracts -not longer than 350 words- or complete papers to the following address before September 1, 1998: Prof. Aránzazu Usandizaga / Dr. Andrew Monnickendam, Dept. de Filología Anglesa, Edifici B, Universitat Autònoma de Barcelona, E-08193 Bellaterra, Barcelona, Spain. Tel. +34 93 581 15 67. Fax: +34 93 581 20 01. E-mail: dressing@blues.uab.es

Switzerland

Swiss Association for North-American Studies - SANAS

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Roger Forclaz, Weissenbühlweg 3, CH-3007 Bern. Tel: 41 31 372 1983,

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The SANAS Reading Group met on June 20 in Bern. Prof. Yonka Krasteva, Head of American Studies at the University of Veliko Turnovo, Bulgaria, led the discussion of Bobbie Ann Mason's *In Country*.

The next SANAS conference will take place on Dec. 11-12, 1998, at the University of Bern. The topic is 'Apocalypse in America'.

Turkey

American Studies Association of Turkey - ASAT

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Israel Association of American Studies (Associate member of EAAS)

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

Treasurer: Dr Sharon Baris, Bar-Ilan University.

Reviews

Keith Gandal, The Virtues of the Vicious: Jacob Riis, Stephen Crane, and the Spectacle of the Slum (New York and Oxford: Oxford University Press, 1997). Pp. vii + 206. £37.50. ISBN 0-19-511063-3

Gandal's examination of the turn-of-the-century interest in the slum in the works of Stephen Crane, in particular Maggie: A Girl of the Streets (1893), and of Jacob Riis, with the focus here on the 1890 publication How the Other Half Lives, unravels important areas for discussion within political, social and cultural developments in the United States. Situating the work of both writers within the context of the Progressive era as well as the wider framework of nineteenth-century Protestant morality, Gandal reads their texts as participating in a new ethics of the slum which itself was becoming transferred from being a site of good causes and charity work into a spectacle for the education and entertainment of the middle classes. Crane and Riis are essentially ethnographers for Gandal with the latter in particular developing his interest in sightseeing and photography in the creation of "urban travel literature"(34). Gandal engages with a range of historical, ethical and sociological arguments in a text which undoubtedly will become the basis for more investigations into this area and period in US history. His reading of the dominating concerns of Protestant morality and respectability, however, presumes affiliations to that particular religious code amongst the characters in Crane's fiction, and specifically in Maggie. Whilst this may be the case with Crane's later sequel, George's Mother (1896), it overlooks the clearly Irish traits of the Johnson family in Maggie and in particular their superstitious and what this reviewer would categorise as Catholic attitudes and speech patterns. The Johnson family are depicted throughout as external to the discourses of society by way of their drinking, their behaviour, and their class status. Although they do at times make themselves into spectacles for their observing neighbours, their functioning as 'others' in this text includes their separation from the dominant Protestant ethos due to their different religious background and cultural belief system.

Philip McGowan Goldsmiths College, University of London

Eric T. Dean, Jr., Shook over Hell. Post-Traumatic Stress, Vietnam, and the Civil War (Cambridge, MA, and London: Harvard University Press, 1997). Pp. xi+315. ISBN 0-674-80651-4.

Shook over Hell is likely to be contested by some supporters of the Vietnam veterans' movement as one-sided, if not demagogical, but it is an important book which deserves careful and unbiased consideration. Well researched and documented, it challenges as fundamentally incorrect a number of popular beliefs about the combat experiences and postwar fates of American soldiers who fought in the Vietnam War. One such belief is that having been exposed to unprecedented combat conditions they developed unprecedented levels of psychiatric problems while still in the army. Another is that upon returning from Vietnam they met with widespread indifference and hostility on the part of both civilians and the government and, as a result, many of them suffered additional mental disorders and readjustment problems unknown to veterans of earlier wars.

Questioning the uniqueness of both the combat experiences of those who served in Vietnam and the war-induced psychological syndrome suffered by, as conventional wisdom has it, exceptionally large numbers of that war's veterans, Eric T. Dean, Jr. argues that their problems have been largely overstated and exaggerated by several interest groups involved in the ongoing debates on the Vietnam war, groups which include disgruntled veterans themselves, their political allies on the left and the right as well as various "rights" activists, Vietnam vet myth-makers in the media and reform-minded professionals who throughout the 1970s successfully fought for the recognition of Post-Traumatic Stress Disorder as a psychiatric disorder. Carefully

avoiding the pitfalls of direct comparison, after the first chapter the author shifts the focus from "the agony of Vietnam" to "the trauma of the Civil War," concentrating on how stress disorders experienced by Union and Confederate veterans were conceptualized, described, and treated a century before Vietnam. By quoting extensive, and often truly shocking, historical evidence he proves that, by and large, the hardships and trials that Civil war soldiers had to undergo during their service were incomparably greater than those encountered by combat troops in Vietnam. Countless individual cases are described which collectively create a picture of a horrific war that was, as one soldier put it, "beyond the conception of man." Another one wrote: "Language is all too lame to convey the horror and the meaning of it all."

Dean's strategy is impressively effective: his impassioned but lucid discussion in subsequent chapters of what distressed Civil War soldiers had to go through on the battlefield, in field hospitals, in asylums and in civilian life after the war leads to reversing the perspective from which he reexamines the Civil War veteran ("through the lens of the Vietnam experience"), so that, in the end, our attention shifts back to the Vietnam veteran again, but now he is seen in a complex and rich context of diverse factors which not only invite a reevaluation of his claim to be "a uniquely troubled and scorned individual in American history," but, more importantly, challenge many orthodox views about America's two most controversial wars. Highly recommended.

Jerzy Kutnik Maria Curie-Skłodowska University

David T. Courtwright, *Violent Land: Single Men and Social Disorder from the Frontier to the Inner City*. (Cambridge, Massachusetts and London: Harvard University Press, 1996). Pp. xiii+357. \$29.95. ISBN 0-674-27870-4

This study attempts a 'new' diagnosis of violence and disorder in American society by drawing heavily on biological and social science sources to provide a historically grounded explanation for the prevalence of American violence and lawlessness over two centuries, with particular focus on the nineteenth-century western frontier and the late twentieth-century urban ghetto. Courtwright's thesis is relatively simple: a disproportionate share of violent and disorderly acts involve young single men and this group is biologically and socially predisposed to such behaviour. For its first three centuries the American population was saddled with a high proportion of young single men as compared to European, African and Asian jurisdictions and this explains in part why the United States experienced comparatively higher levels of lawlessness and disorder. Courtwright argues that marriage and family life help restrain male tendencies toward disorder and therefore diminish violence in society, thus the 1950s are presented as a golden age of peace and order, a decade which saw a surplus of women in the US population and high rates of marriage and childbirth. Therefore, should we be encouraging young criminal offenders to proceed to the registry office rather than jail?

The frontier/western mining town and the urban ghetto share certain characteristics: a surplus of young men who were bachelors or who fail to take responsibility for their offspring, male residents with an acute sensitivity to issues of honour and race, and with a proclivity to intemperance and drug use, heavily armed, and who exhibit little interest in religion or church activity, all in the context of inadequate law enforcement, poverty and economic upheaval, and familial disruption or disintegration. In highlighting these characteristics, however evident, Courtwright unfortunately ends up drawing on stereotypes that have been questioned by recent scholars, for example, the corrupting influence of the city on African Americans and its avenues to alcohol, drugs, vice and indolence, recurring themes in early twentieth century southern newspapers and other commentaries. Just as one feminist historian inferred that all men were potential rapists, for Courtwright all single men are potential sources of violent disorder.

One of the challenges in evaluating frontier and ghetto violence for the historian is to differentiate between 'legitimate' and 'illegitimate' forms of violence, protest and disorder, and to identify the subgroups involved in such activities. Unfortunately this study does not rise fully to the challenge. For Courtwright, violence and disorder are wholly illegitimate phenomena, carried out by the unruly and undersocialised lower or dangerous classes. Yet social and criminal justice historians have long understood that violence, the crowd, the mob and disorderly activity had legitimate functions in contests of power and authority that often involved issues of gender, class and race. One of the striking features of this study is the largely passive role attributed to and anticipated for women, and the equation of marriage and women with civilisation. For example, the exaggerated deference of western men to 'respectable' women is never fully addressed, nor

the role of women in the socio-cultural development of the urban ghetto.

It is quite true that young single men are disproportionately involved in and responsible for violence and disorder, but unfortunately, despite its breadth and bold interdisciplinary approach, this study does not ultimately advance our understanding of the historical context and development of larger patterns of crime and violence in US society in the way that it sets out to do so.

Vivien Miller Middlesex University

Josh Cohen, Spectacular Allegories: Postmodern American Writing and the Politics of Seeing (Pluto Press, 1998). Pp viii+169. ISBN 0 7453 1207 1

Concomitant with the development of mass communication has been the emergence of the so-called society of spectacle. Many theorists have addressed the significance of this, most notably Baudrillard for whom spectacle is something which supersedes and absorbs historical reality. Baudrillard's mistake, according to Cohen, is to "conceive of the spectacle as somehow opposed to, rather than implicated in, historical experience." He exhibits a common and erroneous tendency to posit vision as something divorced from the experience of living. Cohen also contests western philosophy's tendency to conceive of vision in terms of domination where it should more accurately be seen as a "mutually constitutive relation between eye and object".

It is with this model of seeing in mind that Cohen turns his attention to six American writers who in various ways address the plight of the individual in postmodern society. In his view postmodern fiction registers the "failure of the masculine gaze to contain and fix its feminine object". The (masculine) visual authority of the individual is attenuated as it struggles to come to terms with the irreducible, ambiguous (feminine) experience associated with the force of spectacle in modern America. Thus, in the work of Norman Mailer, "existential authenticity" gives way increasingly to the disruptive, feminised "ambiguity of mass culture". For Kosinski, Coover and Dixon "the unreadable force of the feminine eludes and explodes the masculine narrator's optic control". The fiction of James Ellroy and Joan Didion, meanwhile, takes place within the decentred, postmodern space of Los Angeles where any "privileged vantage point of master-subject is untenable".

What distinguishes Cohen from the likes of Baudrillard is his willingness to see a potential and "utopian energy" in postmodernism which undermines the notion of visual authority and challenges us "to construct new ways of seeing". Cohen's book seeks to point us in the direction of that challenge and is, in my view, a significant contribution to the debate about postmodernism.

Paul McDonald University of Wolverhampton

John Killick, The United States and European Reconstruction, 1945-1960. (Edinburgh: Keele University Press, 1997). [BAAS Paperbacks: Gen.Ed., Philip John Davies]. Pp. ix+209. ISBN 1 85331 178 2.

Killick's quest is to measure the impact of Marshall aid. It is salutary to remember that the depth of post-war distress in different European countries was measured in frighteningly low daily calories per capita, as in famine countries today. Conventional wisdom (deriving from the views of contemporaries) has it that the Marshall Plan had benign effects on all that it touched. American dollars saved an impoverished, shivering, dysfunctional Europe; they were, Ernest Bevin thought, "like a lifeline to sinking men". American influence, via Marshall aid and then NATO, created a powerful Western bloc that prevented Russia from winning the Cold War. But it not only stimulated recovery: it set the scene for the subsequent social, political, economic and cultural evolution of Europe.

Was there less to Marshall Aid than meets the eye? Might Europe have saved itself anyway? Was aid altruistic or merely enlightened self-interest? Alan Milward, for example, believes that "if Europeans had eaten with the same parsimony in 1949 as they had in 1947, there would have been no need for the Marshall Plan and the investment boom could have continued until Europe reached viability without American help" (p. 99). In this view American help was, at most, of marginal significance. It represented but a tiny proportion of the respective GNPs of the recipient countries, "sufficient to oil the wheels, but not to fuel the economy" (p. 21). Without it

"Europeans would have tightened their belts, worked harder, and would soon have achieved complete recovery" (p.66).

Killick gives fair wind to both sides. He meticulously investigates the origin, implementation and impact of aid, stage by stage, country by country, and reveals how American intervention varied considerably among recipient countries. His own conclusion affirms the critical importance of Marshall aid: it was "vital in establishing financial stability in Western Europe (p. 99). Although "the potential for rapid growth was already present in these societies ... it had to be activated and directed into viable channels" (pp. 180-81).

Killick organises and presents the respective arguments and evidence with great clarity. Over forty tables, well integrated into the text, simplify a mountain of statistical information. The footnotes and bibliography synthesise a vast range of primary and secondary sources. This will become a state item on the reading lists of courses in American and European history relating to this period.

Alun C. Davies The Queen's University of Belfast

Bernard Vincent, Amistad: les mutins de la liberté (Paris, l'Archipel, 1998. Pp. 269+8ill. 120 F.ISBN 2-84187-104-5

"Truth is stranger than fiction." Bernard Vincent's account of the *Amistad* affair proves the truth of the adage. The fate of Singbe Pieh (alias Joseph Cingue) and his African compatriots raised the eternal principles of justice and liberty that John Quincy Adams, speaking as the last of the Founding Fathers, pleaded so eloquently before the Supreme Court. Are slaves men or merchandise? But before Chief Justice Tanney was called upon to hand down his historic decision, the case had to make its way through the thickets of judicial procedure, an itinerary that Bernard Vincent traces with a sure hand on the basis of consultation of the court records. While firmly anchored in its historical context (Van Buren's unsuccessful bid for a second term, the texts of international treaties dealing with slave trading, and the strategies of abolitionists such as Lewis Tappan) the affair has at times a modern ring: the media of the day (Vincent quotes extensively from the contemporary press) play an active role; the leading protagonist achieves star status (which in nineteenth-century terms, means, among other things, being examined by a phrenologist, and lawyers tend to address public opinion rather than the judges that they face. When J.Q. Adams persuades Congress to force the executive to publish its private correspondence with the Spanish authorities and summons Washington bureaucrats to admit that their translation of key terms has (intentionally?) falsified the record, we are in the midst of *politique-spectacle*. And yet, for all its drama (quite literally: *The Black Schooner* played to hold out houses in New York City well before the issue of the case was known), the *Amistad* affair, because of its international setting, remains curiously marginal to American history and to the South's peculiar institution. The exceptional character of Singbe Pieh's destiny that, contrary to all reasonable expectations, witnessed his return to Africa, is admirably documented in this meticulous and engrossing study.

John Atherton University Paris VII

Anita Haya Patterson, From Emerson to King: Democracy, Race and the Politics of Protest, (New York: Oxford University Press, 1997). Pp. iii+257. ISBN 0-19-510915-5

This very readable book presents and celebrates those Emersonian contradictions that formulate notions of American national identity and inform a paradigm of political protest. According to the author, it is African American thinkers and social critics like W.E.B. Du Bois, Booker T. Washington and Martin Luther King who have taken up Emerson's challenge "to hazard the contradiction" and weave a workable universalism from multithreaded racial particularities thus critically applying a dual stance that marks Emerson's aphorisms, paradoxes and exhortations. The sage of Concord never got off his self-made fence as he embraced both universalist rights discourse and a theory of political obligation as voluntarily assumed, as in the classical Lockean tradition, as well as the more bounded discourse of relations and duties towards one's race, that one is born into—as Patterson puts it, the claims of rights and race. Emerson blurs the boundaries between these discourses and therein lie "expressive possibilities" she argues. There

is no either/or here, but rather both/and which befits the clear Hegelian strain to be found in Emerson. Contradiction functions as critique.

Emerson stayed in his study and contemplated his immediate self along with his broader American self, hoeing beans in his mind, believing that philosophy could be action of a kind; the Reverend King, however, took to the streets where action became philosophy and an ideal. Both men forged an image of America based on the idea of "double consciousness", an Emersonian notion that Du Bois and Washington were to elaborate, using their knowledge and experience of slavery in America to convert the esoteric message into a powerful rhetoric of self-reliance. With this King would conduct a politics of protest in the name of black America and democracy itself. Emerson's philosophy became performative, of the everyday.

Those of us who are alternately excited and exasperated by Emerson will find Patterson's study useful and suggestive, very much drawing us into rereading the essays and the often neglected journal entries. That is an achievement. But further, this book is yet another piece of problematizing in a history traceable to Plato about the uses of philosophy in times of social crisis, an issue that needs constantly to be revisited.

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Werner Sollers, Neither Black nor White yet Both: Thematic Explorations of Interracial Literature (New York and Oxford: Oxford University Press, 1997). Pp. Xvii+ 574. US\$39.95. ISBN 0-19-505282-X.

Among scholars working in the area of 'ethnic' literatures, Werner Sollers deservedly enjoys considerable respect and critical acclaim. Negotiating a field full of landmines laid by the Politically Correct, Sollers has revolutionized thinking about ethnicity in texts such as *Beyond Ethnicity: Consent and Descent in American Culture* and the Introduction to his collection of essays *The Invention of Ethnicity*. Though both of these seminal texts are very hard acts to follow, in *Neither Black nor White yet Both: Thematic Explorations of Interracial Literature*, Sollers has outdone himself in a monograph that is a shining example of solid scholarship, intelligence, and considerable daring.

Neither Black nor White Yet Both is a thematic study of recurring features in interracial literature, defined by Sollers as "...works in all genres that represent love and family relations involving black-white couples, biracial individuals, their descendants, and their larger kin—to all of whom the phrasing may be applied, be it as couples, as individuals, or as larger family units. (3) He begins by exploring some notions of origins of racial difference in historic and mythical narratives and in family stories. He then goes on to examine recurring literary themes, motifs and topoi such as atavism (the birth of a child whose color differs from that of its parents), the biblical Curse of Ham, fingernails as a telltale racial sign, the Code Noir, mercenaries and abolitionists, the Tragic Mulatto, passing, incest and miscegenation. In the conclusion, Sollers discusses the ambivalence about closure often present in such texts as well as the rewritings to which the texts in question have on occasion been submitted.

One of the most outstanding chapters of this book is the one titled 'The Calculus of Color', which discusses Enlightenment (and post-Enlightenment) taxonomies of color. Sollers dissects this pseudo-scientific discourse with elegance and considerable irony. He examines, for example, Moreau de Saint-Méry's classification system of 1797, which he characterizes as a parody of Enlightenment algebra: "Moreau takes nearly twenty pages of charts, calculations, and classifications in order to distinguish thirteen basic nuances of color, each of which can be arrived at through several different types of interracial mixing...in what may be the most extreme instance in which racial ancestry has been registered, short of the mathematical infinity implied in the phrasing 'any ascertainable trace' or its more popular synonym 'one drop', is in Moreau de Saint-Méry's assertion that in Santo Domingo there are mixed-bloods who has only 1/512 of African blood." (120-121) He goes on to trace the evolution of terms such as mestizo, mulatto, octoroon and qua-droon in considerable detail.

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