

# INHALTSVERZEICHNIS

GNEL/ASNEL: Protokoll der ordentlichen Mitgliederversammlung vom 23.5.2008	3
Konferenz-Ankündigungen:	
CALL FOR PAPERS: "Postcolonial Translocations" – 20th Annual GNEL / ASNEL Conference, University of Münster, Germany, 21 - 24 May 2009	8
"Under Construction": Research Projects in the New Literatures in English / Poster Forum at the ASNEL Annual Conference 2009	10
"Connecting Cultures": 9 <sup>th</sup> Summer School on the New Literatures in English in Hanover, Germany, September 14-18, 2009	11
Konferenzberichte:	
"Commodifying (Post-)Colonialism": A Report on the GNEL/ASNEL Annual Conference, University of Regensburg, May 22 – 25, 2008 / Lars Eckstein	12
Instruction + Innovation = Inspiration: A Personal Report on "Commodifying (Post-)colonialism": Annual Conference of the Association for the Study of the New Literatures in English, University of Regensburg, May 22–25, 2008 / Nora Escherle and Melanie Mettler	14
"On Whose Terms? Critical Negotiations in Black British Literature and the Arts", Goldsmiths College, University of London, March 13 - 14, 2008 / Geoffrey V. Davis	19
"On Whose Terms? Critical Negotiations in Black British Literature and the Arts", Goldsmiths College, University of London, March 13 - 14, 2008 / Jessica Voges	23
"Beyond 'Murder by Magic': Investigating African Crime Fiction" – A Report on the 9th International Janheinz Jahn Symposium, Mainz University, January 9 - 12, 2008 / Manfred Loimeir	26
Try Freedom: Rewriting Rights in/through Postcolonial Cultures“, EACLALS Triennial Conference, Venice, March 25 - 29, 2008 / Kylie Crane	29
A Huge Yellow Chotro-Poster at Delhi Airport, Rama in the Sky, a Polyphony of Voices and "Time Immemorial": A Report on "Chotro – International Conference on Indigenous	32

People in the Post-Colonial World: Language - Literature - Culture - History“, January 2-5, 2008, Indira Gandhi National Centre for the Arts, Delhi, India / Cecile Sandten“	
Totgeglaubte leben länger – Die CERPAC Konferenz der Paul Valéry Universität in Montpellier: „Postcolonial Ghosts / Fantômes Post-Coloniaux“ / Swantje Krug	35
How the History of Nazism in Germany Fits with the Studies of New Literatures in English – In Response to “A Passage Back to Frankfurt: A Short Report on the 8 <sup>th</sup> Summer School of the New Literatures in English” (ACOLIT, Nr. 61, Dec 2007, 11-12) by Anna Auguscik and Sara Duana Meyer / Cathie Koa Dunsford	38
Response to the Report: “A Passage Back to Frankfurt: A Short Report on the 8 <sup>th</sup> Summer School of the New Literatures in English” by Anna Auguscik and Sara Duana Meyer / Carolyn Gammon	41
Lehrveranstaltungen im Sommersemester 2008: Deutschland, Österreich, Schweiz	44
Publikationen: Jahresbibliographie 2007	54

# GNEL/ASNEL

## Protokoll der ordentlichen Mitgliederversammlung vom 23. Mai 2008 an der Universität Regensburg, Philosophie-Theologie-Gebäude, 93940 Regensburg, Raum PT 3.0.79

Die Tagesordnung vom 28.04.2008 lautete:

1. Feststellung der Beschlussfähigkeit
2. Festlegung der endgültigen Tagesordnung
3. Protokoll der ordentlichen Mitgliederversammlung vom 19. Mai 2007 an der Universität Jena, veröffentlicht in ACOLIT Nr. 60 (Juli 2007), S. 3-9
4. Mitteilungen des Vorstandes
5. Entgegennahme und Genehmigung des Geschäfts- und Kassenberichts 2007/2008
6. Bericht der Kassenprüfer
7. Entlastung des Vorstandes
8. Satzungsänderung (§10, Absatz 2): Wahl der Kassenprüfer alle 2 Jahre
9. Wahl der Kassenprüfer
10. Jahrestagung 2009
11. Jahrestagungen 2010 und 2011
12. Summer School 2009 in Hannover
13. Förderpreise
14. Wiederbelebung der Reihe „Grundlagen zur Literatur in englischer Sprache“ / „Postcolonial Literatures in English: Sources and Resources“
15. Amtszeiten von Vorstandsmitgliedern
16. Verschiedenes

Der 1. Vorsitzende Prof. Dr. Frank Schulze-Engler eröffnet die Mitgliederversammlung um 17.45.

### TOP 1: FESTSTELLUNG DER BESCHLUSSFÄHIGKEIT

Der 1. Vorsitzende stellt fest, dass alle Mitglieder satzungsgemäß zur Mitgliederversammlung eingeladen wurden und 42 Mitglieder anwesend sind. Nach § 7.6 der Satzung ist die Beschlussfähigkeit der Gesellschaft gegeben, wenn ein Viertel aller Mitglieder bei der Versammlung anwesend ist. Da dies nicht der Fall ist, beschließt die Versammlung einstimmig und satzungsgemäß ihre Beschlussfähigkeit.

### TOP 2: FESTLEGUNG DER ENDGÜLTIGEN TAGESORDNUNG

Es bestehen keine Änderungswünsche; die am 28. April 2008 an alle Mitglieder verschickte Tagesordnung wird einstimmig angenommen.

TOP 3: PROTOKOLL DER ORDENTLICHEN MITGLIEDERVERSAMMLUNG VOM 19. MAI 2007 AN DER UNIVERSITÄT JENA, VERÖFFENTLICHT IN ACOLIT NR. 60 (JULI 2007), S. 3-9

Das Protokoll wird von den Mitgliedern wie in ACOLIT 60 (Juli 2007) veröffentlicht angenommen.

TOP 4: MITTEILUNGEN DES VORSTANDS

4.1 Der 1. Vorsitzende berichtet, dass der Vorstand im vergangenen Jahr dreimal getagt hat: im September 2007 in Frankfurt a.M.; im Januar 2008 in Wien; im Mai 2008 in Regensburg.

4.2 Der 1. Vorsitzende begrüßt und verliest die Namen der im letzten Jahr neu eingetretenen Mitglieder: Georgiana Banita (Konstanz); Dr. Eleonore Biber (Wien); Annie Cottier (Bern); Nora Anna Escherle (Bern); Sorina Ford (Hamel); Carolyn Gilbaya (Trier); Birte Heidemann (Bremen); Prof. Dr. Stefan Horlacher (Dresden); Günter Leypoldt (Mainz); Melanie Mettler (Bern); Sara Duana Meyer (München); Dr. Dunja Mohr (Erfurt); Dr. Markus Müller (Trier); Max Oestersötebier (Gütersloh); Katharina Rennhak (München); Miriam Richter (Kleinenbroich); Hanna Straß (Bayreuth); Alexandra Dimitrova Zafirova (Würzburg). 8 Mitglieder sind im vergangenen Jahr ausgetreten; die GNEL hat zur Zeit 220 Mitglieder.

4.2 Der 1. Vorsitzende teilt zum Stand der Jahrbücher mit: ASNEL Papers 11 (Erfurt) ist im Mai 2008 erschienen. Die Bde 12 (Frankfurt) und 13 (Kiel) werden noch in diesem Jahr erwartet. Bd 14 (Koblenz) erscheint 2009 gemeinsam mit Bd 15 (Jena).

4.3 Der Verein hat seine Kontakte mit der Schweiz intensiviert. Dank der Bemühungen von Dr. Ursula Kluwick werden nun erstmals seit langem auch wieder einschlägige Schweizer Lehrveranstaltungen und Publikationen im ACOLIT erscheinen.

4.4 In Sachen GNEL-MAP (vgl. TOP 14 Protokoll Jena 2007) wurde noch kein Fortschritt erzielt, hier soll aber in den kommenden Monaten gehandelt werden.

4.5 Der 1. Vorsitzende bedankt sich bei den zahlreichen langjährigen Jahrbuch-Mitgliedern, die ihre vereinbarte Rückerstattung der Kosten für ein Jahrbuch in eine Spende für die GNEL umgewandelt haben.

TOP 5: ENTGEGENNAHME UND GENEHMIGUNG DES GESCHÄFTS- UND KASSENBERICHTS 2007/2008

Der Geschäfts- und Kassenbericht 2007/2008 wird von der Schatzmeisterin Dr. Vera Alexander vorgestellt. Prof. Dr. Helge Nowak bemerkt, dass der Ausgabenpunkt ‚Mitgliedsbeiträge‘ (der u.a. Mahnungen, Fehlbuchungen und Rückbuchungsgebühren umfasst) mit € 479 ungemäß hoch ausfiel. Die Schatzmeisterin erklärt, dass sich die Kosten vor allem aus Fehlbuchungen ergeben, und bittet ausdrücklich, etwaige Kontoänderungen umgehend mitzuteilen. Das Jahr 2007 wurde mit einem Gewinnsaldo in Höhe von € 2.805,32 abgeschlossen.

TOP 6: BERICHT DER KASSENPRÜFER

Die Kassenprüfer Dr. Jörg Heinke und Dr. Katrin Berndt erheben nach sorgfältiger Kassenprüfung keinerlei Einwände und beantragen die Entlastung des Vorstands.

TOP 7: ENTLASTUNG DES VORSTANDS

Der Vorstand wird einstimmig ohne Enthaltungen entlastet.

TOP 8: SATZUNGSÄNDERUNG (§10.2): WAHL DER KASSENPRÜFER ALLE 2 JAHRE

Der 1. Vorsitzende erläutert, dass das Amtsgericht Frankfurt bei der Einladung zur Mitgliederversammlung 2006 einen Formfehler moniert und deshalb die erste Abstimmung auf der Mitgliederversammlung 2006 nicht anerkannt hat. Der bereits in Koblenz 2006 gestellte und einstimmig beschlossene, sowie 2007 in Jena bestätigte Antrag, §10, Absatz 2 der GNEL-Satzung zu ändern und die Kassenprüfer zukünftig alle zwei Jahre für jeweils zwei Jahre zu wählen, wird ein weiteres mal einstimmig ohne Enthaltungen angenommen.

TOP 9: WAHL DER KASSENPRÜFER

Als Kassenprüfer für das Jahr 2008/2009 werden Dr. Jörg Heinke und Dr. Katrin Berndt einstimmig ohne Enthaltungen gewählt. Der 1. Vorsitzende dankt den beiden für die Bereitschaft, das Amt für ein weiteres Jahr zu übernehmen.

TOP 10: JAHRESTAGUNG 2009

Prof. Dr. Mark Stein lädt zur 20. ASNEL/GNEL Jahrestagung 2009 nach Münster ein. Das Thema der Tagung lautet „Postcolonial Translocations“. Termin der Tagung ist der 20.-23. Mai; der ‚erste‘ Call for Papers liegt bereits vor und ist insbesondere für internationale Gäste auf den 30. September terminiert; ein weiterer Call mit einer späteren Deadline wird folgen. Eine Website wurde unter [www.gnel2009.de](http://www.gnel2009.de) eingerichtet. Auf Dr. Peter Marsdens Nachfrage, ob 2009 wie in Regensburg schwerpunktmäßig der Sonntag, oder aber alternative der Donnerstag (Feiertag, 2009 Christi Himmelfahrt) mit Programm belegt werden soll, kann noch keine definitive Auskunft gegeben werden. Der Vorstand dankt Prof. Dr. Mark Stein, Dr. Silke Stroh und dem Münsteraner Team für ihr Engagement.

TOP 11: JAHRESTAGUNGEN 2010 UND 2011

Prof. Dr. Susanne Mühleisen lädt zur 21. Jahrestagung nach Bayreuth ein. Das prospektive Thema der Tagung soll lauten: „Contested Communities: Communication – Narration – Imagination“, und es wird insbesondere eine enge Vernetzung von linguistischen, literaturwissenschaftlichen und kulturwissenschaftlichen Perspektiven angestrebt. Ein genauer Termin steht noch nicht fest und muss zusätzlich mit dem Termin der 2010 in Europa stattfindenden ACLALS-Tagung abgestimmt werden. Als Veranstaltungsorte für 2011 und 2012 sind Hannover und Bern anvisiert. Der 1. Vorsitzende dankt allen OrganisatorInnen im Namen der GNEL für ihr Engagement.

## TOP 12: SUMMER SCHOOL 2009 IN HANNOVER

Anne Barkmann und Marie-Luise Puppe stellen den Stand der Planungen für die Summer School 2009 in Hannover vor. Das Thema lautet „Connecting Cultures“, und es ist eine enge Kooperation mit dem Historischen Institut geplant. Eine Website wurde bereits eingerichtet ([www.connecting-cultures2009.de](http://www.connecting-cultures2009.de)), ein Call for Papers ist für Juni 2008 anvisiert. Der Vorstand dankt den OrganisatorInnen für ihr Engagement.

## TOP 13: FÖRDERPREISE

Der Vorstand dankt nochmals ausdrücklich der Auswahl-Jury (Prof. Dr. Liselotte Glage, Prof. Dr. Jens Gurr, Prof. Dr. Susanne Mühleisen und Prof. Dr. Norbert Platz) für ihren Einsatz bei der Vergabe des ersten GNEL-Förderpreises für den wissenschaftlichen Nachwuchs. Der Vorstand wird sich weiter um einen Sponsor für einen Dissertationspreis bemühen und bittet Mitglieder, die über Kontakte zu möglichen Spendern verfügen, sich mit dem 1. Vorsitzenden in Verbindung zu setzen.

## TOP 14: WIEDERBELEBUNG DER REIHE „GRUNDLAGEN ZUR LITERATUR IN ENGLISCHER SPRACHE“ / „POSTCOLONIAL LITERATURES IN ENGLISH: SOURCES AND RESOURCES“

Der 2. Vorsitzende Prof. Dr. Tobias Döring gibt der Versammlung bekannt, dass die in den frühen 1980 Jahren von GNEL-Mitgliedern betreute und verlagsseitig nach drei Bänden eingestellte Materialienreihe „Grundlagen zur Literatur in englischer Sprache“ wiederbelebt werden soll. Dies soll unter Berücksichtigung des bereits vorhanden exzellenten Materials aus den 80ern, aber ebenfalls im Rahmen einer Neukonzeption – insb. die (nunmehr englische) Sprache der Kommentierung betreffend – geschehen. Der Wissenschaftliche Verlag Trier hat ausdrückliches Interesse bekundet. Die Herausgabe der neu konzipierten Reihe ist für die GNEL mit keinerlei Kosten verbunden; allerdings hofft der Vorstand auf rege Unterstützung von Seiten der Mitglieder (z.B. durch Bestellung der voraussichtlich ab 2009 erscheinenden Bände für Bibliotheken).

## TOP 15: AMTSZEITEN VON VORSTANDSMITGLIEDERN

Der 2. Vorsitzende Prof. Dr. Tobias Döring bittet im Hinblick auf die Regelung der Amtszeiten von Vorstandsmitgliedern um ein Meinungsbild. Ihm erscheint eine Satzungsänderung sinnvoll, die die bisherige Regelung, dass Vorstandsmitglieder nur einmal wieder gewählt werden können, dahingehend ändert, dass zwei Wiederwahlen möglich sind. Als Argumente werden in erster Linie die Schwierigkeit der Kandidatensuche sowie der Vorteil von Kontinuität, insbesondere etwa beim Amt des Schatzmeisters, genannt. Prof. Dr. Mark Stein bemerkt, dass eine solche Regelung begrüßenswert wäre, aber kein Automatismus entstehen dürfe, der eine Amtszeit von 6 Jahren zur Norm macht. Er könne sich eine Formulierung vorstellen, die 4 Jahre weiterhin grundlegend vorsieht und eine Verlängerungsoption zusätzlich anbietet. Prof. Dr. Virginia Richter plädiert für eine neutrale Formulie-

rung, die es den Kandidaten erlaubt, nicht machtversessen zu erscheinen, wenn sie sich für eine weitere Amtszeit nach 4 Jahren entscheiden. Henning Schäfer betont die pragmatischen Gründe, insbesondere beim Amt des Schatzmeisters längere Amtszeiten zu ermöglichen. Prof. Dr. Frank Schulze-Engler plädiert für eine möglichst einfache Standardformulierung ohne Sonderklauseln. Dr. Peter Marsden fragt, ob man nicht erwägen sollte, das Wiederwahlverbot ganz abzuschaffen. Prof. Dr. Frank Schulze-Engler hält dies für gefährlich, da dies das Ende von Amtszeiten für Amtsinhaber wie für die Mitglieder zu einem unnötigen Politikum machen könnte. Die zweimalige Verlängerungsmöglichkeit sei völlig ausreichend.

Das Meinungsbild über eine Satzungsänderung, mit der die Möglichkeit geschaffen wird, dass Vorstandsmitglieder prinzipiell ein zweites Mal wiedergewählt werden können, fällt mehrheitlich positiv aus. Ein entsprechender Antrag auf Satzungsänderung soll erstmalig auf der Mitgliederversammlung 2009 in Münster gestellt werden.

#### TOP 16: VERSCHIEDENES

16.1 Der Vorstand hat folgende Beschlüsse in Sachen Beitragreduktion gefasst: StudentInnen sowie wissenschaftliche Hilfskräfte erhalten die Reduktion automatisch. Mitarbeiter mit halber Stelle, RentnerInnen und Arbeitslose erhalten die Reduktion auf Antrag. Arbeitslosen kann der Beitrag auf Antrag gegebenenfalls auch ganz erlassen werden.

16.2. Der Vorstand fordert dazu auf, auch für die Jahrestagung 2009 in Münster wieder Beiträge für die Sektion „Work in Progress“ vorzuschlagen. Dabei wird ausdrücklich darauf hingewiesen, dass hier nicht nur der sog. ‚akademische Nachwuchs‘, sondern alle Mitglieder angesprochen sind, die aus laufenden Projekten berichten wollen.

16.3 Prof. Dr. Graham Huggan berichtet, dass in Großbritannien die „Postcolonial Studies Association“ gegründet wurde, die sich insbesondere an Postgraduierte richtet. Des weiteren berichtet er, dass im Jahr 2014 der 50. Jahrestag der Gründung des Commonwealth Studies Centre (nunmehr Postcolonial Studies Centre) in Leeds feierlich begangen werden soll. Schließlich teilt er mit, dass der AHRC vorläufig auf 24 Monate befristet die Förderung eines Netzwerks zwischen den Universitäten von Leeds, München und Utrecht genehmigt hat. Ein erster aus diesen Geldern finanzierter Workshop wird 2009 in Leeds stattfinden.

Die Sitzung schließt gegen 18.50.

Protokollant: Dr. Lars Eckstein (Tübingen)

Gezeichnet:

Prof. Dr. Frank Schulze-Engler, 1. Vorsitzender

Prof. Dr. Tobias Döring, 2. Vorsitzender

# Call for Papers: "Postcolonial Translocations"

## 20th Annual GNEL / ASNEL Conference

### University of Münster, Germany

### 21 - 24 May 2009

Cultural products emerge from ever more shifting grounds, and translocation is becoming increasingly significant: narrative fiction, poetry, drama, and film are created with a view to being marketed in several languages and markets; authors and producers move from one country to another; global audiences consume cultural products in different locales, creating demands in several marketplaces; national borders are fought over and redrawn, materially as well as textually, further undermining any sense of a stable location.

Translocation denotes more than a simple 'change of location' or 'dislocation' (which often implies a privileging of 'origins' over 'new' locations), because this concept can leave open points of departure and destination. Translocation is not only a process (the transfer of people, cultural products, borders), but can also mean a new kind of location, a trans-location consisting of fractured and variously connected spaces.

Postcolonialists read contemporary and historical texts across disparate geographic and temporal spaces. In the context of globalisation and neo-imperialisms, not only unequal development and political instability but also violence and gender inequality continue to shape complex postcolonial realities; nation and narration, place and displacement, location and migration remain major paradigms of postcolonial critique. The postcolonial lexicon clearly indicates our concern with placement, movement and interconnection. But arguably our understanding of what constitutes a specific location has dramatically changed over the last few decades and requires reading practices which reflect the communicative, political and aesthetic concerns of translocal representation. The growing body of texts which – linguistically, aesthetically, and thematically – draw on and combine distinct cultural repertoires is an indication of the increasing relevance of postcolonial translocations today.

Under the sign of translocation, this conference promotes a critical evaluation of postcolonial texts and media whilst also investigating their institutional academic contexts. Possible topics for papers and panels include

- Border regimes and border-crossings
- Imagining translocal space
- Representations of forced and voluntary relocations  
(incl. slavery, indentureship, transportation, migration)
- Postcolonial cultural transformations
- Authority and authenticity in postcolonial texts
- Transmigration



- Translation and translocation
- Translocal food and its representations
- Moving species: Biological transfers
- Online writing, online reading
- Cyber diasporas
- Diaspora literature
- Travel writing
- Academic locations and reallocations of Postcolonial Studies
- 20 years on: GNEL/ASNEL and its institutional locations

You can email abstracts of papers (20 minutes) or proposals for panels comprising three papers (90 minutes) to the following address:

[gnel2009@gmail.com](mailto:gnel2009@gmail.com)

The first call for papers will close on 30 September 2008.

Website: [www.gnel2009.de](http://www.gnel2009.de)  
Contact: Professor Mark Stein  
Chair of English, Postcolonial and Media Studies  
English Department, WWU Münster  
Johannisstr. 12-20  
48143 Münster, Germany



## "Under Construction": Research Projects in the New Literatures in English / Poster Forum at the ASNEL Annual Conference 2009

ASNEL is an association that believes in sharing ideas and promoting discussion at early stages of development, often long before the project is published.

To promote this kind of exchange, two new formats have recently been introduced at our annual conferences: a paper section called "Under Construction" and a poster-session. Both turned out to be successful and have now become an integral part of the ASNEL annual meetings.

These occasions are not the traditional graduate forums or "Nachwuchseminare", but are aimed at every level of academic activity, ranging from young colleagues working on their diploma papers to veteran ASNEL members struggling with their new projects. Both are in need of discussion and feedback, and those presenting as well as those watching and listening profit from the exchange.

Especially for projects in the early stages of development, creating and presenting a poster might help shape and focus a project. Above all, there is an opportunity of receiving a great deal of varied feedback from conference delegates. Those preferring a more traditional presentation can rely on a select attentive audience that is willing to share the experience they have.

If you are interested in participating in the "Under Construction" section or the Poster Session at the forthcoming ASNEL Annual Conference at Münster University, mail Dr. Susanne Reichl ([susanne.reichl@univie.ac.at](mailto:susanne.reichl@univie.ac.at)) for more information.

## “Connecting Cultures” 9<sup>th</sup> Summer School on the New Literatures in English in Hanover, Germany, September 14-18, 2009

### What is going on?

One of our main aims is to connect English-speaking cultures of the world. We are also planning to include the history department from the University of Hanover. This is the first time that the Summer School will benefit from the involvement of other departments. Hanover's history department focuses on non-European histories, so we and all participants will undoubtedly gain from this connection.

We have made some progress since we announced the Summer School 2009 at the ASNEL/GNEL conference in Regensburg. We have created a basic schedule of the week with a set timetable and ideas for the evening events. Soon we will ask you for contributions to the programme (lectures and seminars). We have set up a financial plan and are now in search of sponsors. In order to make the Summer School known to the public, we shall soon be sending a press release to the university's press office.

Right now, we are busy recruiting other students with a talent for and interest in organisation and we hope to find more helpers. As for synchronizing the organisation of the Summer School with the schedules of the new Bachelor's and Master's degree programmes, our team contains some students who will work in the project from the beginning to the end, while others will take part actively in the organisation for a shorter period. There will be a group of students, the hard core, who will give stability and continuity to the project, but the turnover of the other team members will allow for new ideas and new spirits.

We plan to connect cultures not only in lectures and seminars but also outside the classroom. It is important for us to have a group of students who are interested in postcolonial literatures and studies, and who want to combine this interest with building up a network of new friends. We plan to send the first information material to students and others who are interested in the Summer School at the beginning of 2009.

We want to thank all of you for having contributed to the successful start of our project. All the ideas, advice, and shared knowledge have been of great help – and will continue to help us – in organizing the Summer School in Hanover.

The Hanover Summer School team is excited about hosting the Summer School 2009 and we look forward to welcoming a diversity of students, writers, and academics.

For further information on our project or our team check our homepage at

[www.connecting-cultures2009.de](http://www.connecting-cultures2009.de)

We are grateful for further comments.

## “Commodifying (Post-)Colonialism”

### A Report on the GNEL/ASNEL annual conference, University of Regensburg , May 22 – 25, 2008

Of all the GNEL conferences I have (intermittently, I should admit) attended since my ‘initiation’ into the field as a graduate student in 1999, I found Regensburg one of the most engaging, and, indeed, topical. This has to do with a feeling of unease with the institutionalised discourse of postcolonial studies, an unease which may perhaps be illustrated by an anecdotal reference to an earlier event. Let me briefly turn back, therefore, to the last but one EACLALS conference in Malta, 2005, which opened with a keynote lecture by Robert Young. I do not in fact remember too much about the actual lecture except that it revolved around refugees and Europe’s strategies of fortifying herself against ever increasing flows of ‘illegals’. What stuck, however, and harrows me to this day is a photo that Young showed: The photo depicted a drowned African who obviously died during an illegal crossing, washed upon the beach of a Mediterranean shore probably not very far from the very Malta where we were all gathered. The most irritating bit in the photo, however, was not the dead body of the African itself, but the sight of two Northern European tourists comfortably camping under a gaudy umbrella some 100 meters further down the beach, obviously steadfastly refusing to have their expensively paid-for vacation spoilt by the unpleasant affair.

There was much food for thought in this image, and I found some of the questions it begged addressed in another keynote by South African veteran poet and political activist Dennis Brutus who spoke about his grassroots activities in the anti-globalisation struggle. It was the final night of the conference, however, which really put me off again. The night hosted the conference dinner which also promised the official pronouncement of the venerable winner of the 2005 Commonwealth Writer’s Prize, a prize that in the previous year went to Caryl Phillips for *A Distant Shore*, a narrative about a refugee who, unlike the one in Young’s photo, narrowly made it into Britain (only to be murdered by a gang of skinheads). I missed out on the event staged at the flashy five star deluxe Radisson Bay Point Resort as I considered € 40 for dinner (drinks not included) slightly beyond my regular budget. But from hearsay it must have been a fine party which saw splendid evening dresses; the food was apparently reasonably good, and Andrea Levi a worthy winner in Caryl Phillips’s footsteps.

Whatever I am trying to say with all this, I was very much looking forward to a conference that promised “a critical self-reflection on the institutional status of Postcolonial Studies today” in the larger framework of “(Post-)Colonial Commodification”, and I was not disappointed. Rainer Emig managed to draw a wide range of contributors to Regensburg, most of whom really had valuable ideas about the socio-economical implications of transcultural practices in the (post)colonial world, be they artistic or academic. I was altogether slightly less impressed by the

invited keynote speakers (even though I must admit I only heard three out of four) than by some of the younger presenters (doubtlessly profiting from the important work of some of the keynoters). I by and large found the papers very astute and critical, offering great historical depth ranging from 17th century English drama (Betsy van Schlun) via 18th century travel literature (Oliver Lindner) and 19th century American trade cards (Nicole Schröder) to the present day; geographical diversity (with papers covering Canadian, Caribbean, North, West, South, and Central African, Australian, New Zealand, South Asian, Middle-Eastern and Irish contexts, even though papers on multi-ethnic Britain were by far the most frequent); and an interest in a wide range of media, including film (in papers by Ellen Dengel-Janic, Stephan Laqué, Birte Heidemann) and, as I found most invigorating, popular music (Carla Müller-Schulzke, Sabine Nunius, Johannes Salim Ismaiel-Wendt). Many papers had revealing things to say about the relationship between cultural practices and the marketplace, indicating, perhaps, that the future of postcolonial studies is less easily fooled into the utopian promises of what Paul Gilroy has called “corporate multiculturalism”. Some papers (most notably that of Frank Schulze-Engler among the ones I attended) indeed also triggered discussions about the kind of theoretical and political engagement institutionalised postcolonial academic discourse wants to, or is indeed able to, pull off. And even though the answers given were neither new, fully conclusive nor optimistic, I thought it reassuring – and this extends to the entire conference – that there is a level of critical debate and self-reflexivity at work in our field.

Big up for Rainer Emig and his team for making this possible, for unobtrusively and effectively organising a great conference in a city I found quite stunning, and for finding a spot on a university campus that must rank among the, let us say, least attractive in Germany which was really quite charming. It was good to see that this GNEL conference for the first time gave away a prize for best MA/Staatsexamen thesis (rather than host Commonwealth Writers’ Prize ceremonies). Just as the chief organiser’s outfits progressively changed from suit-and-tie on the first day to trainers and Hawaii shirt on the last, I felt increasingly comfortable at this conference. I believe it was a valuable experience for all who attended, and I am looking forward to the proceedings to be able to catch up with the papers I missed.

Lars Eckstein (Tübingen)

## Instruction + Innovation = Inspiration

### A Personal Report on “Commodifying (Post-)colonialism”: Annual Conference of the Association for the Study of the New Literatures in English, University of Regensburg, May 22–25, 2008

In stark contrast to the charming liveliness in the ancient history of Regensburg lies the deserted university building on this religious holiday in an expanse of flatness. For the many-headed delegation from Bern, the newly expanded outpost of GNEL in Switzerland, the lack of mountains, or at the very least of a few hills, at the horizon is an almost physically painful experience. However, we quickly realized that none of these external factors would be relevant during those four days, where we would need all our attention focused on the papers and discussions in order to be able to carry away as much scholarly loot as possible from this raid into academic Germany. The choice of the equation as the form of the title is influenced by the bleak de-historicized atmosphere of the 1970s concrete labyrinths of the University of Regensburg, bringing to mind cutting edge natural science, physicists pondering mathematical puzzles and micro-biologists dissecting the innermost secrets of life. The content of the title, however, mirrors the warmth of the welcome, the richness of personal exchange, and the academic enthusiasm we experienced at our first GNEL conference. Rainer Emig's true and poised hospitality pervaded the mood of the demanding, crammed and perfectly programmed four days in Regensburg.

On the first morning of the conference, after the challenging task of finding one's way amongst the amazingly uniform-looking corridors of the various buildings on campus, it was quickly established which hotel provided the tastiest breakfast buffet, before we were being ushered into the authentically decorated period piece of a lecture room. Cushioned chairs in lusciously dark red velvet! Graham Huggan (Leeds University, UK) and his book *The Postcolonial Exotic – Marketing the Margins* of 2001 seemed to provide a thread for the four days, likely to win the price for Most Quoted of this year's conference. In his keynote on “Celebrity Conservationism, (Post)Colonialism and the Commodity Form”, he stressed the interaction between global capitalism and colonialism concerning the effects of commodification. The importance of studying empirically the contexts of literary production, specifically the markets and consumption on a global, regional and local level, was a suggestion referred to by various subsequent speakers. Immediately after the lecture, a lively discussion was initiated by Sarah Brouillette (MIT, Boston, MA), quickly joined by various scholars, leaving us inexperienced PhD students to wonder at and admire the marvels of academic debate. What a spectacular start into our first conference experience! We inwardly congratulated ourselves to our choice of career path.

The following first panel session, chaired by Tobias Döring (Munich), which was fittingly entitled “Theorising and Historicising (Post-)Colonial Commodification,” plunged right into the intricacies of the theoretical debate. Jens Gurr (Essen) pointed out the need of academia to reflect the entanglement of diverse phenomena in the postcolonial marketplace with certain trends in scholarly research. The paper was based on the thesis that Bourdieu’s notion of the different forms of capital as representing the structure of the social world might be able to account for these trends as well as the commercialization of (sub)cultural products. Gurr maintained that Bourdieu’s autonomy/heteronomy dichotomy falls short here, where simplification and conceptualization is necessary for the analysis, suggesting that the commodification of subversion can supplement or even replace the Bourdieuan opposition. The paper went on to claim that more recent transnational developments were undertheorized by Bourdieu, and asked for a theoretical model which can be used to treat global interactions and cultural self-positioning. This tied in with the reflections of Frank Schulze-Englers (Frankfurt a.M.), who at the end of his paper proposed methodological cosmopolitanism as opposed to methodological nationalism as a means of coming to terms with a globalised modernity. Being at the very start of our own PhD theses, and in the middle of the process of coming to terms with the theories and methods useful for our work, this panel immediately inspired us to brush up on some of the older theories discussed in the papers – still more work for us!

The next day’s keynote of Carl Plasa’s “Black Sugar” disappointed expectations of a sweet Saturday morning treat by confronting us with ideas of cannibalism, linking the art and consumption of confectionary with slavery. Plasa represented the history of sugar in the Caribbean as a horror story. Even at the time, sugar planters were considered epitomes of capital exploitation and cultural degeneration. In abolitionist texts of the late 18<sup>th</sup> century, the cannibal consumer becomes a figure of speech linking the cruelty in the production of sugar with its blissful consumption. George Eliot in her short story “Brother Jacob” mirrored the art of confectionary with the confection of art. Plasa linked the relationship between white and black saccharographies historically with the analysis of texts, paralleling “Brother Jacob” with the novel *The Polished Hoe* (2002) by Austin Clarke where the labour in the field relates directly to the labours of storytelling. What a start into a sunny weekend!

Cecile Sandten’s (Chemnitz) keynote “Phantasmagorical Representations of Postcolonial Cityscapes in Salman Rushdie’s *Fury* and Suketu Mehta’s *Maximum City: Bombay Lost and Found*” further illustrated the topical variety of the conference papers. Sandten was one of several presenters establishing a close link between postcolonial and urban studies. The texts represent the metropolis as a multicultural meeting place, multilayered and multifaceted, as “a collection of transients” (Mehta). The subsequent plenary discussion questioned the status of the city as character writing itself into existence, underlining the necessity of a narrator. The discussion after the paper was linked to a question regularly reappearing in our minds and in the discussions and papers during the con-

ference: Is cosmopolitanism imaginable without urbanity? Is cosmopolitanism conflated with the metropolitan?

Another salient feature permeating the conference was that of transcultural sound and film, especially in the context of British South Asian artists, which proved to be sort of a leitmotif for the conference title with regard to postcolonial cultural production. Aspects of cultural politics, exoticism, representations of national history and postcolonial cityscapes were investigated within various media. Johannes Salim Ismaiel-Wendts (Bremen) contributed a music studies presentation on postcolonial cityscapes in popular music under the enigmatic heading of “Kpafucality”. His quote of the song by Transglobal Underground called the “Sikh Man and the Rasta” put in a nutshell the performative nature of identity in the urban underbelly: “The Sikh Man and the Rasta have no fear / The Sikh Man and the Rasta cut no hair”.

The discussion of the artist’s role as a marketable personality was developed in more detail and specificity within the literary market in Sarah Brouillette’s Sunday keynote “Booking Daljit Nagra: Author as Meta-Brand in the Postcolonial UK”. This British poet’s conscious positioning between saleable Asian British minority poet and the marketing of his productions tends to shift the focus onto the author’s commodification rather than his work. Brouillette argued that while evaluating a work of art, its status as commodity in a market of consumers is inseparable from the scholarly investigation of its artistic merits. At the same time, however, she stressed the necessity of being wary of mistaking the clownish marketing performance of an author for the content or wider significance of his work.

The toils of the demanding days were recompensed, however, not only by the great company during the social parts of the programme, but especially by the literary evening, which provided us with the delightful reading of the Welsh poet Tiffany Atkinson from Aberystwyth. To be given the opportunity to listen to her poems – which make a life-like invocation of the tumbling colour of everyday existence – definitely was one of the highlights of the conference. There are certain images Atkinson managed to put in the audience’s mind we are sure are there to stay for a long while yet – combining the comic and the tragic in an exquisite manner.

Apart from the great topical variety and degree of input, we were immensely encouraged by the fact that even as students at the very start of our first large research project, we were at all times taken seriously by the experienced scholars at the conference, who took time to discuss our work and input, to give advice, encouragement and stimulation. This interest was reflected by the abundance of suggestions we were able to take back home as a result of the poster session as well as the informal conversations in breaks and during meals. The uncomplicated and spontaneous mix of students, post-graduates and professors at the various tables led to many fascinating exchanges, sometimes hilariously funny storytelling of life in academia, and the occasional clumsy blunder on the part of the new members – us.



The Under Construction session chaired by Susanne Reichl (University of Vienna, Austria) was enlightening in at least two ways. Firstly, the surprise that it was not the session that was under construction but the work presented by young scholars. Secondly, the degree of inspiration and input we were able to take with us from these presentations of work in progress, and especially the discussion thereof in a room full of established and experienced scholars, was one of the main factors enabling us to profit immensely from this conference.

We embarked on the seven hour train ride back home to Bern full of ideas and motivation, tired and exhausted, happy and relieved that most potential disasters concerning one's initiation at an academic conference did not come to pass. Conferences are fun, how good is that! Regrets only stem from the impossibility of hearing all papers and interesting ideas presented in the abstracts we read on the (this time conveniently long) train ride to Regensburg. Unfortunately, one was also being haunted by the many clever answers one should have given to some of the questions asked after the presentation – answers, which occurred to the speaker hours too late.

From the charming welcome at the Fürstliches Brauhaus next to the Thurn und Taxis castle (where our first impression was that we were barging into a dinner party among old friends) to the fantastically sensuous Indian food at the impromptu restaurant in room PT 3.0.81, and the Bavarian conference dinner at the Spitalgarten – a Biergarten elegantly combining the folkloric and the luxurious in a distinctly Bavarian manner – we sensed that our sympathy and interest were returned in equal manner. Even before becoming official members at the GNEL members' conference, we felt accepted into the informal community of the GNEListi.

Nora Escherle and Melanie Mettler (Bern)

"On Whose Terms? Critical Negotiations in Black  
British Literature and the Arts"  
Goldsmiths College, University of London,  
March 13 - 14, 2008

This conference, which was jointly organised by Deirdre Osborne, a lecturer in drama at Goldsmiths College, London and Mark Stein, a professor of English at the University of Münster in Germany, attracted a great number of participants from such diverse places as Spain and Poland, Hong Kong and Taiwan, the UK and the US, that fact alone being some indication of the groundswell of interest this relatively new field of scholarly enquiry is currently arousing.

The meeting, which took place in a constituent college of the University of London located in the south-eastern part of the city, brought together a great variety of academics, writers, theatre practitioners, librarians, and even pupils from a local school. Its mixed bill of fare comprised lectures, readings, panel discussions and performances.

The event was opened by Britain's first black Member of Parliament, Diane Abbott, who has been representing the inner-London suburb of Hackney since 1987 and has been particularly active on such issues as civil liberties and gun crime. Never having had the opportunity to study work by black writers while at school or university, she has since, she told us, become an avid reader of such writing and has come to regard Black British literature not only as having exercised a key role in forming her identity as a black woman and in shaping her politics but also as "the key to her community's identity."

The opening plenary address on "Allegories of Ruins: Black Writers and the Remaking of Englishness" was given by Simon Gikandi (Princeton) and he conceived it very much within the context of the current national debate on British values initiated by the government of Gordon Brown, a debate which, it must be said, many feel to be quite superfluous (as Diane Abbott had put it: "If there's anything intrinsic about Britishness, it's that you don't try to define it"). Recalling how he had himself left Britain when "Thatcher got too much for him", Gikandi asked why the question of Britishness seemed to be generating so much anxiety now and he explored the complex relationship of the Black writer to the idea of England, emphasising how the work of black writers was challenging the idea of Englishness and transforming what we mean by English literature. He cast black writing as a "counter-narrative to Enoch Powell", that erstwhile Conservative politician who had famously excluded the migrant from English culture, and he demonstrated how black writers were defining a space of the imagination for themselves in England and thereby transforming the social imaginary. This was a keynote lecture full of acute observation about the nature of contemporary British society and aware of the dilemmas and challenges of all those migrants and

refugees who have come to Britain only to find that their images of the place did not match the reality.

One of the merits of this conference was its firm commitment to an interdisciplinary approach. Thus we heard not only about literature, but also about developments in the other arts: the impact of government-funded arts programmes on disadvantaged black youths aspiring to a career in the music industry; the depiction of Black British identity in a film such as *Bride and Prejudice*; or the question as to whether crime fiction by black authors should be regarded as a means of airing issues of national and social identity or purely as an example of a literary genre. Two contributions underlined the fact that Black British culture is now being promoted abroad: Ingrid von Rosenberg (Dresden) explored the impact of exhibitions of Black British art in Germany, while Dorota Gołuch (Cracow) described some of the difficulties of translating the work of Monica Ali, Andrea Levy, Zadie Smith and Sam Selvon into Polish.

Theatre and drama loomed especially large in the conference deliberations. Of particular interest was a roundtable discussion between a group of directors from those theatres which had been instrumental in getting plays by black writers onto the stage, such as the Royal Court, the Theatre Royal Stratford East, and Talawa. In spite of the wit with which Paulette Randall of Talawa viewed her own early career ("I went to drama school because I didn't want to work"), the mood was fairly sombre, the picture pretty bleak. It was felt that there were now no more black cultural leaders than there had been fifteen years ago; theatrical structures were not being transformed quickly enough; the diversity of talent available was still not being reflected in theatre employment practices; there were lots of one-off projects and little continuity; there was not enough serious reviewing of black productions in the press nor was there enough critical debate generally. And yet there were some high spots: Michael Buffong speaking for Stratford East lauded the energy which emanates from an audience as diverse as that in his borough where in primary schools no fewer than one hundred and sixty languages are spoken and enthusiastically outlined the kind of challenges that poses for theatre.

Some of the academic papers addressed aspects of black theatre too. Florian Stadler (Kent) gave an interesting account of how the National Theatre under Nicholas Hytner had – successfully in his opinion – set out to broaden its remit to reflect the cultural diversity of modern British society and had, for instance, commissioned work from Kwame Kwei-Armah. It was apparent from some papers that there is a real concern to document the history of black performance in Britain. Helen Thomas (Falmouth) unearthed little known black performances from the 18<sup>th</sup> and 19<sup>th</sup> centuries; Hazel Walters (of the journal *Race and Class*) gave an enlightening account of the English career of the nineteenth-century African-American actor Ira Aldridge, focussing particularly on the racist hostility to which he was subjected; while Susan Scafe (London South Bank) analysed three plays produced in 2007 which had addressed the topic of slavery from the perspective of contemporary British identity questions: Roy Williams's *Jeff Guy*, Caryl Phillips' *Rough Crossing* and Kwame Kwei-Armah's *Statement of Regret*.

It was to be expected that so soon after the 200<sup>th</sup> anniversary of the Abolition of Slavery in the British Empire the issue of slavery would be uppermost in the minds, not only of the above-mentioned playwrights, but also of a number of the contributors. Among them Lyn Innes devoted her keynote address to British slave narratives, while Alan Rice looked at three exhibitions which had been mounted in the UK to commemorate the Abolition. Overall there was concern to uncover little known aspects of black history in Britain. Thus David Killingray's paper investigated how black writers in earlier times got into print: what were the obstacles they encountered and how were they overcome?

With the degree of interest evinced in the topic at this conference it is hardly surprising that some attention was paid to the question of where and how it is being taught. In her paper Susanne Reichl (Vienna) offered powerful advocacy for teaching the subject at university level and offered some practical advice as to how to engage students' interest. In a roundtable discussion on the topic it emerged that a number of institutions had already taken up the teaching of black British literature. It was clear, however, that there had been considerable opposition to this from suspicious colleagues and that universities were only rarely reflecting the cultural diversity of the social environment within which they operate. Nevertheless, there were some notable exceptions: Lyn Innes referred us to Cardiff, Kent, Portsmouth, Leeds, Sussex and Stirling where courses are already being offered and dissertations written.

One reason why this conference was so remarkably rich was the presence of writers. Three sessions in particular have stayed in the mind: the interview with Andrea Levy; Malorie Blackman's encounter with a class of local Deptford school children; and the Commonwealth Writers Prize Presentation. Levy, who proved an inspired and amusing reader of her novel *Small Island*, reflected on how long it took her actually to become a writer: she never read anything till she was 23, always considered reading a form of torture and then, when she left college, "somebody bought me a book..." Lest any of her listeners had concluded that because her family came from the Caribbean she had been brought up in a "story-telling tradition", she disillusioned us: the story-telling tradition in her house was Coronation St. on television; "the most important storyteller in my house was a little box". Levy's entertaining account of how she came late to writing, of the research into the lives and times of the first generation of West Indian immigrants she carried out in order to be able to write *Small Island* and of what she described as the need she feels to explore her own heritage and to bring it into the mainstream was certainly one of the high points of the conference.

So too, of course, was Malorie Blackman's session on "Writing for Young People and Young People's Writing" with pupils from Deptford Green School. Blackman, by now the celebrated author of some fifty books for young people – the Royal Shakespeare Company is currently touring a production of her *Noughts and Crosses* – and translated into twenty languages had a lot to tell the budding writers in her young audience about how she became a writer, not least the story of how her careers master at school had told her she'd never pass A-Level English,

so why didn't she train to be a secretary? As a child she had read "thousands of books" at the local library, but not one of them had ever been about black people, so she resolved once she started writing herself to "write all the books I missed as a child." In her search for black writers she was helped by discovering a black bookshop in Islington. Of course she got one rejection slip after another – 82 in all! – and even when her first book was finally accepted she had to wait two years to get published. So the moral, she told the children, was: "If someone says you can't do something, just go round them. Don't give up. Go for it!" And after such a convincing and enthusiastic performance I'm sure that some of those children will go out and do just that.

I should not end this brief report without mentioning a third writers session, that provided through the generosity of the Commonwealth Foundation in the shape of the Commonwealth Writers Prize Presentation, where the Best Book award for Europe and South Asia went to Indra Sinha (India) for *Animal's People* and the Best First Book award to Tahmima Anam (Bangladesh) for *A Golden Age*. The actual award ceremony was preceded by a stimulating panel discussion on "Reading in Crisis: do people read books in the Internet era?", the optimistic outcome of which seemed to be that people do and people will, for after all, as the South African writer Marion Molteno put it: "You can't go to bed with your screen."

This then was a conference which threw up many interesting questions, some of them contentious – what from a black perspective has been the effect of government programmes of grants to the arts? How can a common culture survive in a multicultural society? How far is Black British culture relevant to a Caribbean audience? It was a conference, too, with a very packed programme. There were, as usual, too many parallel sessions, particularly regrettable in this case because one so rarely has the opportunity to hear papers on this subject. Any report therefore has to confine itself to only a cross-section of what was on offer. But it was, too, a conference which memorably brought together a stimulating mix of people, who were able to address a wealth of personal experience and engage with many important issues affecting the black community in Britain today.

Geoffrey V. Davis (Aachen)

## “On Whose Terms? Critical Negotiations in Black British Literature and the Arts” Goldsmiths College, University of London, March 13 - 14, 2008

On Whose Terms? was the leading question of the two-day conference at Goldsmiths College in the south of London. The conference convenors Godfrey Brandt (Birbeck, University of London), Deirdre Osborne (Goldsmiths, University of London), and Mark Stein (University of Muenster) invited delegates with multidisciplinary backgrounds to examine the subject of Black British literature and the arts. Topics ranging from the establishment of a Black British canon to the problems and challenges of small presses were discussed during the two days alternating between keynotes and parallel panels. Over 70 papers and talks were presented in seven to eight sessions per day from which delegates had to choose. Generally, the panels covered a diverse field of subjects, from Black British drama to the theorisation of Black British literature. Due to this heterogeneity, I will only cover a few of the central subjects of the conference.

One of the key issues was the problem of institutionalising Black British literature. Literary agent Susan Yearwood discussed in one of the first panel sessions the ambiguous issue of establishing a Black British canon, claiming that such a canon could be a facilitator for Black British literature with regard to public recognition. In the following discussion it became clear that precisely the question ‘on whose terms’ such a canon could be established is of great significance, regarding the difficulty of who should be included and who rather not. Closely connected to this subject is also the issue of publishing. In session five of the first conference day, publishers Kadija George (SABLE), Margaret Busby OBE (Allison and Busby), Nii Parkers (Flipped Eye), and James Oberon discussed the experience of publishing Black British literature with Susheila Nasta. Not only in the context of funding, problems and advantages of small presses were highlighted, but also the question of readership and audience was discussed. This aspect gained also attention in the session on Black British theatre and drama. Indhu Rubasingham discussed with fellow directors questions of staging, directing, and casting of Black British drama and what kind of problems they face, focusing on audience response and audience expectation.

A different aspect of institutionalising Black British literature was covered by considering the teaching of Black British literature and art. The topic was not only broached by Susanne Reichl’s talk on teaching Black British literature at university in a foreign language setting. With examples taken from Patience Agbabi’s “Ufo woman” and Malorie Blackmann’s *Noughts and Crosses*, she emphasized the other experience of Black British writing and its significance for the teaching of culture by attempting to overcome simplistic black-and-white patterns. Also Osita Okagbue (Goldsmiths, University of London) introduced the subject of teaching

Black British literature and the arts at home and abroad. Joan Anim-Addo (Goldsmiths, University of London) discussed with Les Back (Goldsmiths, University of London), Victoria Arana (Howard University), and Bénédicte Ledent (Liege University) the issue of Black British literature in the curriculum.

Apart from the institutionalisation of Black British literature, the focus was also put on its theorisation. Simon Gikandi (University of Princeton) was the first keynote speaker who gave a thought provoking talk on Black writers and the remaking of Englishness. Pointing to the change in the conception of being British, he claimed that Black British writers had to move to new spaces and thereby transformed places that belong to the English cultural heritage. With the demand for 'English breakfast without bacon', he exemplified his thesis and underlined the contrast between the book-acquired image of England that immigrants gained in their home country, in contrast to the reality they faced when actually coming to England.

As the final speaker of the first conference day, Gabriele Griffin (University of York) in her talk 'Giving an Account of Oneself: On not Owning a Story' pointed to the issue of representing oneself when a story is not one's own. When asked to explain oneself, the leading question that always remains is in how far one signifies. She claimed that the subject decides only to a certain extent how it represents itself; thus it remains indispensable to refer to its cultural environment and to claim that one has a story within the normative discourse.

Lyn Innes (University of Kent) opened the second conference day with her talk on 'Authorship and Authenticity in British Slave Narratives'. She questioned the issue of authenticity in slave narratives and the connected tension with regard to the experience of conversion. In conclusion, she demonstrated the impact of texts such as *Uncle Tom's Cabin* on further slave narratives. Apart from the keynotes, the panel on Britain and America also considered different theorisations of Black British writing and art. Key aspects lay on the notion of tradition in African-American and Black British canons (Leila Kamali, University of Warwick), on the claiming of public spaces by immigrant groups (Pamela McCallums, University of Calgary), and on the absence of Black British writers in Britain, despite of the governmental and institutional efforts to acknowledge the contributions of Black British literature and arts (Tracey Walters). The panel was closed by a consideration of the historicising of African diaspora art in connection to the question of political and cultural ownership (Leon Wainwright, Manchester Metropolitan University).

In connection to these theoretical aspects, several papers referred to various writings of Black British authors, ranging from poetry to novels and drama. Zadie Smith, being a well-known and very successful Black British writer, was one of the authors who were very often analysed in the panels, focussing mainly on her novels *On Beauty* and *White Teeth*. In the context of tradition and identity, the focus was put on the concept of cosmopolitanism, hybridity, and the identification of a new form of aesthetics. Edith Frampton (San Diego State University), for instance, identified three goddesses *Maîtresse Erzulie*, *Carlene*, and *Kiki* in the novel. Their inherent beauty stands in contrast to the Rembrandt discussion between art histo-

rians Monty Kipps and Howard Belsey, i.e. she traced a Haitian vs. European art discussion. Ryan S. Trimm, in contrast, outlined the restaging of Salman Rushdie's celebration of migrant hybridity in Smith's novel *White Teeth*.

In addition to novels, Black British poetry was a key focus of the conference. 'On his own terms?' asked Jessica Allen (University of Delaware) in her talk on Benjamin Zephaniah and his dedication to his political messages that were accused of aligning to a system that he actually speaks out against. In the panel on "Shaping Perceptions", the emphasis lay on Black British poetry and the need for its re-classification with regard to cultural affiliations and an acknowledgement of the poet's complex position (Blake Brandes, University of Kent), as well as the introduction of 'PoBo', Poetics of Black origin. Godfrey Brandt (Birbeck, University of London) explored the origins of Afro-Caribbean poetry especially in relation to contemporary poetry and the influence of rapping and rhythmic speech.

Apart from the presentation of academic papers, one of the highlights of the conference was the interview with Andrea Levy. She not only spoke about her experience of being a Black British author, but also about her writing and the development of stories that often, but not solely, refer to her own life. Blake Morrison interviewed her predominantly on her latest novel *Small Island*. The conference closed with several readings and performances by Black British authors and artists.

During the two days, the question 'On Whose Terms?' was discussed thoroughly from various angles. It became clear that it is especially significant in the context of the institutionalisation and theorising of Black British studies. There is surely a need for further conferences and acknowledgment, within as well as outside of academia, to explore the scope that the question 'on whose terms' has opened.

Jessica Voges (Berlin)



# „Beyond ‘Murder by Magic’: Investigating African Crime Fiction A Report on the 9th International Janheinz Jahn Symposium, Mainz University, January 9 - 12, 2008

The worldwide first conference on crime fiction in Africa took place in Mainz in January 2008. Beyond ‚Murder by Magic’: Investigating African Crime Fiction was the motto of the 9<sup>th</sup> International Janheinz Jahn Symposium at Johannes Gutenberg University, organised by Anja Oed (Mainz) and Christine Matzke (Humboldt University Berlin).

The spectrum of the conference papers represented the African continent not only under geographical aspects but also under the aspect of languages. Geoffrey V. Davis (Aachen) and Ranka Primorac (London) spoke about South African crime fiction, Francis Moto (London) and Alina Rinkanya (Nairobi) dedicated their speeches to the crime novels in Malawi and Kenya. Matthew Christensen (Edinburgh), Susanne Gehrman (Berlin), James Gibbs (Bristol), Manfred Loimeier (Mannheim) and Katja Meintel (Freiburg) concentrated on West African authors of crime fiction in English as well as in French. Doris Wieser (Munich) focussed on crime fiction in Portuguese, while Meshack Masondo (Johannesburg) presented Zulu crime fiction, Annekie Joubert (Berlin) spoke about Northern Sotho detective stories, and Mikhail Gromov (Nairobi), Said Khamis (Bayreuth), Ute Reuster-Jahn (Brussels) analysed Swahili crime novels. Anja Oed took account of Yoruba literature. Françoise Naudillon explained the relevant literature of the diaspora in the Caribbean, and Karola Hoffmann (Mainz) regarded the genre itself as a means of political propaganda and ideologisation.

With Meshack Masondo (South Africa/Zulu), Angela Makholwa (South Africa/English), Deon Meyer (South Africa/Afrikaans) und Ben Mtobwa (Tanzania/Swahili) four authors of crime fiction were present, and thus this conference took into consideration not only geographical aspects and the language question, but also the perspectives of readers such as producers of crime fiction.

Nearly all presentations worked out two essential trends. First: African authors are domesticating the genre of crime fiction for their interests and purposes, and therefore they are not necessarily following the western standards of crime fiction. On the contrary they are developing their own catalogue of elements of action and style. Second: because of this development, the criteria of western criticism of literature do not always correspond to the phenomenon of crime fiction in Africa.

A number of contributions engaged with the development of crime fiction in historical terms. This was the focus of Joubert’s presentation on Northern Sotho crime fiction, Loimeier’s on the development of crime fiction in Nigeria, Masondo’s on Zulu crime fiction and, partly, also of Gibbs’ on crime fiction in Ghana. The historical view became especially interesting when breaks or changes

in the chronology of the development of the genre became visible. Thus Rinkanya detected changes in Kenyan crime fiction since 1990: there has been a change in the representation of women, and one can find more female detectives in Kenyan crime novels, a fact that is probably due to progress in emancipation in society in general. Gromov showed that the year 1990 might be regarded as a turning point for Swahili crime fiction in Tanzania, too. Whereas the boom of crime novels in Tanzania during the 1980s brought out only a lot of novels following the US-model of crime fiction, one can find much more precise comments on social life in Tanzania since 1990.

In general it can be stated that the genre of crime fiction is often used as a means of political criticism. Thus Reuster-Jahn highlighted the fight against corruption as one aim of Swahili literature, whereas Moto showed that in crime novels in Malawi it is the condemnation of hunger, violence, rape, theft and robbery as a crime rather than the arrest of a delinquent that is important. The most important issue in Malawian crime novels, according to Moto, is the communication of the idea of justice. Thus it can be considered a crime when a society is not giving its children perspectives for a better future. Taking some Zimbabwean crime novels as examples, Primorac also underlined that crime fiction in southern Africa carries out social functions. But, as Hoffmann explained, such an adaptation of the genre is running the risk of a legitimization of the present state system, of a (re-)affirmation of a national self-understanding. Hoffmann exemplified this with the help of crime novels from Zimbabwe. In this case crime fiction does not communicate the idea of justice, but that of political propaganda.

Concerning the historical view, in the sense of a view on history, Gehrmann showed that the genre has been used by the Senegalese author Boubacar Boris Diop to create a literature of remembrance. In this case, too, the borders between the genres become blurred, because a political thriller may at the same time contain elements which mark it as a crime novel. Meintel analysed such formal aspects with her focus on West African crime fiction in French. Davis highlighted the political elements in crime fiction, taking the novels of Deon Meyer as examples, which reflect the process of social transformation in the Republic of South Africa. Using the Jaime Bunda novels by the Angolan Pepetela as an example, Wieser illustrated how one can take a copy of the James Bond character to draft a parody of one's own society, but also of the United States. Christensen showed how the Nigerian Tony Marinho condemned the global capital structures as immoral. Joubert concentrated on stylistic questions and explained in her paper on Northern Sotho crime fiction how simple belief is replaced by logic. And Oed also showed that in Yoruba crime fiction, intelligence instead of force and brutality can count as quality of a good investigator. By linking literature and film in their presentations, Oed and Christensen opened up perspectives on a much wider impact of crime fiction on literary culture in African countries. Oed analysed the film adaptation of Kólá Akinládé's novel *Owó Èjè*.

In conclusion, it can be said that the genre of crime fiction in Africa is becoming more and more popular, because it allows for realistic representations of social

transformation, but also of every day life, for example in cities. Crime fiction also fulfills the purposes of entertainment, which shouldn't be underestimated in their effect on the reception of crime fiction, as Masondo, Makholwa, Meyer and Mtobwa pointed out in their readings accompanying the conference.

Thus this first conference on African crime fiction illustrated the broad variety of this genre in African writing, but also how differentiated this genre has become. This underlines the importance and the necessity of further academic work on the genre of crime fiction in African writing.

Manfred Loimeier (Mannheim)

“Try Freedom: Rewriting Rights in/through  
Postcolonial Cultures”  
EACLALS Triennial Conference  
Venice, March 25 - 29, 2008

What a place to host a conference, what a place to host a conference on post-colonialism: Venice! This year's triennial European Association for Commonwealth Literature and Language Studies (EACLALS) conference was placed in the competent (and, according to the accounts of some of the speakers, quite persuasive) hands of Annalisa Oboe and Shaul Bassi, whose efforts ensured a memorable occasion. The conference, entitled “Try Freedom: Rewriting Rights in/through Postcolonial Cultures”, was monumental, both in setting, theme, and in the numbers of participants. The inclusion of some eighteen guest writers and plenary speakers, together with over sixty panels, each with an average of three to four papers, resulted in well over two hundred active participants, all packed into five days (25th-29th March). Accordingly, my report can only reflect a portion of the input provided by these intense and interesting days.

The conference setting on the small island of San Servolo, previously a Benedictine monastery and lunatic asylum (no joke!) and now the site of the Venice International University, meant a number of trips with a bus (read: boat) between town and conference venue. These ten-minute trips provided not only the time occasionally needed for a mental adjustment from the ‘real world’ to academia, but also a fitting metaphor for the travel of ideas and literary worlds and goods that a conference on postcolonial cultures entails.

Participants, too, travelled from all over the world to attend, representing not only an abundance of cultural heritages, but also from all levels of the academic world. I will not only remember Bill Ashcroft, Gareth Griffiths and Helen Tiffin all seated at one table during a coffee break, but also conversations with fellow PhD students from countries such as Israel, the USA, Australia, Italy and Germany, to name but a few. Of course, interaction between the different levels was also facilitated by coffee breaks, lunches, and the occasional bout of sunshine. The Conference Dinner, a stand-up affair with a variety of small portions of food and larger portions of wine, also facilitated interaction, but it also tested our abilities at juggling plates and glasses with conversation. This event was followed by the ‘Dance Party’, which I admit I was initially a little skeptical about, only to be surprised by an energetic and captivating Venetian ska band which had even Robert Young doing his moves on the dance floor.

On the academic side of things: Achille Mbembe gave the opening plenary of the conference, entitled “Reflections on Death and Freedom in Black Thought”, addressing a number of themes which proved to be central to the discussions in the ensuing sessions. He addressed issues of freedom – such as the freedom to move and restrictions on movement – and rights – particularly the right to own

one's own body – exploring them in conjunction with a number of theorists ranging from Arendt and Marx to Fanon and Glissant. Caryl Phillips' closing plenary, at the other end of the conference, engaged in personal experience and the literary imagination, particularly with respect to Venice. The reading, entitled "Rude Am I in My Speech", juxtaposed emigrant experience with Shakespeare's Othello, foregrounding feelings of isolation and attempts at conformity through the lens of race. His reading proved quite popular, and many of the participants held out (or returned) for this event on Saturday evening.

"Rights", as the conference title suggests, was one of the foremost issues in a number of panels, ranging from land rights, women's rights, sacred rights, to writing rights. "Freedom" also figured strongly, and was addressed in conjunction with sexuality, the freedom to move (but also the freedom to stay, as one of Mbembe's audience pointed out: think land rights), media and globalization, and fundamentalism and terrorism. Of course, a number of panels reflected the academic interests of the conference attendees, specifically addressing particular authors (Caryl Phillips, Salmon Rushdie, J.M. Coetzee, Michael Ondaatje) and regions (New Zealand, the Caribbean, Australia, South Africa, and, with several panels, Europe/Italy/Venice, a fitting and welcome thematic focus). The Black Atlantic and slavery, questions regarding literary forms and issues of language rights were also addressed by a number of participants. Of particular interest to my own research was the roundtable chaired by Graham Huggan on "Globalization, Ecology and Rights" where issues of eco-tourism, environmental disasters and the problems of anthropocentric thought were raised and discussed: The interaction between environmental and postcolonial issues was picked up again in a number of panels throughout the conference. Slightly less successful was the promising panel "The Transformations of Postcolonial Paradigms", unfortunately placed toward the end of the conference, where a more open dialogue may have led to some more encouraging developments of the ideas presented.

The relative uniformity of three papers per panel with discussions at the end made the occasional panel-hopping a little easier. However, this came at the cost of the discussion at the end: Given the thematic closeness of most papers within a panel, the discussions tended to address over-arching issues, the pertinency of which was most revealing after having heard all papers. This is, of course, a positive development, reflecting good organisation and a high level of participation by the audiences of the respective panels.

My personal highlights were undoubtedly the opportunity to listen to and meet a number of writers. Writers present included Anita Desai, Kiran Desai, Chris Abani and Linton Kwesi Johnson, in addition to the aforementioned Caryl Phillips. Further, Alexis Wright, who gave the Anna Rutherford memorial lecture, drew strongly on her recently published *Carpentaria* to address Aboriginal land rights in Australia – a topic which was also addressed in connection with this novel in a number of papers in various panels. Her speech was also concerned with artists' responsibilities and freedoms and the fictional/non-fictional interface. Aritha Van Herk was also in attendance and gave a highly entertaining and engaging reading of a piece of ficto-criticism which engaged in postcolonial and

gender issues of western Canada with interspersed episodes of travelling Venice in the panel Postcolonial Venice.

Yes, back to Venice. I will confess taking half a day ‘off’ the conference to see something of the city. I imagine I am not the only one to have done so: One of the advantages of such a location (lots of people want to go there, and so boosting attendance) can also be one of its disadvantages (lots of people want to go there, and do, instead of attending all the panels, thus reducing attendance). The financial costs may have been high (e.g., the 10€ fee for lunch was a little over the top, particularly for those on a student budget), but at the end of the week, the gains in academic exchange and inspiration were well worth it.

Kylie Crane (Erlangen-Nürnberg)

## A Huge Yellow Chotro-Poster at Delhi Airport, Rama in the Sky, a Polyphony of Voices and “Time Immemorial”

A Report on “Chotro – International Conference on Indigenous People in the Post-Colonial World: Language - Literature - Culture - History“, January 2 -5, 2008, Indira Gandhi National Centre for the Arts, Delhi, India

Arriving at Delhi Airport on 31<sup>st</sup> of December at 11 p.m. is one thing. Being picked up at exactly that time and in this place, seems – considering the fact that the “Chotro-2008” conference was attended by a huge number of people from Canada, the US, Europe, Africa, Australia, Russia, China, South-East Asia, and many parts of India – to be nearly impossible. The huge yellow Chotro-poster which was put up in the entrance hall warmly transmitted to us, “here we are and you belong to us now”. We were collected by the most wonderful and absolutely helpful Bhasha team of Ganesh Devy. This whole airport-business was totally amazing, a real New Year’s treat. And this was just the beginning of a most intense, well organised and all-embracing three-day conference in Delhi.

In the opening words of the programme for the Chotro-2008 Conference which took place at the very beginning of the year 2008 and which was organised and carried out by K.K. Chakravarty, Indira Gandhi National Centre for the Arts, Ganesh Devy, Bhasha Research and Publication Centre, Geoffrey Davis, European Association for Commonwealth Literature and Language Studies (EACLALS) and Harish Trivedi, Indian Association for Commonwealth Literature and Language Studies, “Chotro” is defined as follows: “In many varieties of the Bhili language family ‘Chotro’ means ‘a place where villagers gather’, ‘a public platform’, ‘a centre for dispute resolution’ and ‘a place for announcing news’.” The organisers further explain why they chose the term “Chotro” for the title of their conference:

In 1996, we established Bhasha Research and Publication Centre in Baroda, and started work with migratory labourers moving to metropolitan centres in search of wages. They would work without any holidays throughout the month, except for one day on the new moon day. We started bringing them together on that day every month. We asked them how they would like the meeting to be named; and they promptly answered, ‘Chotro’. In these meetings many stories surfaced. These were narratives drawn from cultural memory and allegories based on contemporary social reality and conflict. There was quite a polyphony of literary tones, some in music and song, some in prose and even just gossip. ‘Chotro’ slowly came to mean a literary form for tribals, a form such as their tradition did not know but one that their lives in the context of modernity had created. Therefore, when we were looking for a suitable title for a Global Conference on Literature of Indian tribal people or the Janajatis, Australian aborigines, Canadian first nations and American

indigenous people, we were thinking not of a discipline but of a rich polyphony. Hence 'Chotro'.

"Chotro" was the first conference on a global scale devoted to indigenous peoples around the world, their histories, languages, literatures, music and traditions. As the programme was filled to the brim with a host of interesting and original papers on various subjects, ranging from socio-linguistics to cultural and literary topics concerning indigenous peoples around the world, I can only briefly outline a few of the events, presentations and papers in order to give the reader a small glimpse of what was held in stock. But the reader can also see for himself, as "Chotro-2008" has gone on the web channel: [www.chinh.in](http://www.chinh.in) (click on Chotro on the right hand side and you will see a very impressive video clip).

Thus, it is useful to start with the film *Children of Nomads*, about a five-day creative workshop with nomadic children (see [www.chinh.in](http://www.chinh.in)). In this film, a small girl interviews nomadic children; she starts talking to them on the camera. Then one of the nomadic boys asks her in return the question whether she had seen an eagle-cart (= aeroplane), how clouds look like and if she had seen the God Rama up in the sky. The girl answers that she hadn't seen Rama but that she might see him next time when flying and asks the boy what she should tell Rama when she meets him: "Tell him I need food, home, bananas". This film as well as the very impressive film *Mahua Memoirs: A Film on Adivasi Struggles Against Mining* (2007), directed by Vinod Raja who was also participating in the conference, shows that we cannot speak of postcolonialism, yet, especially not when looking at the indigenous peoples around the world in 2008 as there are still numerous internal colonial forces at work: Just recently, on Wednesday, 13<sup>th</sup> February 2008, Australian Prime Minister, Kevin Rudd, opened a new chapter in Australia's tortured relations with its indigenous peoples when he presented a moving apology for past wrongs and a call for bipartisan action to improve the lives of Australia's Aborigines and Torres Strait Islanders. Thus, the idea that we are already past the "post" and that we have already arrived at the new "'trans'-paradigm" as has so often been proposed in Western academic circles, is – as it pertains to indigenous peoples around the world – most inadequate. Indigenous peoples are frequently without land rights, thus forced to migrate to the metropolises to earn a living and they have, in many cases, been robbed of their languages, cultures and literatures.

Thus, in her paper "Writing People-centric Histories of Indigenous Literature: Theory and Practice", Nilanjana Deb, who used not a single theoretical approach coming from European/Western academic traditions, rightly explores the decolonising methodologies in literary studies and opts for "nation-centric or people-centric models for histories of Aboriginal literature/oratures". She asks: "[...] what are the ways in which such histories can be written without over-subscribing to Western notions of genre, style or literary 'standards'?" Deb argues for a move of indigenous literary studies beyond homogenising constructs. Indigenous literary studies need to focus on micropractices, local discourses, and



negotiations with modernity rooted in alternative epistemologies. She ended her paper with the notion that “hope is in the power of the pen”.

Ojaide Tanure from Nigeria, a writer and critic who is currently based in the US, focused in his paper “The Udje Dance Songs of the Urhobo People of Nigeria” on the most poetic and dramatic indigenous dance song performances, the udje, of Africa. In his lively and illuminating paper he introduced this particular dance song performance to the audience by explaining the history of this specific poetic genre. He further gave an overview of its development, the content and form of the songs, the art and performance and eventually, the factors that are currently working against this poetic art form, thus also pointing out that udje is endangered in its existence because of the long haul of colonisation.

In her paper “Contemporary Indigenous Literatures in Canada: Healing from Historical Trauma”, Jo-Ann Episknew concentrated on the term “healing” which is central also to the above-mentioned situation of the Aborigines in Australia. Accordingly, Episknew, herself a native Canadian, asks “what happens to the people of oral cultures if invaders wrest control of the education of their children, what happens if these invaders systematically de-educate the children so that they lose their ability to communicate in their native languages and, therefore, lose access to those foundational narratives of their people? And, what happens if these invading powers supplant the collective narratives of the people with narratives in which the people are either maligned or ignored?” Thus, the indigenous literatures in Canada provide a literature of healing, of group and individual identity after having been disempowered and after the colonialists supplanted them with narratives of the Empire. Episknew calls this “psychological terrorism” and sees the indigenous as victims who came to loath themselves, at a personal and collective level. In order to protect their self-esteem, these people have to find out about the truth and find a mode of reconciliation. Without a collective narrative of the past, Episknew puts forward, there can be no truth. She coins the term “post-traumatic stress response” which needs to be effected by means of self-medication. In this mode, stories are powerful methods of healing and for forming a collective self. Yet, healing does not imply that these people are sick, but that they are wounded – what/who is sick, according to Episknew, is the colonialist. Eventually, she mentions a central aspect to the conference, namely the “healing power of stories since time immemorial”.

In his paper “Friends, Indigenes and Others: A German Interjection”, Gerhard Stilz eloquently and wittily explored the term “indigene” and raised the question “who is an indigene?”, which he answered by exploring German migratory history, whereas Stephen Inglis, Director General of Research and Collections at the Canadian Museum of Civilization (CMC), reported on the role of museums, especially national museums and the portrayal of indigenous cultures. He himself developed field collections in several museums, including the Museum of Anthropology at the University of British Columbia. He also directed programmes as varied as the Aboriginal Training Programme, permanent exhibits for the First Peoples Hall and the award-winning Bronfman video series. In his presentation,

he argued for a participation of indigenous peoples in museum work instead of white people only, as museum work has always been confronted also with the question of interpretation, “voice”, access and ownership.

A highlight of the conference was the reading, *Kavyasandhya* (kavya = poetry) on Friday night with indigenous and also internationally well-known writers and poets such as K. Satchidanandan, who brilliantly chaired the reading and provided some of his own work right at the very end, Bishnu Mohapatra, Robert Sullivan, Nirmala Putul, Sudeep Sen, Vineet Tiwari, Tanure Ojaide, and others who were called in by Ganesh Devy from the audience floor. The lively performances and stimulating and thought-provoking poetry of the poets were a real treat and experience. The question whether you have ever seen a bird dying in one of the poems by Bishnu Mohapatra, who presented one of the strongest poetic voices that evening, just stuck in our minds and made us think about nature and the relationship of people to nature. The poets were so different from each other, that it is difficult to give a full account of everyone involved in the reading: Maori poet Robert Sullivan, who is a member of the Nga Puhi iwi of Northland in New Zealand and of the South Island iwi Kai Tahu and who is also of Galway Irish descent, spoke to us in Maori, as well as in English, and evoked an acute awareness of the racial and social issues of his own people, whereas Tanure Ojaide warmed us up with an African invocation. The whole reading night was very intense and yet it was like a revelation.

Yet, there were also some critical voices at the end of the conference: some said that they found the conference very undemocratic. However, we would like to put forward some simple, personal ideas on the conference: Firstly, we made friends (our special thanks here to Chakraverty Mahajan and many others) and, secondly, India and Indian hospitality are all-embracing: you just can't get out as soon as you are in and, thirdly, you have to appreciate what is offered to you, most warmly, in this simple, friendly and respectful and inspiring manner. We would like to thank Ganesh Devy, Geoffrey Davis and K.K. Chakravarty for their hospitality, kindness and generosity, for their energy and for their new ideas: The most important aspect is that indigenous peoples around the world often lack what we have, namely dignity.

We are looking forward to “Chotro-2009”, titled “Migratory People, Nomadic Communities and Pastoral Traditions – Literature, Law and Life in Post Colonial Societies”, which will be held at the Adivasi Academy, Tejgadh, situated in a tribal village on the borders of Rajasthan, Madhya Pradesh, Maharashtra and Gujarat in Western India from 4<sup>th</sup> – 6<sup>th</sup> January 2009. Let's meet again, dear friends. “Time immemorial”!

Cecile Sandten (Chemnitz)

## Totgeglaubte leben länger

### Die CERPAC Konferenz der Paul Valéry Universität in Montpellier: „Postcolonial Ghosts / Fantômes Post- Coloniaux“

Vom achten bis zum zehnten November 2007 findet in Montpellier eine wissenschaftliche Heimsuchung statt. Es soll im Dienste der United States Association for Commonwealth Literature and Languages Studies (USACLALS) über die Gegenwärtigkeit des Vergangenen und die Anwesenheit des Abwesenden gesprochen werden. Ort der Zusammenkunft ist die Maison des Relations Internationales, eine Villa am Rande der historischen Altstadt, mit einer Seite an einem Abhang stehend. Unter diesem beginnt der moderne Stadtteil, in dem ich in einem günstigen Hotel untergekommen bin, welches jeden gut auf eine Auseinandersetzung mit Aspekten der Besessenheit vorbereiten würde. Als Studentin erstmals bei einem solchen Kongress, fühle ich mich wie ein Spion und bestaune die Villa, bevor ich mich hinein wage. Niemand sonst scheint besessen zu sein. Auch das kann beunruhigen. Wie sich auf der eröffnenden Plenarsitzung herausstellt, ist die Thematik postkolonialer Geister ein weites Feld: Der Topos des Spuks bringt immer Aspekte der Vergangenheit, der Erinnerung und Schuld oder des unfinished business mit sich. Wichtig ist, die Begriffe Geist und Gespenst zu unterscheiden, da ihre Relationen untersucht werden. Die Bezeichnungen Ghost und Fantôme entsprechen eher dem deutschen Gespenst. Den Begriff Geist dagegen kann man eher mit Spirit beziehungsweise mit Esprit übersetzen, er spielt als immaterielle Existenz neben Gespenstern eine wichtige Rolle in diesem Zusammenhang.

In Mélanie Torrents (Universität Paris, 7-Denis Diderot, Frankreich) Vortrag „Commonwealth Diplomacy Today: Transcending Colonial and Post-colonial Ghosts?“ wird unter anderem die Frage gestellt, inwieweit dem Commonwealth noch der Geist des alten Empire innewohnt und welche Formen der Ablösung es geben kann. Das Herumgeistern von Vergangenen konkretisiert sich bei diesem Thema, dessen politische wie kulturelle Relevanz nicht zu übersehen ist. Ahsraf Rushdy (Wesleyan Universität, USA) spricht über repräsentative Schuldbekenntnisse, wie sie beispielsweise Präsidenten oder der Papst aussprechen – oder dies eben nicht tun. Wie wirken solche Entschuldigungen, wenn sich Repräsentanten eines Staates für die vergangene Kolonisierung eines anderen Staates entschuldigen - erleichtert sich eine Gemeinschaft damit ihres schlechten Gewissens; kann eine Entschuldigung die Adressaten erleichtern? Inwieweit kann sie die vergangene Schuld aber auch wiederholt aufrufen und vertiefen? Alan Rice (Universität Central Lancashire, GB) schließt die Plenarsitzung mit einem Vortrag über Denkmale ab: Er berichtet von einer Ausstellung in Lancaster über den Sklavenhandel, welche Besucher und Passanten quasi verfolgen und damit etwas Unsichtbares sichtbar machen soll. Ein spezifisches Gespenst aus der Kolonialzeit ist für Rice

das im bürgerlichen Großbritannien obligatorische China Set, welches mitunter grausame Praktiken des Sklavenhandels auf Porzellantassen abbildet.

Am Nachmittag beginnen die auf regionale Literaturen bezogenen Workshops, und ich besuche den über Kanada. Teresa Gibert (Nationale Fernuniversität Spanien) beschäftigt sich mit den Texten Thomas Kings: Hier sind literarische Gespenster nicht bedrohlich, sondern stehen für Klarheit und Herausforderung. Sie stellen Grenzen in Frage und wirken subversiv in einem Land, das durch seine Siedler- und Einwanderervergangenheit Geister der im mehrfachen Sinne verdrängten Vergangenheit hervorrief. Das Unbewusste ist hier eine Kollektivschuld und damit ortsgebunden.

In der Keynote Speech stellt John McLeod (Universität Leeds, GB) seine Forschung über Jackie Kays und Pauline Melvilles Texte vor. Bei Kay geht es vorrangig um die Themen Adoption und Genealogie, bei Melvilles Texten eher um An- oder Abwesenheit eines Bewusstseins für Geister und der Wahrnehmung und Anerkennung derselben. Da die in Guyana aufgewachsene und unter anderem in London lebende Pauline Melville physisch und ohne feststellbare Verschränkungen von Zeit und Raum in Erscheinung tritt, besteht praktischerweise die Möglichkeit, sie über ihre Arbeit an dem Kurzgeschichtenband *The Migration of Ghosts* zu befragen: “Do you believe in ghosts?”- “Yes. No. I’m not too sure. On the whole I would say I don’t. But I’m not sure.”

Am Morgen des neunten November teilt sich die Veranstaltung erneut in regionale Workshops auf, wobei die Karibik mit insgesamt vier Workshops sehr präsent ist, wogegen Sitzungen über Afrika, Indien, Kanada und Australien jeweils parallel zu denen der Karibik laufen. Ich möchte mehr über Spuk in australischer Literatur erfahren. Hier verhält sich aufgrund der Siedlerkultur einiges ähnlich wie in der kanadischen Literatur: die gewaltsame Aneignung des Landes, Genozid an und Verschleppung von Aborigines und die darauf folgenden Selbstverteidigungs- und Rechtfertigungsversuche der Siedler riefen sozusagen einige Geister hervor. Daneben sei die Pazifikregion, wie Simon Hay (Connecticut College, USA) erklärt, aus der Sicht Großbritanniens geo – temporal different, weil Briten dort nicht von ihren eigenen vormodernen Geistern gejagt werden. Es spukt hier eher aufgrund von relativer junger Schuld und einer daran erinnernden leeren Fläche, anstatt dass, wie es in imperial ghost stories der Fall ist, immer wieder Spektren der Vormoderne gespenstisch in der Moderne auftauchen. Ein Schwerpunkt wird bei Hay auf die Erzählerfiguren gelegt (in diesem Zusammenhang wird der Begriff *Spectatorship* verwendet), welche sich dem Gespenstischen auf die eine oder andere Weise nähern. John Potts (Macquarie Universität, Australien) unterstützt diese Feststellung, indem er sich auf die Folgen der ehemaligen Strafkolonie bezieht und Parallelen zwischen europäischen Spukschlössern und australischen Gefängnisinseln zieht. Abschließend für diesen Vormittag folgt die Keynote Speech durch Gerry Turcotte (Universität Notre-Dame, Australien) unter dem Titel: “Talking With Ghosts: Whiteness, Spectrality and the Postcolonial in Canadian & Australian Fiction“. Spuk ist, gemäß Turcotte, immer eine Konsequenz hegemonialer Strukturen. Die Beschäftigung damit löst, in Anlehnung an Derrida, einen Spectral Turn aus. Mit diesem werden Grenzen und Konsequenzen

so sichtbar wie eben ein Gespenst, wenn man es in (s)einer Erscheinung wahrnimmt.

Nachmittags beginnt der Workshop über afrikanische Literatur. Esther Peeren (Universität Amsterdam, Holland) spricht zunächst über Ben Okri's *The Famished Road*. Der permanente Kontakt zwischen zwei Welten ist hier nicht Teil animistischer Weltanschauung, sondern eine Annäherung an postkoloniale Realität, so Peeren. Transformationen sind bei Okri vielfältig, sowie Geister hier nie eins mit sich selbst sind. Sie wirken weniger befreiend als bedrohlich, und können eine Form des Widerstands sein. Michaela Vanon Alliata (Universität Venedig, Italien) stellt reziproken Spuk in ihrem Vortrag über J.M. Coetzee's "The Master of Petersburg" zur Debatte. Der Text handelt von Dostojewskijs Lebensphase, bevor er Böse Geister (bzw. Die Dämonen in früheren Übersetzungen) verfasste; der fiktive Dostojewskij ist hier einer Besessenheit ausgeliefert, von der man nicht weiß, ob sie von seinem verstorbenen Sohn ausgeht oder eigentlich diesen verfolgt. Merkwürdige Parallelen dazu finden sich in Coetzee's eigener Biographie vor der Arbeit an dieser Erzählung.

Eindrucksvoll wird der Tag mit einer Lesung und Performance von Karen King-Aribisala beschlossen: Etwa eineinhalb Stunden trägt die gebürtige Guyanerin ihre Lyrik und Gesangseinlagen frei vor. Besonders begeistert ein Gedicht, in dem sie die Perspektive des Zuckers im Tee einer englischen Dame einnimmt. Zwischen dem Zucker aus der Karibik und der alten Engländerin kommt es zu einem Streit über Begrifflichkeiten und kolonialistische Perspektiven – der Appell „stir me!“ geht danach vielen nicht mehr aus dem Kopf. Soviel man an diesem Abend noch in geisthaltigen Getränken rührt und sich um ein Begreifen bemüht, Geist und Gespenster lassen sich schwer fassen.

Swantje Krug (Berlin)

## How the History of Nazism in Germany Fits with the Studies of New Literatures in English

In Response to “A Passage Back to Frankfurt: A Short Report on the 8<sup>th</sup> Summer School of the New Literatures in English” (ACOLIT, Nr. 61, Dec 2007, 11-12) by Anna Auguscik and Sara Duana Meyer.

I have nothing but praise for the excellent organisers of the Frankfurt Summer School 2007 and the wonderful students who graced our workshops and lectures with terrific dedication, questions and feedback. Dr. Karin Meissenburg and I had one of the largest workshops and according to the organisers we received fantastic feedback. We also received positive feedback on a beautiful poster where each student signed a note honouring our hard work during the week and what it meant to them personally as writers. For us authors, attending an ASNEL conference is a substantial effort and a year of email organisation, arts council and other funding applications and many weeks of preparation of lectures and workshops, none of which is paid. For those of us who are freelance writers, editors or translators, already working on low wages, it is a huge dedication of energy and time away from professional work to attend such a conference, all the way from Aotearoa-New Zealand. I felt our time and effort was well worthwhile because of the positive feedback we received over the entire week of work which included two lectures and a daily workshop. We lunched with the organisers after the conference, who again stressed that our contributions had been “one of the conference highlights”.

So imagine my shock when reading a skewed, ill researched and highly judgmental response to the conference which singled out our contributions [without having the courage to name us] and made ill-informed comments which should have been researched before being committed to paper. While constructive critical feedback is welcome, this does not reflect the feedback from students or organisers. Anna Auguscik and Sara Duana Meyer criticise the organisers for including reading performances into the lecture programme and also criticise the performers for “self-promotion”. Jan Kemp, Karin Meissenburg and I performed in the lecture programme at the conference and all of us mentioned where students could buy the books [since this is not usually known of performers from New Zealand in the northern hemisphere]. Indeed, had the authors of the report read the posters around campus, they would have realised that our performance was billed as an indigenous lecture-performance, including waiata, haka, karanga, so that students could experience this first hand. It was also billed as the launching of two books, *Return of the Selkies*, featuring post-colonial issues and stories, and *Talkstory*, highlighting Pacific *Talkstory* in a global context and featuring the masters thesis of a student at the last Berlin Summer School. What Anna Auguscik and Sara Duana Meyer took for self promotion, was actually a non-profit book launch where the post-colonial work of Canadian and German university students were

published. Is not this the essence of work that should be supported by ASNEL? Indeed, the conference organisers carefully planned this to occur before the lunch break books could be signed then. We spent an hour with students afterwards, missing our lunch break before our afternoon workshop.

Far from impeding on the programme, the feedback we received from students and organisers was that it was a relief to have such a vibrant performance within a serious lecture context. The report authors failed to realise that this style of presenting work is a traditional indigenous Pacific way of working, which often challenges mainstream ways of presenting academic work. Had they read either of the books being launched, they might have learned this.

And this brings me to their sadly ignorant criticism of Dr. Karin Meissenburg's departure from the planned programme by including challenging and exciting readings and debate from two Indian scholars. Dr. Meissenburg is highly respected for her post-colonial work as a scholar and in her challenging of traditional German translations by her inclusion of indigenous authors whose work is being translated in the publishing process. She has been invited to talk about these processes at the internationally renowned Frankfurt Bookfair several times. Similarly, she [with permission from the conference organisers] chose to ask two Indian scholars of high repute, to take part in her lecture as an open discussion. That this challenged protocol and some established academic notions should be a plus for such a conference. Is this not the aim of ASNEL? Or is open debate to be silenced? Sounds like colonisation to me.

Perhaps the "dogmatic" element Anna Auguscik and Sara Duana Meyer complain about is my challenge to the audience to consider context when examining the New Literatures in English. I spoke to the student I challenged afterwards and invited her to lunch with the tutors and we had a very constructive discussion with mutual respect which remained throughout the rest of the conference. I also challenged Frank Schulze-Engler on missing out a vital phrase in Robert Sullivan's work where he talks about the "fiscal envelope" where politicians hoped to bypass the vital Treaty of Waitangi negotiations by offering a "full and final monetary settlement" which would exclude any further claims and not document the history of land settlement as the process currently does. Maori unanimously voted out the "fiscal envelope". The issue remains at the heart of Tino Rangatiratanga as land is more important to most of us than money. Not understanding this movement against the fiscal envelope means we remain ignorant of the very basis of Maori identity, including our literature and language. Frank, to his credit, admitted he had not realized the significance of this term in the text he referred to, and again we had a positive discussion later. Is this not the very heart and essence of ASNEL? These conferences provide a place for learning on all sides. Indeed, we learned a great deal from the students which we carry forward with us today in our work.

Instead of embracing this, Anna Auguscik and Sara Duana Meyer seem to feel deeply threatened by what they describe as "a definite thread of Maori culture throughout the week". It seemed to worry them and urge their brains to consider

“which far off bridges of thought some of the lecturers had to overcome” to understand this seemingly distant [and, implied, irrelevant] culture. ASNEL should be honoured that indigenous authors are willing to give of their time and energy and commitment for free to attend, teach, perform, take workshops and participate in such conferences. We are happy to do this in the knowledge that our contributions are appreciated by the organisers, fellow performers, students and workshop participants, as both organisers and students will confirm. But to have this work misunderstood, taken out of context and then denigrated by two people who apparently did not read the brief for the events, is unprofessional.

Then there is an attack on the very font used by Dieter Riemenschneider in his lecture. Surely Anna Auguscik and Sara Duana Meyer could have simply asked the technician present to change the font to a larger size in the entire presentation if this was such an issue rather than insulting the lecturer afterwards in print? What a terrible way to dishonour Professor Dieter Riemenschneider, whose intelligent lecture on Maori literature showed what sensitive German critics can aspire to once they make the effort to walk some of those “far-off bridges”. Without his work, these conferences may never have been possible. In Maori culture, we honour our elders and tipuna. We do not denigrate them in public like this.

One of the most alarming and revealing statements made by Anna Auguscik and Sara Duana Meyer reads: “the question remains where the history of Nazism in Germany fits in with the study of the new literatures in English”. This probably refers to Carolyn Gammon’s powerful performance reading from her book *Twice Persecuted* about Jewish death camp survivor Johanna Krause, which created constructive debate at the conference. Let me tell you, as a First Nations survivor, when you strip back the basic elements behind the Nazi mind, you get the same kind of thinking and tactics used in the genocide and colonisation of First Nations people globally. Even worse, this is still continuing in many countries while a few Germans sit back and make ignorant comments like this.

In my own country, Maori were 100% of the population before the British invasion. Within only a few decades, 80% of our entire population had been wiped out in a programme of brutal extermination and genocide. That any of us are left to come and share our culture at ASNEL conferences is a miracle indeed. The link between Nazism and Colonial Genocide globally reveals the same mindset of those who colonise by ethnic cleansing. If educated Germans are incapable of recognising this, then there is little hope for further debate on these issues, which should be a part of ASNEL. You cannot study our literature and make us “exotic beings” [a la Karl May] and not learn about the genocide that all but wiped us out. That is tantamount to those ignorant people who deny there ever was a Nazi Holocaust. Where the history of Nazism fits in with the study of new literatures in English is a vital topic that should be discussed and one which would help to prevent the level of ignorance which serves to silence us. Indeed, this question raised by Anna Auguscik and Sara Duana Meyer would make an excellent topic for a future ASNEL conference.



ASNEL really needs to ask what this organisation stands for when it can insult indigenous authors and invited guests in print, without considering the context or organisational intent of the conference or allowing for a rebuttal by those insulted, alongside the printed article. I send this response to urge debate within ASNEL on this report and the issues it raises.

For Anna Auguscik and Sara Duana Meyer and any others who continue to inflict their colonising ways onto our cultures, I let my ancestor Te Tahi-o-te-Rangi speak for our people: Waiho ma te whakama e patu – let them be subdued by shame.

Dr. Cathie Koa Dunsford  
Director, Dunsford Publishing Consultants



## Response to the Report: “A Passage Back to Frankfurt: A Short Report on the 8th Summer School of the New Literatures in English” by Anna Auguscik and Sara Duana Meyer

I would like to respond to the ‘question’ raised in Anna Auguscik’s and Sara Duana Meyer’s report: “A Passage Back to Frankfurt: A Short Report on the 8th Summer School of the New Literatures in English” (ACOLIT, Nr. 61, Dec 2007, 11-12). The question the authors formulate is as follows: „the question remains where the history of Nazism in Germany fits in with the study of the new literatures in English“.

Given that, to my knowledge, my reading was the only one about ‘the history of Nazism in Germany’, I can only assume the authors of this report are referring to the Tuesday evening readings at the Mousonturm where I appeared with my book: *Twice Persecuted*. To inform those who were not present, this book is the story of Johanna Krause from Dresden who suffered persecution as a Jew both under the Nazis and again in East Germany at the hands of SED functionaries. The book was published by a Canadian press in July 2007, so to say ‘hot off the press’ at the time of the Frankfurt Summer School. Now to the question raised by Anna Auguscik and Sara Duana Meyer, where does the history of Nazism in Germany fit in with the study of new literatures in English? The most obvious answer is that Nazism in Germany, the murder of people based on their ethnicity, has very severe lessons we must learn from for today’s world where ‘ethnic cleansing’ is

happening in many countries where ‘new literatures in English’ are being produced. On the same evening that I read, Drew Hayden Taylor, an Ojibway from the Curve Lake First Nation in Ontario read a humorous and ironic piece about a powerful German company wanting to create an ‘Indian Disneyworld’ in a small Ontario reserve. The authors of this report clearly could not put two and two together and see that the type of colonization implied in Drew Hayden Taylor’s work-in-progress is a stone’s throw from classic Nazi ideology of assuming one’s own culture is superior and can be imposed upon others. Drew even mentioned Karl May’s work and the phenomena of German’s ‘playing’ cowboys and Indians to this day. Isn’t one aim of such a summer school exactly to make such connections? Did they not stop to wonder why Drew’s European protagonists were German?

Anna Auguscik and Sara Duana Meyers near ‘throw-away’ comment shows they either did not attend my reading or did not listen while they were there. The story of Johanna Krause is indeed a story about Nazi Germany. But it is also more. It is a story of resistance, the story of a woman who struggled courageously and survived against dictatorship (also not a ‘new literatures in English’ topic?) and injustice life-long. The title of the book alone points to this: *Twice Persecuted*. After surviving numerous concentration camps, Johanna was jailed under the SED in post-war East Germany. She was rehabilitated only in the late 1990s. The forced abortion of her 7 ½ month old baby was recognized as murder in the year 2000. In 2001 when she died at age 93, her case as a slave laborer was just being considered before the Jewish Claims Court in the United States—so to say, her story is not one of the distant past but ended (for Johanna) but a few years ago. I wonder what is the problem here. Was the story of Johanna Krause not ‘new’ enough for these critics? Or was it not English enough, being after all about a German? Or was it not ‘literature’ enough, being oral history written down. All these points might legitimately be discussed but not commented on in a disrespectful side remark.

Does it embarrass Anna Auguscik and Sara Duana Meyers that it took a Canadian author to come to Germany to write down this story? Should I have read my poetry or prose that night instead? Well, I might disappoint them because some of my creative writing takes on these same themes. The fact is, I am a Canadian author who has lived in this country for the past 16 years and I consider it my responsibility to deal with the people and the issues I experience around me. There are 100,000s of Holocaust survivors still alive and Nazi perpetrators too. Surely over the next century authors of all genres will be trying to find ways to deal with this horrendous chapter of human history. I have just been asked to write the life story of a Polish survivor who, like Anna Frank, hid with his nuclear family in an attic for two years. This man lives in my hometown in Eastern Canada and has for over 50 years. If I write this man’s story will this be ‘new English literature’?

I am pressing this point to show the danger implied in such easy dismissals. What aggravated these critics is perhaps not any of these things. What bothered them is the same thing that annoyed the first man who stood up and asked a question after I finished the reading. The question was: “How long are you going

to rub this in the face of the Germans?" And my answer was and is: Forever. Any country that has committed vast crimes against humanity, against its own citizens, ends up with the imperative, the challenge, to do memory work so that these crimes will not be repeated. Germany has taken this work on, from Willy Brandt going down on his knees at the site of the Warsaw ghetto uprising to the new Holocaust memorial by the Brandenburg Gate in Berlin. Individuals must (and do) take it on as well, teachers, students, everyday citizens. If I lived in Canada, as the descendant of white European colonialists, I would have different memory work to do. But I live here and so I take on the work where I live. After leaving Frankfurt I went on a book tour across Canada with *Twice Persecuted*. From Vancouver to Halifax Canadian audiences heard Johanna's story. Universities are already using the book in 'Literature of the Holocaust' classes. There was keen discussion of the book wherever I went especially since a Polish visitor to Canada had just been killed by a stun-gun in Vancouver airport shortly before. Audiences discussed the brutality of this killing in relation to Nazi brutalities that were also justified by the system of the time.

If I disturbed the 'new English literatures' conference with the Nazi theme for Anna Auguscik and Sara Duana Meyers then I was glad I was there to do so because THEY have work to do. This type of response is an insult to your conference and to my life's work.

Carolyn Gammon

# LEHRVERANSTALTUNGEN IM SOMMERSEMESTER 2008: DEUTSCHLAND, ÖSTERREICH, SCHWEIZ

[zusammengestellt aus AREAS - Annual Report on English and American Studies,  
Band 34 (2008) sowie aus Zusendungen von Mitgliedern der GNEL]

## Deutschland

### AACHEN

Beier/Griffig	Global English
Davis	An Introduction to the Literature of East Africa
---	New Post-colonial Drama
---	South Africa in the Age of Apartheid
Deringer	Canadian Literature and Culture from the Beginnings to the Present: A Survey
---	Various Narratives, Various Identities: A Comparatist Approach to American and Canadian Fiction

### AUGSBURG

Böhm	Landeskunde: Australien & Neuseeland
N.N.	Canadian Cultural Studies I-II

### BAMBERG

Brähler	Diasporic Novels and Migration
Houswitschka	Representations of the Orient in British Literature
Mayer	Novels of the Harlem Renaissance: Claude McKay, Home to Harlem and Nella Larsen, Quicksand

### BAYREUTH

Anchimbe/ Mühleisen	English in Africa
Dannenberg	The African Diaspora in Britain: History, Fiction, Film
Grabs	Female Identity in Contemporary Fiction by Ugandan Women Writers (Aufbaustudium Afrikanologie)
Mforbe	Postcolonial Anglophone African Drama: Focus on Cameroon (Aufbaustudium Afrikanologie)

### BERLIN, FU

Ackermann	Colonial and Postcolonial Literatures II: Cross-Cultural Literary Representations of India
Krahé	Colonial and Postcolonial Literatures II: The White Man's Burden: Empire to Decolonialization
West-Pavlov	Colonial and Postcolonial Literatures I: Caribbean Tempests
---	Research Forum Postcolonial Studies

## BERLIN, HU

Haschemi Yekani	Post/Colonial Intertextuality
Matzke	Einführung in das Studium afrikanischer Literaturen
Poiane-Dumke	Africa in African American and Afro-German Writings
Seifried	Postcolonial Translations
---	Translation and Globalization
Veit-Wild	Literatur und Politik im südlichen Afrika
---	Afrikanische Literatur er-lesen und er-schreiben
Veit-Wild/Eckert	Stadt in Afrika

## BIELEFELD

Kunze	India in 20 <sup>th</sup> Century Anglophone Fiction
-------	--

## BOCHUM

Guldimann	In Darkest Hollywood: Cinema in South Africa
---	Postcolonial Investigations: Detectives in South Africa
Keuneke	Margaret Laurence
Kuttig	Englises of the Commonwealth/Formal British Colonies

## BONN

Meyer	Englische Literaturen und Kulturen
---	Zadie Smith
Rummel	Englische Literaturen und Kulturen
Schmidt-	Empire Writing, 1870-1918
Haberkamp	Anglophone Indian Literature
---	Postcolonial Translation

## BRAUNSCHWEIG

Franke	Pidgin and Creole Languages
Gnutzmann	English as a Lingua Franca: Conceptualisations, Domains, Applications

## BREMEN

Breidbach	Transcultural Societies or Clash of Civilizations? Teaching World Politics in the English/Bilingual Classroom
Broeck	Texts of the Transatlantic II: Black Diaspora and Writing
Cetin	Canadian Drama
Schaffeld	Canadian Writers: Margaret Laurence
---	Canadian Summer
Ueckmann	Postkoloniale Theorie
Watson/Esders/Cetin	Reading English-Speaking Literatures and Cultures

## DARMSTADT

Griem	The International Novel
-------	-------------------------

## DORTMUND

- Bell Project and Evaluation: Australia/New Zealand/USA  
 --- Australian Literature and Culture  
 Kramer Imperial Romances  
 Paasche The 20<sup>th</sup> Century Road to Freedom: Mahatma Gandhi, Martin Luther King, Nelson Mandela  
 --- The Enemy within: From Apartheid to AIDS to Crime

## DRESDEN

- Horlacher An Introduction to Post-Colonial Theory and Literature  
 --- Black British Literature  
 Lange Introduction to Pidgins and Creoles  
 Meinig The Ills of Colonialism  
 Stear The Plot Against: Literary Responses to Terrorism from Conrad to Rushdie

## DÜSSELDORF

- Gomille Traditions of Storytelling and Genre in Contemporary Anglophone Fiction (Part II)  
 --- Language(s) in the Novel (Anglophone Fiction in the World)  
 N.N. Introduction to Postcolonialism

## DUISBURG-ESSEN

- Davis An Introduction to the Literature of East Africa  
 Hickey Varieties of English  
 Raith International Englishes  
 Reckwitz Cross-Cultural Encounters in Literature  
 N.N. The Canadian Postmodern

## ERFURT

- Intemann Transkulturelle Kommunikation in Englisch als Lingua Franca  
 Harding Introductory Course: Canada  
 Neumann Hanif Kureishi: Migration and Identity

## ERLANGEN

- Bayer J. M. Coetzee  
 Böhm/Gruß Post-Colonial Shakespeares  
 Feldmann Postkoloniale Übersetzung  
 Nunius Multiethnic Britain

## FLENSBURG

- Parker International English Short Fiction

## FRANKFURT/M

- Schulze-Engler Indigenous Literature in Canada, Australia and New Zealand  
 --- The Rise and Demise of the British Empire

---	Literary Hoaxes and Mistaken Identities in the English-Speaking World
---/Spiller	Négritude and After: Afrikanische Literatur im transkulturellen Raum
Vogt-William	Literary Representations of Violence in South Asian Diasporic Women's Writing
FREIBURG	
Leung	The English Language in the Caribbean
Petzold	Constructing Conga
FREIBURG PH	
Alecu	Australia Today
GIEßEN	
Freitag	Teaching Postcolonial Identities: Britain
Grau	Teaching Culture: Focus on Atlantic Canada
Horstmann	Schreiben in Südafrika: Kurzgeschichten
Mukherjee	English in South Asia
Neumann, B.	Fictions of Empire
GÖTTINGEN	
Glaser	Global Culture – Global Literature
Dreyer	Maori Literature and Film
---	Nigerian Fiction: Achebe, Emechta, Soyinka
---	Postmodernism and Postcolonialism
Schuller	Margaret Atwood
N.N.	1807: Abolition of the Slave Trade
GREIFSWALD	
Calder	Western Canadian Literature
Enter	From Canada to Germany: Métis in the English Classroom
Mills	Introduction to Postcolonialism
Koll-Stobbe	Local and Global Identities of English as a World Language
Lutz	Aboriginal Literature(s) in Canada 1967-2007
HALLE-WITTENBERG	
Bergmann	Das britische Weltreich, der Aufstieg der USA und die Entwicklung Indiens
Hartwig	The Experiences of Colonisation, Decolonisation and Globalisation
Martin	Black Britons: The Windrush Generation
HAMBURG	
Berkmann	Post 1960s Canadian Drama
Radden	Exploring Tok Pisin

## HANNOVER

Gohrisch	Politics in Indian Fiction
Grünkemeier	The British Empire: Literature, Culture, Politics and History
Mayer	The Literature and Culture of Slavery
Pishwa	Varieties of English

## HEIDELBERG

Bhattacharyya	Literatures and Empire: An Introduction to the Study of Fictions
Hundt	English in the Southern Hemisphere
---	Indian English
Polzenhagen	English in Africa
Selle	Britain After Empire: Old and New Cultures

## PH HEIDELBERG

Seletzky	Teaching Literature in the Foreign Language Classroom (Britain/Commonwealth)
N.N.	Teaching India

## JENA

Orth	Empire and After
Vanderbeke	Black British Literature
Zimmermann	Slave Narratives and Fictional Representations of Slavery in the Nineteenth Century

## PH KARLSRUHE

Altendof	Workshop National Varieties of English
Hermes	All About Australia: History, Facts and Fiction

## KIEL

Gross	Multiculturalism in Canada
Meyer	Recent Research on Canadian English
Rosenberg	The Invention of India
---	Gender, Class, Ethnicity: Rewriting the Pursuit of Beauty E. M. Forster's <i>Howard's End</i> and Zadie Smith's <i>On Beauty</i>
---	Devastating Privilege: The South African Farm Novel

## KOBLENZ-LANDAU

Gohrbandt	The Visual Representation of Africa
Meyer	Intercultural Understanding
Pütz	Black Linguistics
Smieja	Cultural Studies and Landeskunde: English Around the World

## KÖLN

Antor	The Australian Novel in English
-------	---------------------------------



Bischoff	A Post-Colonial Power? US Foreign Policy in the Age of Decolonization
---	Postcolonial Studies: Neue Perspektiven für die amerikanische und britische Geschichte?
Boge	Monsters, Fakes, Colonials
Bölling	The Canadian Short Story
Fritsch	Writing from the Caribbean
Laversuch	World Varieties of English
Rau	Canadian Drama in English: Themes and Forms
Recker	Can the Subaltern Speak? Postcolonial Women's Writing
KONSTANZ	
Altmann	English Based Pidgins and Creoles
Frank/Huber	London, Imperial City
Hochstädter/	Phonetics and Phonology of Australian English
Grijzenhout	
Knellwolf	Australian Identity in Literature and Film
---	Research Colloquium: Postcolonial Theory – The Narrative Strategies of Empire Building and Decolonisation
Mergenthal	Doris Lessing's Africa
Nischik	Comparative North American Studies
---	Writing Canada: The Literary and Cultural Criticism of Margaret Atwood
Payne	Area Studies Canada
Reif-Hülser	Literary Representations of India: Perspectives from 1900-1950
---	Views on China: Novels of Exile Written in English
LEIPZIG	
Pollner	English in Australia
Schwend	Emigrants and Exiles – The Irish Diaspora
Tosic	Presentations and Discussion: Cultures in the English-Speaking World
Welz	Australian Novelists
LÜNEBURG	
Reisener	Landeskunde: Down Under
MAGDEBURG	
Bartels	African Women Writing War
---	Topographies of Culture
Maassen	Imperial Fiction – Kipling, Conrad, Doris Lessing
Wandel	Postcolonial Cultures and Literatures in the EFL-Classroom
MAINZ	
Birkle	Exploring the Region: British Columbia in History, Literature and Culture

Müller-Wood	Anglophone Short Stories
Lampert	The World in English: Introduction to Varieties of English
Riedel	The British Empire
Scheiding	Colonial Literature
---	Black Historical Novels
Stoll	Weltsprache Englisch II
---	Wole Soyinka, Plays 2
Waller	Caribbean Literature and Culture
1x	Culture Studies III (Canada)
1x	Culture Studies III (Neuseeland)
MANNHEIM	
Krah	Slave Narratives
Krug	Introduction to Canada
Reichardt	Poetics of the Global
---	Globalisierung
Trips	Varieties of English
MARBURG	
Handke	Varieties of English
---/Kuester	North American Language and Culture
Heuser	Black Britain
Kuester	The Novel in English: From Modernism to Post-Colonialism
Merschhemke	Introduction to the Study of Anglophone Literatures
Woyth-Gutberlet	Literaturdidaktik: Teaching Postcolonialism
MÜNCHEN	
Clemm	The Commonwealth – a Cultural, Historical and Political Survey
Benesch	Writings of the Black Atlantic
Döring/Heide- mann	Literatur und Ethnographie: Essen und Identität aus trans- kultureller Sicht
Janney	Film Discourse Across Cultures
---	Postcolonial Pragmatics
Nowak	India and South East Asia in Anglophone Fiction
---	Reading Course: 'India: From Midnight to Millenium'. Essays by Salman Rushdie, Shashi Tharoor and Arundhati Roy
---	Postcolonial Crime Fiction
Rennhak	Victorian Fictions of the British Empire
Schmidt	Passages from India: Literature and Culture of the Indian Diaspora
MÜNSTER	
Diedrich	New World Beginnings: American Literature and Culture in the Colonial Era II

---	Dropping out of History? Historiography in the North American Colonies
Meierkord	English in the Americas and the Caribbean
Munkelt	Doris Lessing: Selected Stories
Schmitz	Literary Re-Visions of Empire: Joseph Conrad, Chinua Achebe, and Tayeb Salih
Stein	Australian Literature: An Introduction
---	Writing Australia: Colonial, Postcolonial and Indigenous Short Stories
---	Between Worlds: Edward Said's Cultural and Literary Theory
---	Postcolonial, Transnational and Transcultural Studies
---	Betreuungsseminar Literatur- und Kulturwissenschaft (für Examenskandidaten)
Stroh	Writing Colonial Australia
---	Travel Writing
OSNABRÜCK	
Asu	English-Speaking Africa
Große Beilage/ Husemann	India, Pakistan, Bangladesh: The Birth of Three Nations
Meyer	A Multitude of Different Worlds – the Global Fiction of Salman Rushdie, Zadie Smith and David Mitchell
Schneck	Survey Course: Literature and Culture of English-Speaking Countries
Sexson	Global English
POTSDAM	
Kinsky-Ehritt	Postcolonial Studies and Intercultural Learning: Fachwissenschaftliche und Didaktische Perspektiven in der gymnasialen Stufe
---	Notions of the Cultural other: Perspectives on Anglophone Writers since Aphra Behn
Röder	Colonial Utopias in English Literature
REGENSBURG	
Schmid	Colonial and Postcolonial Writing
Spiegel	Canadian Women's Writing
ROSTOCK	
Klaus	Jane Eyre and Wide Sargasso Sea: A Nineteenth-Century Classic and Its Twentieth-Century Rewrite
Rossow	There Ain't No Black in the Union Jack
---	Cultural Studies and the Discourse of Globalisation
SAARBRÜCKEN	
Djahazi	Mordecai Richler

Ghosh-Schellhorn	A Transcultural Look at Diaspora
---	Mediating Migration
---	Current Diaspora and Migration Theories
Zehle	The Diaspora/Migration
SIEGEN	
Hope-Fisher	Cultural Project: Caribbean Communities & Culture
STUTTGART	
Holtkamp	Novel Reflexions on India
---	Globalization, Americanization and India
Michel	Landeskunde South Africa
TRIER	
Fischer-Starcke	Varieties in English
Sand	The Spread of English: From Britain to the New World
---	The Politics of English as a World Languages
---	English in the Caribbean
N.N.	Kanadische Landeskunde
TÜBINGEN	
Reinfandt	Indian Literature in English: An Introduction
---	Great Expectations and Beyond: Dickens, Carey, Jones (GB, AU, NZ)
Wiemann	Intro British Studies: Britishness and Empire
---	Cultures of Cricket around the Globe
---	Postcolonial Drama
WEINGARTEN	
Burmeister	Sociolinguistics and Pragmatic Variation of English: Postcolonial English
WÜRZBURG	
Ahrens	Kolonialismus und Postkolonialismus in der englischen Literatur
Kohl	Tea for the British
Neetz-Schäfer	Feminism and Postcolonialism in Southern Africa: Doris Lessing and Nadine Gordimer
1x	Landeskunde (USA/Canda)
WUPPERTAL	
Foskett	Varieties of English
Heinen/Sommer	Black & Asian Fiction in Britain and the US
Hofmann	Slavery
Spies	Notorious Australian and American Fakes

## Österreich

### GRAZ

Rieser	Seminar in Anglophone Cultures: Film and History
4x	Varieties of Spoken English
4x	Varieties of Written English

### INNSBRUCK

Onysko	Varieties of English
Pichler	Scottish Literature from Robert Burns to Jackie Kay
Ramsey-Kurz	Canadian Childhoods
Zach	White vs. Black. (Anti)Racist Discourse in Britain

### KLAGENFURT

Devine	Survey of Anglophone Cultures
Wildburger	Topics in Australian Studies/Studies in New Anglophone Cultures: Stories from Aboriginal Australia
---	Special Topics in Culture Studies: Yarrtij. Women's Stories from the Great Sandy Desert
Wimmer	Topics in Australian Studies/Studies in New Anglophone Cultures: 400 Years of Poetry in English

### SALZBURG

Grosser	English – from Dialect to Global Language
Gundy	North American Civilization
Steiner	Life Writing in South Africa and the United States

### WIEN

Mengel	Literary Seminar: Trauma, Memory and Narrative in the Contemporary South African Novel
Ozvalda	World Englishes: Economy, Linguistic and Cultural Observations
Zacharasiewicz	Social and Cultural Interaction and Literary Landscapes in the Canadian West

## Schweiz

## BASEL

Steffen                      The Image of the White in Southern Africa

## BERN

Cottier                      Narratives of the Nation: Nation and Identity in Selected Contemporary Indian Novels in English and Indian Films

Rippl                        The North American Short Story

Schlote                      Bradford, Brick Lane and Brixton: Britain and the Discourse of Multiculturalism

---                            Food for Thought: Cultural Representations of Hunger and Food

---                            Literatures of India, Pakistan and the South Asian Diaspora

## GENÈVE

Leer                         Literatures of the Contemporary English Speaking World II

---                            Orientalism

## LAUSANNE

Schwyter                    From Colonial English to the New Englishes

## ST. GALLEN

Robinson                   Englishsprachige Kulturen: Globalising Fiction

---                            Aspects of Multicultural Britain

## ZÜRICH

Abbas                        Under the Western Eye: Orientalism and Empire: 1780-1880

Schreier                    The Rise and Fall of Standard English

Steffen                      Slave Narratives: Text and Context

## PUBLIKATIONEN

[zusammengestellt aus AREAS - Annual Report on English and American Studies,  
Band 34 (2008) sowie aus Zusendungen von Mitgliedern der GNEL]

### AACHEN

- Davis, G.V. , C. Matzke, A. Raji-Oyelade (ed.): Of Minstrelsy and Masks: The Legacy of Ezenwa-Ohaeto in Nigerian Writing. Amsterdam/New York: Rodopi, Matatu Series, Vol. 33, 2006. [Nachtrag]
- Rez. "Donez Xiques: Margaret Laurence: The Making of a Writer. Toronto: Dundurn Press, 2005." The Margaret Laurence Review 15/16 (2006), 9-13. [Nachtrag]
- "Report on Commonwealth Civil Society Consultation, Marlborough House, London, 15. November 2006" ACLALS Newsletter 2006/07 (Vancouver: ACLALS), 3.
- "'One Step on Australian Soil and You're History': Nicolas Hasluck's Novel Our Man K., Egon Erwin Kisch and the White Australia Policy." H. Trivedi, M. Mukherjee, C. Vijayasree and T. Vijay Kumar (eds.): The Nation across the World. Postcolonial Literary Representations. New Delhi: Oxford UP, 2007, 75-87.
- "South Africa." L. Eckstein (ed.) English Literatures Across the Globe. A Companion. Paderborn: W. Fink, 2007, 86-107.
- "Confronting the Demons: Ritual Murder, Detection and Activism in Unity Dow's The Screaming of the Innocent." Cynos, 24, numéro special: Hommage a Michel Fuchs, 2007, 183-198.
- "Bunte Vielfalt statt 'überwiegend weiß'. Minderheiten-Theater in Großbritannien." T. Jerman (Hg.) Kunst verbindet Menschen. Interkulturelle Konzepte für eine Gesellschaft im Wandel. Bielefeld: transcript Verlag, 2007, 172-179.
- Deringer, L. "It Is a Fabled City That I Seek': Zum Bild Montréal's in der Lyrik A. M. Kleins." V. Berger, F. P. Kirsch und D. Winkler (Hg.). Montréal – Toronto: Stadtkultur und Migration in Literatur, Film und Musik. A. Martino (Hg.): Internationale Forschungen zur Allgemeinen und Vergleichenden Literaturwissenschaft 110. Berlin: Weidler, 2007, 39-54.
- Lothmann, T. "On the Negotiation of Melanesian Cultural Identity." Pacific News 27 (2007), 26-28.

### AUGSBURG

- Gut, U. "First Language Influences and Final Consonant Clusters in the New Englishes of Singapore and Nigeria." World Englishes 26 (2007), 346-359.
- Rez. "Daniel Schreier: Consonant Change in English Worldwide. Baskinstoke: Palgrave, 2005." Arbeiten aus Anglistik und Amerikanistik 32 (2007).

## BAYREUTH

- Breitinger, E.: "The Wind of Change and the Spirit of the Place", in Susan Arndt, Eckhard Breitinger, Marek Spitzczok von Brisinski (eds), Theatre, Performance and New Media in Africa, Bayreuth African Studies 82 Bayreuth, 2007, 39 - 50.
- "Wole Soyinka: Death and the King's Horseman" in Anjali Gera Roy, Wole Soyinka: An Anthology of Recent Criticism. Pencraft International, Delhi (2006), 85-99. [Nachtrag]
- „Léopold Sédar Senghor und der afrikanische Aufbruch im 20. Jahrhundert", Spektrum Bayreuth 2/2006, 48-49.
- "Theatre in Uganda" in Martin Banham, History of African Theatre, Cambridge UP (2005), 247 – 264. [Nachtrag]
- Mühleisen, S. "Exophonie und Heteroglossie: Zu kreol-englischen Übersetzungsstrategien in der karibischen Literatur", in: Robert Stockhammer, Dirk Naguschewski, Susan Arndt (eds.): Exo-phonie. Anders-Sprachigkeit (in) der Literatur. Berlin: Kadmos Verlag, 2007, 195-208.
- "Samuel Selvon, The Lonely Londoners: the Emergence of Migrant Voices", in: Tobias Döring (ed.): A History of Post-colonial Literature in 12 ½ Books. Trier: WVT, 2007, 123-137.
- "Review of Linton Kwesi Johnson live in Paris (DVD)" in: Wasafiri 22 (1), 2007, 74-75.

## BERLIN, FU

- König, E. , Haas, F.: „Typologie du réciproque et constructions réciproques dans les langues créoles. " In : K. Gadelli, A. Zribi-Hertz (eds.) : Grammaires créoles et grammaire comparative, Saint Denis : Presse Univeritaires de Vincennes, 2007, 133-149.
- Leitner, G. "Australia's 'Asia Competence' and the Uneasy Balance between Asian Languages and English." In: Journal of Asian Pacific Communication 17, 1 (2007), 26-90. [Special issue "Culture, Contexts and Communication in Multicultural Australia and New Zealand. An Introduction, Y. Zhu, H. Hildebrandt (eds.)].
- "Fremde Sprache. Das Englische wird immer dominanter, nicht nur in Deutschland. Englisch hat weltweit anderthalb Milliarden Sprecher. Ziel muss aber die kulturelle Vielfalt sein.", Der Tagesspiegel (Berlin), 17.09.2007 (Sektion „Wissen und Forschung“).
- Interview für Uniradio Berlin-Brandenburg zu den Wahlen in Australien am 23. November 2007; Teilabdruck in Neues Deutschland, 28.11.2007.
- , Malcom, I.: The Habitat of Australia's Aboriginal Languages. Past, Present and Future. Berlin: Mouton de Gruyter, 2007.
- Schülting, S. "Remaking the Past and the Future : Salman Rushdie's The Moor's Last Sigh," T. Döring (ed.): A History of Postcolonial Literature in 12 ½ Books. Trier: WVT, 2007, 105-121.



- Schwarz, A. , West-Pavlov, R. (eds.): Polyculturalism and Discourse: Interdisciplinary Perspectives from Australia and Germany. Amsterdam/New York: Rodopi, 2007.
- "Multiculturalism. A Comparative Discursive History." A. Schwarz, West-Pavlov, R. (eds.): Polyculturalism and Discourse: Interdisciplinary Perspectives from Australia and Germany. Amsterdam/New York: Rodopi, 2007, 71-92.
- , J. Lloyd: "The Pacific Solution Meets Fortress Europe: Emerging Parallels in Transnational Refugee Regimes." West-Pavlov, R. (eds.): Polyculturalism and Discourse: Interdisciplinary Perspectives from Australia and Germany. Amsterdam/New York: Rodopi, 2007, 251-274.
- "Mapping (un-)Australian Identities. 'Territorial Disputes' in Christos Tsiolkas' Loaded." A. Bartels, D. Wiemann, (eds.): Global Fragments: (Dis-)Orientation in the New World Order – ASNEL Papers 10. Amsterdam/New York: Rodopi, 2006, 13-27. [Nachtrag]
- "Beached Identities. Inclusion and Exclusion of Histories in the Formation of the Beach as an Australian Spatial Icon", in: G. Dose (ed.): Australia. Making Space Meaningful. Stuttgart: Stauffenburg Verlag, 2006, 135-153. [Nachtrag]
- "Re-Iterated Arrivals. Re-enacting Cook's first Voyage of Discovery", in: G. Willet (ed.): Thinking Down Under. Australian Politics, Society and Culture in Transition. Trier: Wissenschaftlicher Verlag Trier, 2006, 135-153. [Nachtrag]
- Rez. "Ross Gibson: Seven Versions of an Australian Badland. St. Lucia: University of Queensland Press, 2002." Gast Newsletter 20, (2006). [Nachtrag]
- Rez. "Nadia Zierott: Aboriginal Women's Narratives: Reclaiming Identities. Münster: LIT Verlag, 2005." Gast Newsletter 20, (2006). [Nachtrag]
- Ickstadt, H. "'The Problem is to Make the Story': Rudy Wiebe, 'Where Is the Voice Coming From?'" R. Nischik (ed.) The Canadian Short Story – Interpretations. Rochester, New York: Camden House, 2007, 261-270.
- BERLIN, HU
- Dallmann, A. , G. Lenz: "Justice, Governance, Cosmopolitanism, and the Politics of Difference – Reconfigurations in a Transnational World: Introduction." In: Der Präsident der Humboldt-Universität zu Berlin. Öffentliche Vorlesungen (Hg.): Anthony Appiah, Seyla Benhabib, Iris Marion Young, Nancy Fraser – Justice, Governance, Cosmopolitanism, and the Politics of Difference – Reconfigurations in a Transnational World. Distinguished W.E.B. Du Bois Lectures 2004-2005. Berlin: Humboldt-Universität zu Berlin, 2007, 5-13.

- Haschemi Yekani, E. “‘Enlightened Imperialism’ – Der englische Gentleman-Hero als Erlös(t)er.” S. Glawinon, E. Haschemi Yekani, J. Husmann-Kastein (Hg.): *Erlöser. Figurationen männlicher Hegemonie*. Bielefeld: transcript, 2007, 97-109.
- “‘Who Is the Fanatic Now?’ – Father-and-Son Conflicts in My Son the Fanatic and East is East.” *kritische berichte* 4 (2007), 78-87.
- Matzke, C. “Tsitsi Dangarembga, *Nervous Conditions: Food for Thought in Zimbabwean Writing*”, in: *A History of Postcolonial Literature in 12 ½ Books*, ed. Tobias Döring, WVT Handbücher zum literaturwissenschaftlichen Studium 8, Trier: WVT, 2007, 33-50.
- “Gender Drama: Cross-Dressing and Role Reversals in the Eritrean Performing Arts.” S. Arndt and M. Spitzcok von Brisinski (eds.): *Theatre, Performance and New Media in Africa*, Bayreuth: Eckhard Breitinger, 2007, 51-68.
- [Rev.] “Tsitsi Dangarembga, *The Book of Not* (Banbury: Ayebia Clarke, 2006)”, in *Zimbabwean Transitions: Essays on Zimbabwean Literature in English*, Ndebele and Shona, M. Z. Malaba and G. V. Davis (eds.), Matatu 34, Amsterdam/New York: Rodopi, 2007, 236-239.
- [Rev.] “Francesca Castaldi, *Choreographies of African Identities: Négritude, Dance and the National Ballet of Senegal*. Urbana: University of Illinois Press, 2006”, *African Affairs*, 106.422 (January 2007), 160-162.
- , A. Raji-Oyelade and G. V. Davis, (eds.): *Of Minstrelsy and Masks: The Legacy of Ezenwa-Ohaeto in Nigerian Writing*, Matatu 33 Amsterdam: Rodopi, 2006 [Nachtrag].
- Peter, L. , Wolf, H.-G.: “A Comparison of the Varieties of West African Pidgin English.” *World Englishes* 26/1 (2007), 3-21.
- Raddatz, V. “Converging Interests: The Academic Study of Postcolonial and Multicultural Literature as Reflected in the Teaching of English at School.” W. Kindermann (Hg.): *Transcending Boundaries. Essays in Honour of Gisela Hermann-Brennecke*. Münster: LIT Verlag, 2007, 151-163 (*Hallenser Studien zur Anglistik und Amerikanistik*, 13).
- Wenzlhuemer, R. “Indian Labour Immigration and British Labour Policy in Nineteenth-Century Ceylon.” *Modern Asian Studies* 41,3, (2007), 575-602.
- BIELEFELD**
- Gibbon, D. , Nadine Borchard: “Computational Lexicography: A Training Programme for Language Documentation in West Africa.” B.M. Mbah and E.E. Mbah (eds.), *Linguistics in History: Essays in Honour of P. A. Nwachukwu*. Nsukka, Nigeria: University of Nigeria Press, 2007.
- , E.-A. Urua, M. Ekpenyong, F. Ahoua: “Developing a Masters Programme on Language Documentation for Local Languages.” In: *Proceedings of UNESCO/ACALAN Conference*

Identifying Good Practices in Safeguarding Endangered Languages,  
Addis Ababa, Ethiopia, February 9-10, 2007.

## BOCHUM

- Gerbig, A. , A. Müller-Wood: How Globalization Affects the Teaching of English. Studying Culture Through Text. Lampeter: Mellen, 2006. [Nachtrag]
- Stratmann, G. , I. von Rosenberg: "New Thrills. John le Carré and Mike Phillips Discover the Wild East of Post-Cold War Europe." Ch. Houswitschka et al. (Hg.): Literary Views of Post-Wall Europe. Essays in Honour of Uwe Böker. Trier: WVT, 2005, 62-82. [Nachtrag]

## BONN

- Gymnich, M. , Freitag, B.: "New Englishes and Postcolonial Literatures im Fremdsprachenunterricht." W. Hallet, A. Nünning (Hg.): Handbuch: Neue Ansätze und Konzepte der Literatur- und Kulturdidaktik. Trier: Wissenschaftlicher Verlag Trier, 2007. 259-276.
- "Die kritische Auseinandersetzung mit Kolonialismus und Neokolonialismus in politischen Protestliedern aus der anglophonen Karibik." M. Butler, F. E. Pointner (Hg.): Da habt Ihr es, das Argument der Straße: Kulturwissenschaftliche Studien zum politischen Lied. Trier: WVT, 2007, 227-242.
- Schmidt-Haber-Kamp, B. „Probing Postcolonial Transformation: Zakes Mda's The Heart of Redness“. W. Göbel, S. Schabio (eds.): Postcolonial (Dis)Affections. Trier: WVT, 2007, 111-123.

## BRAUNSCHWEIG

- Gnutzmann, C. , Bruns, M.: „Linguistic Correctness and the Globalisation of English.“ M. Reitbauer, N. Campbell, S. Mercer, R. Vaupetitsch (Hg.): Contexts of English in Use: Past and Present. Wien: Braumüller, 2007, 193-202.

## BREMEN

- Arndt, S. , Berndt, K. (Hg.): Words and Worlds: African Writing, Theatre, and Society, Trenton, NJ: Africa World Press, 2007.
- Berndt, K. "Der weibliche Körper als Schauplatz postkolonialer Debatten. Beispiele aus der zimbabwischen Gegenwartsliteratur“. Benedix, M., S. Bietz (Hg.): Leipziger Studien zur Frauen- und Geschlechterforschung. Leipzig: Leipziger Universitätsverlag, 2007, 57-58.
- „West African Literature.“ L. Eckstein (Hg.): English Literatures across the Globe. UTB Studienbuch. Heidelberg: Quelle & Meyer, 2007, 61-85.
- Sandten, C. , Schrader-Kniffki, M., Strack, K. (Hg.): Transkulturelle Begegnungen. Trier: WVT, 2007.

- , Schrader-Kniffki, M.: "Transkulturelle Diskurse und transkulturelle Ausdrucksformen." C. Sandten, M. Schrader-Kniffki, K. Strack (Hg.): Transkulturelle Begegnungen. Trier: WVT, 2007, 1-14.
- Schaffeld, N. Rez. "Peter Childs, Jean Jaques Weber, Patrick Williams: Post-Colonial Theory and Literatures. Trier: Wissenschaftlicher Verlag Trier, 2006." *Anglia* 125, 2 (2007), 396-400.
- CHEMNITZ
- Berg, S. "Einwanderung und multikulturelle Gesellschaft". H. Kastendiek, R. Sturm (Hg.): Länderbericht Großbritannien. Geschichte, Politik, Wirtschaft, Gesellschaft, Kultur. Opladen: Verlag Barbara Budrich, 2007, 250-272.
- „Multiculturalism, British Muslims and War". G. Linke, H. Rossow (Hg.): Rhetoric and Representation. *The British at War. Anglistik & Englischunterricht* 70 (2007), 203-216.
- Nitzsche, S. , Seltmann, F., Meier, S.: Transl. „Mitchel, Tony: HipHop und die Aborigines: Die moderne Corroboree." G. Süß, K. Bock, S. Meier (Hg.): HipHop meets Academia. Globale Spuren einer globalen Jugendkultur. Bielefeld: Transcript, 2007.
- Schmied, J. "Exploiting the Corpus of East-African English." R. Facchinetti (ed.): *Corpus Linguistics 25 Years On*. Amsterdam, New York: Rodopi, 2007, 317-332.
- DARMSTADT
- Griem, J. "Hari Kunzru, *The Impressionist*. Intertextuality in a Postcolonial Context". T. Döring (Hg.): *A History of Postcolonial Literature in 12 ½ Books*. Trier: WVT, 2007, 89-104.
- Harrison, A. Rez. "Jim Phelps, Nigel Bell (eds.): *D. H. Lawrence Around the World: South African Perspectives*. Empangeni: Echoing Green Press, 2007". In: *Journal of D. H. Lawrence Studies* 1.2 (2007), 155-159.
- DRESDEN
- Lange, C. "Focus Marking in Indian English". *English World-Wide* 28:1, 89-118.
- "Let's Face the Music: The Multilingual Challenge". R. Singh (ed.): *Annual Review of South Asian Languages and Linguistics*. Berlin : Mouton de Gruyter, 2007, 85-91.
- Von Rosenberg, I. "Indian Restaurants but British Pubs. British Eating and Drinking Habits Today." J. Kamm, G. Sedlmayr (Hg.): *Insular Mentalities. Mental Maps of Britain. Essays in Honor of Bernd Lenz*. Passau: Verlag Karl Stutz, 2007, 185-199.
- DÜSSELDORF
- Glaap, A.-R. "Contemporary English-Canadian Plays as Mirrors of a Shifting Understanding of Identity." Britta Olinder (ed.): *Literary Environment. Canada and the Old World*. Berlin et al.: P.I.E. Peter

- Lang, 2006, 131-140. [Nachtrag]
- "Multikulturalismus im anglokanadischen Theater." In: Christian Horn (ed.): Kanada. Neue Horizonte. Perspektiven, Produktionen, Inspirationen einer jungen Theaterkultur. Sonderausgabe der Zeitschrift Theater der Zeit. (2007), 16-19.
- „Contemporary Jewish-Canadian Plays on Canadian Stage.“ In: Axel Stähler (ed.): Anglophone Jewish Literature. London/New York: Routledge 2007, 186-194.
- "Contemporary (English) Canadian Plays in German/y: Equivalence in Difference?" Luise von Flotow, Reingard M. Nischik (eds.): Translating Canada. Ottawa: University of Ottawa Press, 2007, 165-186.
- Heinze, M. Love, Sexuality, Identity. The Gay Experience in Contemporary Canadian Drama. Trier: WVT, 2007.
- Peters, S. "Doubling of Parts: Arundhati Roy as Novelist and Political Critic." C. Pessoa-Miquel, K. Stierstorfer (ed.): Fundamentalism and Literature. Houndmills: Palgrave/Macmillan, 2007, 123-139.
- ERLANGEN
- Feldmann, D. „Beyond Difference? Recent Developments in Postcolonial and Gender Studies.“ A. Nünning, J. Schlaeger (eds.): English Studies Today: Recent Developments and New Directions. Trier: WVT, 2007.
- ESSEN
- Drawe, C. Erinnerungen und Identität in ausgewählten Romanen der Postapartheid. Trier: WVT, 2007.
- Gurr, J. M. „Zweierlei Entdeckungen: Verdrängte kanadische Geschichte als Familiengeschichte im Werk von George Elliott Clarke“. Flandziu [Halbjahresschrift für Literatur und Kultur der Moderne der Internationalen Wolfgang-Köppen-Gesellschaft] 5 (2007), 131-143.
- „Functions of Intertextuality and Metafiction in J.M. Coetzee's Slow Man.“ Anglistik 18,1 (2007), 95-112.
- "The 'Native' Cites Back: Postcolonial Theory and the Politics of Jim Jarmousch's Western Dead Man." S. Volk-Birke, J. Lippert (eds.): Anglistentag 2006 Halle: Proceedings. Trier: WVT, 2007, 191-202.
- Reckwitz, E. "Between Satire and Suture: White Writing in Post-Apartheid South Africa." A. Reisenberger (ed.): Special Issue: Minority Literatures, Journal for the Study of Religion. African Journals Online 19,2. Oxford: INASP, 2006, 99-112. [Nachtrag]
- FRANKFURT/M
- Brancato, S. "From Routes to Roots: Afrosporic Voices in Italy". Callaloo, 2007, 653-661.
- "Amryl Johnson." Victoria Arana (ed.): Dictionary of Literary

- Biography: Black British Writers. Sumter, S.C.: Brucoli Clark Layman, 2007.
- "Lorna Goodison." Victoria Arana (ed.): *Companion to Twentieth Century World Poetry*. New York: Facts on File, 2007.
- "My Last Poem (Lorna Goodison)." V. Arana (ed.): *Companion to Twentieth Century World Poetry*. New York: Facts on File, 2007.
- "We Are the Women (Lorna Goodison)." V. Arana (ed.): *Companion to Twentieth Century World Poetry*. New York: Facts on File, 2007.
- "Picaros of Our Times: Narrating Migration." Larbi Touaf; Soumia Boutkhil (eds.): *Representing Minorities: Studies in Literature and Criticism*. Newcastle: Cambridge Scholar Press, 2006, 217-229. [Nachtrag]
- "Glocality and Cultural Identity." *This Century's Review*, Vol. 1 n. 4, 2006. [Nachtrag]
- Doff, S. "Canada." In P. Freese (Hg.): *Viewfinder Special. Lese- und Arbeitsbuch für die gymnasiale Oberstufe*. Berlin, München: Langenscheidt ELT, 196-211, 2007.
- "'The first nation of hockey' and 'the best part of North America' – Introducing Canada to the EFL Classroom." In: W. Delanoy, L. Volkmann (Hg.): *Cultural Studies in the EFL Classroom*. Heidelberg: Winter, 119-130, 2006.
- Helff, S. , V. Alexander: "Grenzräume und Grenzerfahrung in der Indischen Diasporaliteratur Afrikas." B. Kuhn, M. Pitz und A. Schorr (eds.): *Grenzen ohne Fächergrenzen - Interdisziplinäre Annäherungen*. St. Ingbert: Röhrig Universitätsverlag, 2007, 11-25.
- "Fokus Sri Lanka." In: *Eins-Entwicklungspolitik* 04/2007, 60.
- , V. Alexander: "Lesbian Imaginative Spaces in Indian Fiction: Transgressions and Transculturality." In: *Muse India* 12 (March-April 2007), [www.museindia.com](http://www.museindia.com).
- , V. Alexander: "Signs Taken For Truth: Orchestrating Transcultural Aesthetics through Narrative Unreliability." In: (eds.): S. Volk-Birke und J. Lippert (eds.), *Anglistentag Halle 2006 Proceedings*. Trier: Wissenschaftlicher Verlag Trier, 2007, 277-288.
- Rez. "Empires of the Mind: A History of the Oxford University Press in India under the Raj by Rimi B. Chatterjee." In: *Wasafiri* 22,3 (2007), 74-75.
- "Afrika – Europa: Literarische Kulturlandschaften in Bewegung." In: *Eins-Entwicklungspolitik* 17/18 (2007), 51-54.
- "Der Blick hinter die Maske: Anita Kairs Kathakali." In: *Eins-Entwicklungspolitik* 17/18 (2007), 65.
- "Ein indischer Weg aus der Kolonialneurose?" In: *Eins-Entwicklungspolitik* 17/18 (2007), 68.
- "Shashi Deshpande." In: *Kritisches Lexikon zur fremdsprachlichen Gegenwartsliteratur*. KLfG 71. Nachlieferung – Oktober 2006, 1-8;

- A1-D2. [Nachtrag]
- "Lost in Lantana: Unreliable Narration and Troubled Masculinities in Australian Film." In: HJEAS Hungarian Journal of English and American Studies, 12, Spring-Autumn 2006, 1-2, 297-308. [Nachtrag]
- Riemen- "Of Warriors and a Whale Rider, and Venetians: Contemporary  
schneider, D. Maori Films." In: A. Bartels, D. Wiemann (eds.): Global  
Fragments: (Dis)Orientation in the New World Order, ASNEL  
Papers 10, Amsterdam/New York: Rodopi, 2007, 139-151.
- , J. Wilson: "New Zealand/Aotearoa." In: L. Eckstein (ed.):  
English Literatures Across the Globe: A Companion, Paderborn:  
Fink Verlag, 2007, 201-223.
- Rez. "Brand India: Master Images and Narratives in the Backdrop of  
Globalism, Sunada Mongia, Delhi: B.R. Publishing Corporation,  
2005", Postcolonial Text 3 (2007).
- "New Zealand Theatre: Maori and Pacific Plays in English." In:  
Journal of the School of Language, Literature and Culture Studies  
(JSL), Special Issue on Theatre/Performance, New Delhi:  
Jawaharlal Nehru University, New Series 6 2006, 1-20.
- Sarkowsky, K. AlterNative Spaces. Constructions of Space in Native American and  
First Nations' Literatures. Heidelberg: Winter, 2007.
- Schulze-Engler, F. "Theoretical Perspectives: From Postcolonialism to  
Transcultural World Literature." In: L. Eckstein (ed.): English  
Literatures Across the Globe: A Companion. UTB 8345. Paderborn:  
Fink, 2007, 20-32.
- "Witi Ihimaera, The Uncle's Story: Indigenous Literatures in a  
Globalized World." T. Döring (ed.): A History of Postcolonial  
Literature in 12 ½ Books. Trier: WVT, 2007: 51-69.
- "Border Patrols: Postcolonialism and the Topography of  
Modernity." W. Göbel and S. Schabio (eds.): Postcolonial  
(Dis)Affections. Anglistik – Amerikanistik – Anglophonie, 7.  
Trier: WVT, 2007: 37-53.
- "Black, Asian and Other British: Transcultural Literature and  
the Discreet Charm of Ethnicity." A. Bartels and D. Wiemann  
(eds.): Global Fragments: (Dis)Orientation in the New World Order.  
ASNEL Papers 10. Amsterdam/New York: Rodopi, 2007: 47-57.
- "What's the Difference? Notes Towards a Dialogue between  
Transdifference and Transculturality." In: Journal for the Study of  
British Cultures, 13:2 (2006): 123-132.
- , R. Spiller: "Transkulturelle Literaturen in einer globalisierten  
Welt – Ehemalige Kolonialsprachen im Wandel: Afrikanische  
Identitätsfindung jenseits des 'geheimnisvollen Anderen'".  
Forschung Frankfurt 2/3 (2006): 22-26. [Nachtrag]
- „Civil Society and the Struggle for Democratic Transition in  
Modern Nigerian Drama: Ken Saro-Wiwa's The Transistor Radio

and Wole Soyinka's *From Zia, with Love*". G.V. Davis, C. Matzke, A. Raji-Oyelade (eds.): *Of Minstrelsy and Masks: The Legacy of Ezenwa-Ohaeto in Nigerian Writing*. Amsterdam/New York: Rodopi, 2006: 267-291 (Matatu Series, Vol. 33). [Nachtrag]

## FREIBURG

- Deuber, D. , L. Hinrichs: „Dynamics of Orthographic Standardisation in Jamaican Creole and Nigerian Pidgin.“ *World Englishes* 26 (2007), 22-47.
- “Is there a Postcolonial Sublime?” S. Volk-Birke; J. Lippert (Hg.): *Anglistentag Halle 2006. Proceedings*. Trier: WVT, 2007, 237-47.
- Goetsch, P. “Psychological Realism, Immigration, and City Fiction: Morley Callaghan, *Last Spring They Came Over* (1927).” R. M. Nischik (ed.): *The Canadian Short Story: Interpretationen*. Rochester, NY: Camden House, 2007, 95-103.
- Heinze, R. “A Diasporic Overcoat? Naming and Affection in Jhumpa Lahiri's *The Namesake*.” *Journal of Postcolonial Writing* 43, 2 (2007), 191-202.
- Hochbruck, W. “Forty Years Since: Rereading Ray Smith's *Cape Breton is the Thought Control Centre of Canada*.” In: *Erfurt Electronic Studies in English* (2007). <http://www.uni-erfurt.de/eestudies/eese/eese.html>.
- Korte, B. ““Two Solitudes”? Anglo-Canadian Literature in Translation in the Two Germanies.” L. von Flothow, R. Nischik (eds.): *Translating Canada: Charting the Institutions and Influences of Cultural Transfer. Canadian Writing in Germany*. Ottawa: University of Ottawa Press, 2007, 27-52.
- “Blacks and Asians at War for Britain: Reconceptualisations in the Filmic and Literary Field?” *Journal for the Study of British Cultures*, G. G. Klaus, C. Schmidt-Kilb (eds.): *Themenheft “Britain at War”*, 1 (2007), 29-39.
- Mair, C. “Varieties of English around the World: Collocational and Cultural Profiles”. P. Skandera (ed.): *Idioms in World English*. Berlin: Mouton de Gruyter, 2007. 437-468.
- Nandi, M. *M/Other India/s: Zur literarischen Verarbeitung von Armuts- und Kastenproblematik in ausgewählten Texten der indisch-englischen und muttersprachlichen indischen Literatur*. Heidelberg: Winter, 2007.
- Art. “Arundhati Roy.” H.-L. Arnold (Hg.): *Kritisches Lexikon für fremdsprachliche Gegenwartsliteratur*. München: edition text und kritik, 2004. Wiederabdruck in M. Kämpchen (Hg.): *Indische Literatur der Gegenwart*. München: edition text und kritik, 2007, 407-418.
- Petzold, J. Rez. “Kay Sulk: “Not Grace, then, but at Least the Body”: J. M. Coetzee's *Schriften 1990-1999*. Bielefeld: Transcript, 2005.” *Anglistik* 18, 1 (2007), 217-218.
- Thaler, E. (Ed.): *The Changing Face of Multicultural Britain. (Challenges. Global Learning in a Globalised World)*. Paderborn: Schöningh, 2007.



GIESSEN

- Birke, D. "Fictions of Memory: Kazuo Ishiguro." V. Nünning (Hg.): *Der zeitgenössische englische Roman: Genres – Entwicklungen – Modellinterpretationen*. Trier: WVT, 2007, 101-116.
- Bredella, L. "Der Erkenntnisanspruch postkolonialer Texte. *Small Island* von Andrea Levy." S. Feuchert, J. Hablkowska, J. Rieke (Hg.): *Literatur und Geschichte. Festschrift für Erwin Leibfried*. Frankfurt/Main: Peter Lang, 2007, 19-30.
- Collier, G. "The Caribbean." L. Eckstein (ed.): *English Literatures Across the Globe: A Companion*. Paderborn: W. Fink/UTB, 2007, 224-225.
- "Eli Mandel's Ostensibly Atopic Imagination." L. Kufert (ed.): *The Prairies Lost and Found*. Winnipeg: St. John's College Press, 2007, 83-94.
- Freitag, B. "Interkultureller Literaturunterricht mit *British Fictions of Migration*: Perspektivenvielfalt in einer Unterrichtsreihe zu *Young British Asians*." L. Bredella, H. Christ (Hg.): *Fremdverstehen und interkulturelle Kompetenz*. Tübingen: Narr, 2007, 148-160.
- "British Fictions of Migration: Theorie und Praxis inter- und transkultureller Ansätze in der Literaturdidaktik." S. Doff, T. Schmidt (Hg.): *Fremdsprachenforschung heute. Interdisziplinäre Impulse, Methoden und Perspektiven*. Frankfurt/Main: Lang, 2007, 181-193.
- , M. Gymnich: "New English and Postcolonial Literatures im Fremdsprachenunterricht." W. Hallet, A. Nünning (Hg.): *Neue Ansätze und Konzepte der Literatur- und Kulturdidaktik*. (Handbücher zur Literatur- Und Kulturdidaktik 1). Trier: WVT, 2007, 259-276.
- Mukherjee, J. , A. Nadolny (eds.): *India – Tradition and Change: Five Short Stories*. (Schwerpunktthema Abitur Englisch) Berlin: Cornelsen, 2007.
- "Steady States in the Evolution of New Englishes: Present Day Indian English as an Equilibrium." In: *Journal of English Linguistics* 35 (2007), 157-187.
- "Structural Nativisation in Indian English: Exploring the Lexis-Grammar Interface." N. S. Dash, P. Dasgupta, P. Sarkar (eds.): *Rainbow of Linguistics, Volume I*. Calcutta: T. Media Publication, 2007, 98-116.
- , S. Hoffmann: "Ditransitive Verbs in Indian English and British English: A Corpus Linguistic Study." *Arbeiten aus Anglistik und Amerikanistik* 32 (2007), 5-24.
- R. Kreyer: "Spoken Styles of Present-Day English: An Introduction." *Anglia* 125 (2007), 1-3.
- Neumann, B. "Der metamnemonische Roman: Formen und Funktionen der Metaerinnerung am Beispiel von Michael Ondaatjes *Running the Family* (1982)." J. Hauthal, J. Nadj, A. Nünning, H. Peters (Hg.): *Metaisierung in Literatur und anderen Medien. Theoretische*

- Grundlagen, historische Perspektiven, Metagattungen, Funktionen. Berlin/New York: de Gruyter, 2007, 303-320.
- Rupp, J. "The Genre of and the Genres in: Crime and Black British Fiction." M. Gymnich, B. Neumann, A. Nünning (Hg.): *Gattungstheorie und Gattungsgeschichte*. Trier: WVT, 2007, 277-292.
- "‘For-Getting’ Plural Selves: Narrative and Identity in Caryl Phillips’ *A Distant Shore*." H. Carvalhão Buescu, J. Ferreira Duarte (eds.): *Stories and Portraits of the Self*. Amsterdam/New York, NY: Rodopi, 2007, 99-100.
- Schlik, M. "Using WWW-Derived Corpora in Research into Second-Language Varieties of English: Focus on Verb Complementation in Indian English." S. Volk-Birke, J. Lippert (eds.): *Anglistentag 2006 Halle: Proceedings*. Trier: WVT, 2007, 435-444.
- Stedman, G. Rez. "‘Dorothee Wenner: Die Lady mit der Nilpferdpeitsche. Das Leben der indischen Kinolegende Fearless Nadia, Berlin: Parthas, 2006. " *Hard Times* 82 (2007), 61-62.
- GÖTTINGEN
- Surkamp, C. Rez. "Albert-Reiner Glaap, Michel Heinze: *Contemporary Canadian Plays: Overviews and Close Encounters*. Trier: WVT, 2005." WLA: *Wissenschaftlicher Literaturanzeiger* (2007), <http://www.wla-online.de>
- GRAZ
- Bernhart, W. "Myth-making Opera: David Malouf and Michael Berkeley’s *Jane Eyre*." M. Rubik, E. Mettinger-Schartmann (eds.): *A Breath of Fresh Eyre: Intertextual and Intermedial Reworkings of Jane Eyre. Internationale Forschungen zur Allgemeinen und Vergleichenden Literaturwissenschaft* 111. Amsterdam/New York, NY: Rodopi, 2007, 317-329.
- Löschnigg, M. "How do you say AIDS in Cree?" *Zur Darstellung von Kulturkontakt und Transkulturalität in Sky Lees Disappearing Moon Café* (1990) und *Tomson Highways Kiss of the Fur Queen* (1998)", *Sprachkunst* 38, 1 (2007), 107-120.
- "Trans-Culturalism and the Contemporary English Canadian Novel." K. Ika (ed.): *The Canadian Nation in the Third Millennium*, Frankfurt a. M.: Humanities Online 2007.
- & M. "William D. Valgardson: A Matter of Balance. Social Realism". R. M. Nischik (ed.): *The Canadian Short Story. Historical Survey and Interpretations*. Rochester, NY: Camden House 2007, 321-330.
- Rez. "Konrad Gross, Wolfgang Klooss, Reingard Nischik (eds.): *Kanadische Literaturgeschichte*, Stuttgart Metzler 2005. " *Anglia* 125:2 (2007), 374-377.
- GREIFSWALD
- Enter, H. , Bretzmann, M., Bretzmann, S., Dittmer, M., Grube, N., Köhler,

- A., Schlüter, F.: "From Canda to Germany: Métis in the Classroom". *Praxis Fremdsprachenunterricht* 5/2007, 31-34.
- Knopf, K. "Imaging Indians: Subverting Global Media Politics in the Local Media." A. Bartels, D. Wieman (eds.): *Global Fragments: (Dis)-Orientation in the New World Order. Cross/Cultures* 90. ASNEL Papers 10. Amsterdam, New York: Rodopi, 2007, 117-138.
- "Trickster Meets Camp in the Wild West: Kent Monkman's Visual and Cinematic Art Dialogism." H. Lutz, T. Rafico Ruiz (eds.): *What is your Place? Indigeneity and Immigration in Canada. Beiträge zur Kanadistik Bd. 14.* Augsburg: Wißner, 2007, 83-100.
- Lutz, H. , Grollmuß, K., Greifswalder Studierende (Hg.): *Abraham Ulrikab im Zoo: Tagebuch eines Inuk 1880/1881.* Wesel: VdL-Verlag, 2007.
- , Jütting, R., Bradley-St.Cyr., R. "Einführung." H. Lutz, K. Grollmuß (Hg.): *Abraham Ulrikab im Zoo*, 13-20.
- "Abrahams Tagebuch als Inuit Autobiographie." H. Lutz, K. Grollmuß (Hg.): *Abraham Ulrikab im Zoo*, 104-111; „Die deutschen Kontexte,“ 112-124; „Nachwort und Dank, oder: habent sua fata libelli“, 135-143.
- , Ruiz, R. (eds.): *What is your Place? Indigeneity and Immigration in Canada. Beiträge zur Kanadaistik Bd. 14. Schriftenreihe der Gesellschaft für Kanada-Studien.* Augsburg: Wißner Verlag, 2007.
- "'To Know Where Home Is': An Introduction to Indigeneity and Immigration." H. Lutz, R. Ruiz (eds.): *What is your Place?*, 9-28.
- HALLE
- Meyer, T.-M. "Australia." L. Eckstein (ed.): *English Literatures Across the Globe: A Companion.* Paderborn: UTB (Fink), 2007, 179-200.
- HAMBURG
- Dose, G. , Kuhlenbeck, B. (eds.): *Australia – Making Space Meaningful. KOALAS 7.* Tübingen: Stauffenburg, 2007.
- HANNOVER
- Gohrisch, J. "Caribbean Literature II: Themes and Narratives." K. Stiersdorfer, L. Volkmann (eds.): *Reading the Caribbean Approaches to Anglophone Caribbean Literature and Culture.* Heidelberg: Universitätsverlag Winter, 2007, 51-72.
- Grünkemeier, E. "Welcome to Cape Town – Experience the Difference(s)". *Hard Times* 82:1 (2007), 41-45.
- "Conference Report 'Transcultural Britain'. 17<sup>th</sup> Annual Conference of the Asociation for the Study of British Cultures, Otto-von-Guericke-Universität Magdeburg, 23-25 November 2006". *ESSE Messenger* 16:1 (2007), 90-91, <http://www.anglistenverband.de/at002.html>

## HEIDELBERG

- Biewer, C. , Hundt, M. "The Dynamics of Inner and Outer Circle Varieties in the Pacific." M. Hundt, N. Nesselhauf und C.Biewer (eds.): *Corpus Linguistics and the Web*. Amsterdam: Rodopi, 2007, 249-269.
- "South Pacific Englishes – the Influence of New Zealand English and the Oceanic Substrate Languages." *New Zealand English Journal* 21 (2007), 58-63.

## INNSBRUCK

- Pichler, S. "Difference and Hybridity in Hanif Kureishi's *The Buddha of Suburbia* (1990)." B. Engler, L. Michalcak (eds.): *Cultures in Contact. SPELL: Swiss Paper in English Language and Literature*. Tübingen: Gunter Narr, 2007, 165-184.
- "The Sea has no Memory: Memories of the Body, the Sea and the Land in Fred D'Aguiar's *Feeding the Ghosts* (1997)" in *Acta Scientarium. Human and Social Science* 1/29.
- Ramsey-Kurz, H. *The Non-Literate Other. Readings of Illiteracy in Twentieth-Century Novels in English*. Amsterdam, New York: Rodopi Verlag, 2007.
- "Tokens or Totems? Eccentric Props in Postcolonial Re-Enactments of Colonial Consecration", *Literature and Theology* 21/3, 2007, 302-316.

## JENA

- Detmers, I. "‘Freedoms of the Literary Migrant’: Formen und Funktionen von Transkulturalität in zeitgenössischer britischer Lyrik." C. Sandten, M. Schrader-Kniffki, K. Starck (eds.): *Transkulturelle Begegnungen*. Trier: WVT, 2007, 191-208.
- Diessel, H. "A Construction-Based Analysis of the Acquisition of East Asian Relative Clauses". *Studies in Second Language Acquisition* 29 (2007), 311-320.
- Grimm, N. *Teaching Films: In America, Whale Rider, Bend It Like Beckham*. L. Volkmann (Hg.): *Explorations*. Göttingen. Vandenhoeck & Ruprecht, 2007.
- Müller, W. G. "The Intertextual Status of Jean Rhys's *Wide Sargasso Sea*: Dependence on a Victorian Classic and Independence as a Post-Colonial Novel." M. Rubik, E. Mettinger-Schartmann (eds.): *A Breath of Fresh Eyre. Intertextual and Intermedial Reworkings of "Jane Eyre"*. Amsterdam/ New York: Rodopi, 2007, 63-79.
- Volkmann, L. *The Global Village: Progress or Disaster? Viewfinder Series*. General ed. Peter Freese. München: Langenscheidt, 4th ed. 2007.
- "Interkulturelles Lernen mit Kazuo Ishiguros Roman *The Remains of the Day* (1989): Englishness, Understatement, Ironie und andere ‚typisch britische‘ Sprachkonventionen." T. Honegger, E.-M. Orth, S. Schwabe (eds.): *Irony Revisited. Spurensuche in der englischsprachigen Literatur*. Würzburg:

Königshausen & Neumann, 2007, 263-283.

--- "The Global Village: Von der interkulturellen zur multikulturellen Kompetenz." H. Antor (Hg.): *Andere Kulturen Verstehen – Andere Kulturen Lehren: Theorie und Praxis der Vermittlung interkultureller Kompetenz*. Heidelberg: Winter, 2007, 127-157.

--- "West Meets East/East Meets West? Teaching William Sutcliffe's Cult Novel *Are You Experienced?*" *Global Fragments: (Dis)Orientation in the New World Order*. ASNEL Papers 10. Amsterdam: Rodopi, 2007, 313-325.

--- "No Logo. No Brands. An Interview with Naomi Klein. Anti-globalization 'Celebrity'." *Englisch betrifft uns* 2 (2007), 1-6.

--- "The Global Village" in *Viewfinder Special*. Gen. ed. Peter Freese. München: Langenscheidt, 2007, 282-297.

--- "The Global Village" in *Viewfinder Special. Resource Book*. Gen. ed. Peter Freese. München: Langenscheidt, 2007, 271-291, 375-377.

#### KASSEL

Göske, D. (Hg. und Übers.): *Derek Walcott, Der verlorene Sohn*. München: Hanser, 2007.

#### KLAGENFURT

James, A. R. Rez. "Rubdy Rani, Mario Saraceni (eds.) : *English in the World*." *Journal of Sociolinguistics*, 11/4, Oxford: Blackwells, 2007, 534-539.

Wildburger, E. "Belonging and Unbelonging in Text and Research: 'Snow Domes' in Australia". S. Collingwood-Whittick (ed.): *The Pain of Unbelonging: Alienation and Identity in Australasian Literature*. Amsterdam: Rodopi, 2007, 57-73.

--- "Anti-Colonial Dialogues in Intercultural Zones". A. R. James, W. Delanoy, J. Helbig (eds.): *Towards a Dialogic Anglistics*. Münster: LIT Verlag, 2007, 15-28.

#### KOBLENZ

Martin, I. "Another funny animal from Australia: A laughing bird." *Grundschulmagazin Englisch – The Primary English Magazine*, Ausgabe 6 (2007), 31-32.

#### KÖLN

Antor, H. "Einleitung: Vom Verstehen und Lehren anderer Kulturen". H. Antor (Hg.): *Fremde Kulturen verstehen – fremde Kulturen lehren: Theorie und Praxis der Vermittlung interkultureller Kompetenz*. Heidelberg: Winter, 2007, 7-10.

--- "Inter-, multi- und transkulturelle Kompetenz: Bildungsfaktor im Zeitalter der Globalisierung." H. Antor (Hg.): *Fremde Kulturen verstehen – fremde Kulturen lehren: Theorie und Praxis der*

- Vermittlung interkultureller Kompetenz. Heidelberg: Winter, 2007, 111-126.
- (Hg.): *Fremde Kulturen verstehen – fremde Kulturen lehren: Theorie und Praxis der Vermittlung interkultureller Kompetenz*. Heidelberg: Winter, 2007.
- "Stephen Leacock: Tory Humanist, Ironic Humorist, and Canadian Satirist: The Marine Excursion of the Knights of Pythias (1912)." R.M. Nischik (ed.): *The Canadian Short Story: Interpretations. European Studies in American Literature and Culture*. Rochester, N. Y.: Camden House, 2007, 53-65.
- Bölling, G. "The Canadian Writer as Expatriate: Norman Levine, *We All Begin in a Little Magazine* (1972)." R.M. Nischik (ed.): *The Canadian Short Story: Interpretations. European Studies in American Literature and Culture*. Rochester, N.Y.: Camden House, 2007, 271-281.
- Rev. "Coral Ann Howells (ed.): *Where Are the Voices Coming From? Canadian Culture and the Legacies of History, Cross/Culture: Readings in the Post/Colonial Literatures in English* 73, Amsterdam, New York: Rodopi, 2004." *Anglistik* 18.1 (March 2007), 224-226.
- KONSTANZ
- Banita, G. "Translated or Traduced? Canadian Literary and Political Theory in a German Context: Northrop Frye, Michael Ignatieff, and Charles Taylor." L. v. Flotow, R. M. Nischik (eds.): *Translating Canada: Charting the Institutions and Influences of Cultural Transfer: Canada in German/y*. Ottawa: University of Ottawa Press 2007, 187-217.
- "A Sentimental Journey: Janice Kulyk-Keefer, *Dreams:Storms: Dogs*." R.M. Nischik (ed.): *The Canadian Short Story: Interpretations*. Rochester, NY: Camden House, 2007, 375-386.
- Rez. "Coral Ann Howells: *The Cambridge Companion to Margaret Atwood*." *Anglia. Zeitschrift für Englische Philologie* 125/3 (2007), 557-560.
- Rez. "Nick Mount: *When Canadian Literature Moved to New York*." *American Studies/Amerika-Studien* 52.1, 2007, 159-161.
- Gruber, E. "Thomas King, *Borders: Nativeness as Third Space*." R.M. Nischik (ed.): *The Canadian Short Story: Interpretations. European Studies in American Literature and Culture*. Rochester, N.Y.: Camden House, 2007, 353-364.
- "Identity/Politics: Literary Negotiations of Canadian Indian Policy and Concepts of Nativeness." H. Lutz (ed.): 'What is your Place?' *Indigeneity and Immigration in Canada. Beiträge zur Kanadaistik* 14. Augsburg: Wißner, 2007, 61-73.
- "The AlterNative Frontier: Native Canadian Literature in German/y." L.V. Flotow, R. M. Nischik (eds.): *Translating*

- Canada: Charting the Institutions and Influences of Cultural Transfer: Canadian Writing in German/y. Ottawa: University of Ottawa Press, 2007, 111-142.
- Mergenthal, S. "Doing Well In the International Thing: Mavis Gallant's *The Ice Wagon Going Down the Street*." *The Canadian Short Story: Interpretations*. Rochester, NY: Camden House, 2007, 191-202.
- Nischik, R.M. (ed.): *The Canadian Short Story: Interpretations*. Rochester, NY: Camden House, 2007.
- , v. Flotow, L. (eds.): *Translating Canada: Charting the Institutions and Influences of Cultural Transfer: Canadian Writing in German/y. Perspectives on Translation*. Ottawa: University of Ottawa Press, 2007.
- "Introduction" R. M. Nischik, L. v. Flotow (eds.): *Translating Canada: Charting the Institutions and Influences of Cultural Transfer: Canadian Writing in German/y. Perspectives on Translation*. Ottawa: University of Ottawa Press, 2007, 1-7.
- "The Canadian Short Story: Status, Research, Historical Survey." R. M. Nischik (ed.): *The Canadian Short Story: Interpretations*. Rochester, NY: Camden House, 2007, 1-39.
- "Canadian Artist Stories: John Metcalf, *The Strange Aberration of Mr. Ken Smythe* (1973)." R. M. Nischik (ed.): *The Canadian Short Story: Interpretations*. Rochester, NY: Camden House, 2007, 283-297.
- "The Translation of the World into Words' and the Female Tradition: Margaret Atwood, *Significant Moments in the Life of My Mother* (1983)." R. M. Nischik (ed.): *The Canadian Short Story: Interpretations*. Rochester, NY: Camden House, 2007, 331-340.
- "(Un-)Doing Gender: Alice Munro, *Boys and Girls* (1964)." R. M. Nischik (ed.): *The Canadian Short Story: Interpretations*. Rochester, NY: Camden House, 2007, 203-218.
- Reif-Hülser, M "Erzählen. Erinnern. Versöhnen? Beobachtungen zum Umgang Südafrikas mit den Folgen seiner traumatischen Geschichte und dem Versuch, die Demokratie zu wagen." M. C. Frank, G. Rippl (Hg.): *Arbeit am Gedächtnis*. München: Fink, 2007, 229-248.
- Rosenthal, C. "Collective Memory and Personal Identity in the Prairie Town of Manawaka: Margaret Laurence's *The Loons*." R. M. Nischik (ed.): *The Canadian Short Story: Interpretations*. Rochester, NY: Camden House, 2007, 219-231.
- LÜNEBURG
- O'Sullivan, E. "At the Periphery of the Periphery: Children's Literature, Global and Local." A. Bartels, D. Wiemann (eds.): *Global Fragments. (Dis)Orientation in the New World Order*. Amsterdam, New York: Rodopi, 2007, 214-258.
- MAGDEBURG
- Bartels, A. Wandel, R., Sutter, M.: "Women and Postcolonial Literature in

- the EFL Classroom." H. Decke-Cornhill, L. Volkmann (eds.): Gender Studies and Foreign Language Teaching. Tübingen: Narr, 2007, 209-227.
- "Rebel with a Cause: Gender, Class and Nation in Ngugi wa Thiongo's Plays". M. Pandurang (ed.): Ngugi wa Thiong'o: An Anthology of Recent Criticism. New Delhi: Pencraft International, 2007, 164-183.
- Wiemann, D. (eds.): Global Fragments: (Dis)Orientation in the New World Order. Amsterdam: Rodopi, 2007.
- Bergien, A. Rez. "Sarah Chevalier: Ava to Zac: A Sociolinguistic Study of Given Names and Nicknames in Australia. Tübingen: Francke, 2006." Beiträge zur Namensforschung 42,3 (2007), 354-358.
- Wandel, R. , Bartels, A., Sutter, M.: "Women and Postcolonial Literature in the EFL Classroom." H. Decke-Cornhill, L. Volkmann (eds.): Gender Studies and Foreign Language Teaching. Tübingen: Narr, 2007, 209-227.
- "Ruth Prawer Jhabvala - Heat and Dust". Teacher's Manual. Berlin: Cornelsen, 2007.
- MAINZ
- Gaile, A.. (ed.): H. Kureishi: My Son the Fanatic. Stuttgart: Reclam, 2007.
- Müller, K. P. "Translating the Canadian Short Story into German", in L. v. Flotow, R. M. Nischik (Hg.): Charting the Institutions and Influences of Cultural Transfer: Canadian Writing in German Translation, 1967-2000, Ottawa: Ottawa Univ. Press, 2007, 53-78.
- "Reaching for the Ska': the Hybrid Reconstruction of Black British History in the Musical The Big Life", in: S. Rieuwerts (Hg.): History and Drama. Essays in Honour of Bernhard Reitz, Trier: Wissenschaftlicher Verlag 2006, 210-228. [Nachtrag]
- MARBURG
- Keller, W. R. "I have travelled a good deal, mentally too': Theoretische Überlegungen zum Verhältnis von Person, Religion und Nation in der Kanadischen Prairieliteratur" Ahornblätter 19 (2007), 120-160.
- (ed.): Tall Tales and Typescripts: Carol Shields and the Creative Process. Special Section of Ahornblätter 19 (2007), 161-231.
- "Teaching Tall Tales and Typescripts: Using Canadian Literary Manuscripts in the German University Classroom." W.R. Keller (ed.): Tall Tales and Typescripts: Carol Shields and the Creative Process. Spec. Section of Ahornblätter 19 (2007), 162-176.
- Kuester, M. "Die Prärie als 'Region of the Mind': Regionalismus in der englischsprachigen kanadischen Literatur." Ahornblätter 19 (2007), 97-119.
- "Myth and the Postmodernist Turn in Canadian Short Fiction: Sheila Watson, Antigone (1959)." R. M. Nischik (ed.): The



- Canadian Short Story: Interpretations. Rochester, NY: Camden House, 2007, 163-173.
- "‘Fronteras Americanas’ in der multikulturellen Metropole: Migrationserfahrung und ihre Spiegelung im zeitgenössischen kanadischen Drama." V. Berger, F.P. Kirsch, D. Winkler (eds.): Montréal – Toronto: Stadtkultur und Migration in Literatur, Film und Musik. Berlin: Weidler, 2007, 187-198.
- Rez. "Klaus-Dieter Ertler, Martin Löschnigg (eds.): Canada in the Sign of Migration and Trans-Culturalism/Le Canada sous le signe de la migration et du transculturalisme, Frankfurt: Lang, 2004". AAA – Arbeiten aus Anglistik und Amerikanistik 31.2 (2006), 237-240.
- Rez. „Dagmar Krause: Timothy Findley’s Novels between Ethics and Postmodernism, Würzburg: Königshausen & Neumann, 2005.“ ZAA 55.1 (2007), 99-100.
- Rez. "Eva-Maria Kröller (ed.): The Cambridge Companion to Canadian Literature, Cambridge: Cambridge University Press, 2004." Anglistik 18.1 (2007), 218-222.
- Radu, A.-R. "‘More like a Devil’: Coyote in Sheila Watson’s The Double Hook and Gail Anderson-Dargatz’s The Cure for Death by Lightning." H. Ventura (ed.): Proceedings of the international conference Into the Looking Glass Labyrinth: Myth and Mystery in Canadian Literature, Université d’Orléans 2005. Open Letter 13<sup>th</sup> series 2 (2007), 120-133.
- "The Touch of the Marvellous: Magic Realism in Gail Anderson Dragatz’s Novels," Ahornblätter 19 (2007), 25-48.
- Rez. "Dionne Brand: Wonach sich alle sehnen, transl. Matthias Müller, Zürich: Atrium Verlag, 2007." literaturkritik.de 6 (2006) (www.literaturkritik.de).
- Sandrock, K. "Regional (Be)Longing in Canada – Newfoundland’s Unrequited Dream? Identity Politics in the Writing of Wayne Johnston." Zeitschrift für Kanada-Studien 27.2 (2007), 58-72.
- Rez. "Danielle Fuller: Writing the Everyday: Women’s Textual Communities in Atlantic Canada. Montreal, Kingston: McGill-Queen’s University Press, 2004." Zeitschrift für Kanada-Studien 27.2 (2007), 133-134.
- Woyth-Gutberlet, S. "Glimpses of Indian Life in the Classroom, Teaching Salman Rushdie’s Short Story ‘Good Advice is Rarer than Rubies’". W. Delanoy, L. Volkmann (eds.): Cultural Studies in the EFL Classroom. Heidelberg: Universitätsverlag Winter, 2006.
- MÜNCHEN
- Fetzer, M. "Das Muster suchen." (Vortragsbericht Homi K. Bhabha in München) die tageszeitung, 2. Juli 2007, 17.
- "Andrea Levy: Eine englische Art von Glück." die tageszeitung 22. März 2007, 8.

- Lemke, C. "Margret Atwood's *The Robber Bride*: Welcoming the Vampire." T. Döring (Hg.): *The History of Postcolonial Literature in 12 ½ Books*. Trier 2007, 181-194.
- , Döring, T. "The Postcolonial Sublime: Ossian's Scotland." S. Volk-Birke, J. Lippert (Hg.): *Anglistentag 2006 Halle: Proceedings*. Trier 2007, 227-236.
- Nowak, H. , Schabio, S., Stein, M. "Section IV: Postcolonial Aesthetics." S. Volk-Birke, J. Lippert (Hg.): *Anglistentag 2006 Halle: Proceedings*. Trier 2007, 215-299.
- "Caribbean Literature I: European Poetic Genres in Caribbean Poetry." K. Stierstorfer (Hg.): *Reading the Caribbean: Approaches to Anglophone Caribbean Literature and Culture* (Anglistik & Englischunterricht, 67). Heidelberg 2007, 73-116.
- Rez. "E. D. Blodgett: *Five-Part-Invention: A History of Literary History in Canada*." *Anglia* 124 (2006), 531-536. [Nachtrag]
- Schmid, H.-J. "Light English, Local English and Fictitious English. Conceptual Structures in North-Eastern Nigerian English and the Question of an English-Language Identity." E. Anchimbe (Hg.) *Linguistic Identity in Postcolonial Multilingual Spaces*. Newcastle 2007, 131-161.
- Schmidt, K. Rez. "T.Doering, M. Heide, S. Muehleisen (eds.): *Eating Culture: The Poetics and Politics of Food*. Heidelberg: Winter, 2003." *Amerikastudien/American Studies* 50,1/2 (Fall 2005), 303-307. [Nachtrag]
- MÜNSTER
- Meierkord, C. "Standards and Norms in Interactions across Second Language Englishes: the Case of South Africa". S. Volk-Birke, J. Lippert (Hg.): *Anglistentag 2006 Halle: Proceedings*. Trier 2007, 331-340.
- "Multilingual Settings with English as Lingua Franca". H. Kotthoff, H. Spencer-Oatey (eds.): *Handbook of International Communication*. Berlin: de Gruyter, 199-218.
- , Jungbluth, K., Meierkord, Chr. (eds.): *Identities in Migration Contexts*. Tübingen: Narr.
- , Jungbluth, K.: "Introduction". K. Jungbluth, Chr. Meierkord (eds.): *Identities in Migration Contexts*. Tübingen: Narr, 1-10.
- , Minow, V., Loch, K. "WE Gate – Münster Gateway to World Englishes". H. L. Grob, J. vom Brocke (eds.): *E-learning Praxisberichte*. Münster: Ercis – European Research Center for Information Systems. Praxisbericht 48 (<http://www.wi.uni-muenster.de/aw/download/e-learning/praxisbericht%2048%20WE%20Gate.pdf>).
- Stierstorfer, K. (Series Editors): *Women Writing Home 1700-1920: Female Correspondences Across the British Empire*, 6 vols. London: Pickering & Chatto, 2006. I: S. Strickrodt (ed.): *Africa*; II: D. Coleman (ed.): *Australia*; III C. Devereux/K. Veneema (eds.): *Canada*; IV: K. Stierstorfer (ed.): *India*; V: Ch. McDonald (ed.): *New Zealand*; VI:

- S. Imbarato (ed.): United States. <http://www.pickeringchatto.com/writinghome.htm>
- "General Introduction" K. Stierstorfer (ed.): *Women Writing Home 1700-1920: Female Correspondence Across the British Empire*, 6 vols. London: Pickering & Chatto, 2006, IV: India, ix-xxix.
- , Ho Shew Wan (eds.): *A Life Half Understood: West-östliche Gedichte aus Hong Kong*. Englisch – Deutsch, transl. M. Gomille. Stauffenburgs Literarische Streifzüge, ed. Klaus Stierstorfer (Tübingen: Stauffenburg, 2006).
- "Verbindungslinien: Hongkong, seine englischsprachige Dichtung und Deutschland/Connections: Hong Kong, its Poetry in English and German" in: K. Stierstorfer, Ho Shew Wan (eds.): *A Life Half Understood: West-östliche Gedichte aus Hong Kong*. Englisch – Deutsch, transl. M. Gomille. Stauffenburgs Literarische Streifzüge, ed. Klaus Stierstorfer (Tübingen: Stauffenburg, 2006).
- , Pessoa-Miquel, C. (ed. and intro.): *Fundamentalism and Literature in English. An Assessment*. New York: Palgrave Macmillan, 2007.
- "Tariq Ali and Recent Negotiations of Fundamentalism." K. Stiersdorfer, C. Pessoa-Miquel (eds.): *Fundamentalism and Literature in English. An Assessment*. New York: Palgrave Macmillan, 2007, 192-214.
- (ed., introd.): *Reading the Caribbean*. a&e. Heidelberg: Winter, 2007.
- "Laughing Caribbean: Humour in Caribbean Literature and Culture." K. Stiersdorfer (ed., introd.): *Reading the Caribbean: Approaches to Anglophone Caribbean Literature and Culture*, a&e. Heidelberg: Universitätsverlag Winter, 2007, 315-335.
- Bharucha, N. (ed., introd.): *Literature as Resistance; Challenging Religious, Linguistic, Casteist, Racist and Sexist Essentialism*, Special Issue, *Journal of Postcolonial Writing* 43:2 (2007), 121-231.
- Stroh, S. "Scotland as a Multifracted Postcolonial Go-between? Ambiguous Interfaces between (Post-) Celticism, Gaelicness, Scottishness and Postcolonialism." A. Bartels, D. Wiemann (Hg.): *Global Fragments. (Dis)Orientation in the New World Order, Cross/Cultures*, Bd. 90; Amsterdam & New York: Rodopi 2007, 181-195.
- "Moral und Politik in Conrads nichtfiktionalen Schriften: Eine postkoloniale Polemik," in: C. Lemke, C. Zittel (Hg.): *Joseph Conrad (1857-1924), Memoria*, Bd. 8; Berlin: Weidler 2007, 33-57.
- OSNABRÜCK
- Starck, K. "Someone Who Would Get my Jokes – Kulturelle Identitäten in Meera Syals *Life isn't all Ha ha Hee hee*." C. Sandten, M. Schrader-Kniffki, K. Starck (Hg.): *Transkulturelle Begegnungen*. Trier: WVT, 2007, 173-188.
- , Sandten, C., Schrader-Kniffki, M. (Hg.): *Transkulturelle Begegnungen*. Trier: WVT, 2007.

## PADERBORN

- Mildorf, J. "Mad Intertextuality: Jane Eyre, Wide Sargasso Sea, After Mrs. Rochester". M. Rubik, E. Mettinger-Schartmann (eds.): *A Breath of Fresh Eyre: Intertextual and Intermedial Reworkings of Jane Eyre*. Amsterdam: Rodopi, 2007, 347-362.
- Tönnies, M. , Linke, G., Otto, E., Rossow, H., Stratmann, G. (Hg.) und K. Stierstorfer (Gastherausgeber): *Reading the Caribbean. Approaches to Anglophone Caribbean Literature and Culture*, anglistik & englischunterricht Bd. 67. Heidelberg: Winter, 2007.
- Rez. "Elleke Boehmer: *Stories of Women. Gender and Narrative in the Postcolonial Nation*. Manchester: Manchester University Press, 2005." *Archiv für das Studium der neueren Sprachen und Literaturen* 243,2 (2006), 445-447. [Nachtrag]

## REGENSBURG

- Emig, R. "Blasting Jane: Jane Eyre as an Intertext of Sarah Kane's *Blasted*." M. Rubik, E. Mettinger-Schartmann (eds.): *A Breath of Fresh Eyre: Intertextual and Intermedial Reworkings of "Jane Eyre"*. Internationale Forschungen zur Allgemeinen und Vergleichenden Literaturwissenschaft, 111. Amsterdam, New York: Rodopi, 2007, 391-404.
- "Ethnicity as Comedy: The Ambivalences of Humour and Gender in Recent Asian-British Novels". H. Nowak (ed.): *Comedy and Gender: Essays in Honour of Dieter A. Berger*. Regensburger Beiträge zur Gender-Forschung, 1. Heidelberg: Winter, 2007, 233-249.
- Hackert, S. , Huber, M.: "Gullah in the Diaspora: Historical and Linguistic Evidence from the Bahamas." *Diachronica* 24/2 (2007), 296-325.
- Schneider, E. W. *Postcolonial English: Varieties Around the World*. Cambridge: Cambridge University Press, 2007.
- "Language, Humour and Gender in Ali G's *Innit*". H. Nowak (ed.): *Comedy and Gender: Essays in Honour of Dieter A. Berger*. Regensburger Beiträge zur Gender-Forschung, 1. Heidelberg: Winter, 2007, 217-232.
- Rez. "Susanne Mühleisen (ed.): *Creole Language in Creole Literature*." *Journal of Pidgin and Creole Languages* 22 (2007), 190-191.
- Siebers, L. "Identifying (with) Black South African English: The Role of Social Factors in a Language Contact Setting." U. Weber und J. Wozniak (Hg.), *Kultur- und Literaturvermittlung, Festschrift für Werner Krüger*. Stellenbosch: SUN Press, 2007, 109-118.
- Spiegel, J. "Adopting Canada: The Multiculturalism Debate and the Writing of Michael Ondaatje." *Zeitschrift für Kanada-Studien* 27,2 (2007), 43-58.

## ROSTOCK

Schmitt-Kilb, C. "Longing for Origins in Postmodern Times: Absent Parents in Kazuo Ishiguro's *When We Were Orphans* (2000) and *Never Let Me Go* (2005)". S. Volk-Birke, J. Lippert (eds.): *Proceedings of the Anglistentag 2006*, Universität Halle. Trier: Wissenschaftlicher Verlag, 2007, 457-466.

--- "The Suez War and the Shaping of a Postimperial English Identity (with a comment on Kazuo Ishiguro's *Remains of the Day* (1989))." G. Linke, H. Rossow (eds.): *Rhetoric and Representation: The British at War*. Heidelberg: Universitätsverlag Winter, 2007, 123-139.

## SAARBRÜCKEN

Ghosh-Schellhorn, M. "Dis-Affectedly Yours." W. Göbel, S. Schabio (eds.): *Postcolonial (Dis-)Affections*. Tübingen: Narr, 2007, 202-216.

Martens, K. , Grove, F. P., *Over Canadian Trails. New Letters and Documents. Selected and edited by Klaus Martens*. Würzburg: Königshausen & Neumann, 2007.

Morris, P. "Ankunft in Toronto: Zeitgenössische kanadische Literatur und die Repräsentation der Identität von MigrantInnen." V. Berger, F. P. Kirsch, D. Winkler (eds.): *Montréal/Toronto: Stadtkultur und Migration in Literatur, Film und Musik*. Berlin: Weidler Buchverlag, 2007, 87-98.

Zehle, S. "Southern Views on the Political Economy of Information". M. Feher (ed.): *Nongovernmental Politics*. New York: Zone Books, 2007, 398-406.

## SIEGEN

Banerjee, M. "Postethnicity and Postcommunism in Hanif Kureishi's *Gabriel's Gift* and Salman Rushdie's *Fury*." In: J. Kuortti, J. Nyman (eds.): *Reconstructing Hybridity: Postcolonial Studies in Transition*. Amsterdam: Rodopi, 2007, 309-324.

--- "Indian Diaspora Meets Indo Chic: Fragmentation, Fashion and Resistance in Meera Syal's *Life isn't all ha ha hee hee*." In: A. Bartels, D. Wiemann (eds.): *Global Fragments: (Dis)orientation in the New World Order*. Amsterdam : Rodopi, 2007, 61-71.

--- "Fernsehsüchtig sind immer die anderen: Medienanalfabetismus als Stigma in der zeitgenössischen postkolonialen Literatur." In: *Literarische Medienreflexionen. Künste und Medien im Fokus moderner und postmoderner Literatur*, Berlin: Erich Schmidt, 2008, 223-235.

--- , Stadler, S.: "India – Model Democracy or Many-Headed Giant?" In: *Viewfinder Special*. Series Editor Peter Freese. München: Langenscheidt, 2007, 180-195.

## STUTT GART

Brosch, R. "Peter Carey's *True Story* of the Kelly Gang: Narrative Failure and the Mock-Resurrection of an Australian Legend". T. Döring

- (ed.): A History of Postcolonial Literature in 12 ½ Books. Trier: WVT, 2007, 71-88.
- Göbel, W. , Schabio, S. (eds.): Postcolonial (Dis-)Affections. Trier: WVT, 2007.
- "Igbo-English Disaffections. Joyce Cary's Mr. Johnson Revisited. " W. Göbel, S. Schabio (eds.): Postcolonial (Dis-)Affections. Trier: WVT, 2007, 98-108.
- , Schabio, S. "Introductory Remarks." W. Göbel, S. Schabio (eds.): Postcolonial (Dis-)Affections. Trier: WVT, 2007, 1-5.
- Schabio, S. "Towards an Aesthetics of (Dis)Affection: Observations on V. S. Naipaul." W. Göbel, S. Schabio (eds.): Postcolonial (Dis) Affections. Trier: WVT, 2007, 24-36.
- , Nowak, H., Stein, M. (eds.). "Section IV: Postcolonial Aesthetics." S. Volk-Birke, J. Lippert (eds.): Anglistentag 2006 Halle. Proceedings. Trier: WVT, 2007, 215-299.
- TRIER
- Klooss, W. "'Out of Place': Clark Blaise, A Class of New Canadians." R. M. Nischik (ed.): The Canadian Short Story: Interpretations. Rochester, NY: Camden House, 2007, 233-246.
- Platz, N. „The Environmental Ethics of Australian Nature Poems.“ G. Dose and B. Kuhlenbeck (eds.), Australia - Making Space Meaningful. KOALAS, Bd. 7. Tübingen: Stauffenburg, 2007, 81-101.
- Sand, A. "Chapter 1: English Language. 10. New Englishes and Creolistics" W. Baker, K. Womack (eds.): Year's Work in English Studies 86 (2005). Oxford: OUP, 86-102.
- TÜBINGEN
- Eckstein, L. (ed.): English Literatures Across the Globe: A Companion. Paderborn: Fink, 2007.
- "Three Ways of Looking at Illegal Immigration: Clandestine Existence in Novels by Salman Rushdie, Christopher Hope and Caryl Phillips". G. Stilz (ed.): Territorial Terrors: Contested Spaces in Colonial and Postcolonial Writing. Würzburg: Königshausen & Neumann, 2007, 141-157.
- "Introduction". L. Eckstein (ed.): English Literatures Across the Globe: A Companion. Paderborn: Fink, 2007, 13-19.
- Leypoldt, G. "T. S. Eliot and the Transcultural Sublime". S. Volk-Birke, J. Lippert (eds.): Anglistentag 2006 Halle. Proceedings. Trier: WVT, 2007, 249-258.
- Kohn, K. "Englisch als globale Lingua Franca. Eine Herausforderung für die Schule." T. Anstatt (Hg.): Mehrsprachigkeit bei Kindern und Erwachsenen. Tübingen: Narr, 2007, 207-222.
- Reinfandt, C. "The Pitfalls of a Postcolonial Aesthetics: J. M. Coetzee's Foe and the New Literatures in English". Symbolism: An International Annual of Critical Aesthetics 7 (2007), 301-317.

- Tan, K.-A. "‘Caught Between Worlds’ –Cultural Difference and Spatial (Re)Negotiations in the Works of Zadie Smith, Jhumpa Lahiri, and Monica Ali". G. Stilz (Hg.): *Territorial Terrors: Postcolonial Literature and Theory*. Würzburg: Königshausen & Neumann, 2007.
- "Southeast Asian Literature." L. Eckstein (Hg.): *English Literatures Across the Globe: A Companion*. Paderborn: Fink, 2007.
- Wiemann, D. "Teaming Multitudes: Lagaan and the Nation in Globality". A. Bartels, D. Wiemann (eds.): *Global Fragments: (Dis-)Orientation in the New World Order*. Amsterdam, New York: Rodopi, 2007, 153-169.
- , Bartels, A. (eds.): *Global Fragments: (Dis-)Orientation in the New World Order*. Amsterdam, New York: Rodopi, 2007.
- "From Forked Tongue to Forked Tongue: Rushdie and Milton in the Postcolonial Conversation". *Journal of Commonwealth Literature* 42.2, June 2007, 47-63.
- VECHTA
- Schulenberg, U. "Transcultural Humanities: Between Globalization and Post-colonial Re-Readings of History. A Conference Report." Website des Centers for Global Studies and the Humanities, Duke University ([www.jhfc.duke.edu/globalstudies/\(INPUTS\)report.htm](http://www.jhfc.duke.edu/globalstudies/(INPUTS)report.htm))
- WIEN
- Damböck, E. "Drei Mal Montreal: ‘Mordecai’s Version’". V. Berger, F. P. Kirsch, D. Winkler (eds.): *Montréal – Toronto: Stadtkultur und Migration in Literatur, Film und Musik. Internationale Forschungen zur Allgemeinen und Vergleichenden Literaturwissenschaft* 110. Berlin: Weidler Buchverlag, 2007, 55-67.
- Reichl, S. "Reading Aesthetics as Politics in Postcolonial Literature". S. Volk-Birke, J. Lippert (eds.): *Anglistentag 2006 Halle. Proceedings*. Trier: WVT, 2007, 267-275.
- "‘Englishmen Born and Bred, Almost’ – Selbstverständnis und Semiotik der Bindestrichidentitäten im indisch-britischen Roman." H. A. Niederle (ed.): *Literatur und Migration. Indien. Migranten aus Südasien und der westliche Kontext*. Wien: Lehner, 2007, 198-222.
- "Hanif Kureishi, *The Buddha of Suburbia*. Performing Identity in Postcolonial London". T. Döring (ed.): *A History of Postcolonial Literature in 12 ½ Books*. Trier: WVT, 2007, 139-154.
- Zacharasiewicz, W. "Failure as Liberation: Jack Hodgins, *The Concert Stages of Europe*". R. M. Nischik (ed.): *The Canadian Short Story: Interpretations*. Rochester, NY: Camden House, 2007, 313-320.
- "Transatlantic Memories and Ethnic Encounters in Canadian Literature". M. Paryz et al. (eds.): *Mosaics of Words : Essays on the American and Canadian Literary Imagination in Memory of*

Professor Nancy Burke. Warsaw: Institute of English Studies, 2006, 45-53.

#### WIEN, WU

- Alexander, R. J. Rez. "Claus Gnutzmann, Frauke Intemann (eds.): The Globalisation of English and the English Classroom." *Anglistik* 18 (1), 167-169

#### WÜRZBURG

- Däwes, B.. "The Baby Blues." G. H. Cody, E. Sprinchorn (Hg.): *The Columbian Encyclopedia of Modern Drama*. New York: Columbia, 2007, Vol.1: 111-112.
- "Drew Hayden Taylor." G. H. Cody, E. Sprinchorn (Hg.): *The Columbian Encyclopedia of Modern Drama*. New York: Columbia, 2007, Vol.2: 1331-1332.
- Merkel, M. Rez. "Petra Wittke-Rüdiger: Literarische Kartographien des kanadischen Nordens. Kieler Beiträge zur Anglistik und Amerikanistik, Würzburg: Königshausen & Neumann, 2005." *Anglistik* 18:1, 2007, 226-227.

#### WUPPERTAL

- Diehr, B. "Filming the British Compromise; British-Asian Cinema and Cultural Hybridity." *Journal of Literary Theory and Cultural Studies*. Cakovec Teachers' School of Higher Education.
- Erll, A. "Familien- und Generationenromane: Zadie Smith". V. Nünning (Hg.) *Handbuch englischer Romane der Gegenwart. Genres, Entwicklungen, Modellinterpretationen*. Trier: WVT, 2007, 117-132.
- Sommer, R. "'Contextualism' Revisited: A Survey (and Defense) of Postcolonial and Intercultural Narratologies". *Journal for Literary Theory* 1,1 (2007), 61-79.
- "Fictions of Migration: Hanif Kureishi." V. Nünning (Hg.): *Der zeitgenössische englische Roman. Genres – Entwicklungen – Modellinterpretationen*. Trier: WVT, 2007, 149-161.
- "The Aesthetic Turn in 'Black' Literary Studies: Zadie Smith's On Beauty and the Case for an Intercultural Narratology." V. Arana (Hg.): *Black British Aesthetics Today*. Newcastle: Cambridge Scholars Publishing, 2007, 32-53.
- Swann, J. "Reading Ramanujan: A European Perspective". *Journal of the Poetry Society (India)*, 17, 1-2, (2006), 7-19. [Nachtrag]
- "Contrast, Convergence and Identity: Motifs of Cultural Migration in Modern Indian Poetry in English." *Anglistik*, 17,1 (2006), 131-149. [Nachtrag]