

1. Images of America and its margins in history, society, and institutional contexts

"The Europeanization of Americanism" is the contribution of Georg Kamphausen (University of Bayreuth). In this paper he investigates the reflection of fundamental elements of US-American self-perception in European dissociations and adaptations. Americanism and Anti-americanism both emerge as two sides of a pattern of identification which takes "America as world view" as a central focus.

Anke Matuschewski (University of Bayreuth) in "Americanism in German urban planning: Between rejection and selective copying" illuminates the reception of American planning traditions in central Europe. US and Canadian discourses of urban and regional planning, urban development and architecture are absorbed in many ways despite clear differences from the German development. In this process some North American planning instruments come to be adapted in Germany.

Volker Depkat (University of Regensburg) inquires into "Democracy American or European Style? Talking about Democracy in Europe, 1945-1960." He focusses on discourses of democracy among the European elites during this period for a better understanding of how they refer to and how they are adaptable to the United States model. Connected to this are some thoughts on the currently debated concepts and models for the process of European history since 1945, from such aspects as "Americanization," "Modernization," "Westernization," "Europeanization."

In "Americanism in Law," Oliver Lepsius (University of Bayreuth) then devotes attention to the peculiar and distinctive features of the United States legal system, of legal thinking, and the significance of legal culture for American society. He explores the place of American law within conflicting priorities: a model character for the Western world, or a distinctiveness within an institutional concept as a part of American self-perception.

Thomas M. Maher (University of Louisiana) in "American Environmentalism on the Defensive" analyzes distinctive features of attitudes to the natural environment and its protection as reflected in various media in the United States. The American relationship to the countryside, nature, and natural resources is affected by distinctive aspects of the landscape and by the conditions of an immigration country, and it is subject to controversies that Maher examines critically.

"Urbanism and Americanism" is contributed by Hellmut Fröhlich (RWTH Aachen), who considers the question whether there is a distinctive American manner of urban development which, in the course of United States history, may perhaps be traced in various directions both as an academic object and as an issue of public debates. "Ideology," "dystopia," and "anomaly" are the guiding categories according to which Fröhlich analyzes the development.

Glenn W. Shuck (Williams College) in "Contrived Apocalyses: Cool Thinkers and American Political Shifts" uses the example of Paul Johnson's historical study *A Shopkeeper's Millennium* (1978) together with the sociologist Peter Berger's category of "cool thinkers" to consider selected instances of apocalyptic speech. Such speeches manipulate overtones of disaster to influence people's attitudes and conduct, and may be a harbinger of significant political developments.

In his paper "Between the Old Testament, the Declaration of Independence, and American Exceptionalism," Karsten Fitz (University of Passau) discusses the understanding of religion and re-christianization movements in the United States. Focussing on the example of a conservative Christian college in North Virginia, Fitz examines how Christian fundamentalism, political conservatism, and a belief in American Exceptionalism become connected in institutional terms.

James A. Miller (George Washington University) describes a meta-reflective dislocation in the current ways that African Americans perceive themselves. In "The Diasporic Turn:

Shifting Paradigms in African American Studies" Miller investigates an increase in diasporic research within African American Studies in light of an African American identification with America.

Marc Murschhauser (LMU Munich) likewise speaks about an African American perspective on identification with the Americas. In his paper "Africa in America: An Ethnological Perspective on Black Identity in the Americas" he locates various phenomena of African American culture as starting points for a theoretical reflection on "Blackness" in the USA of our time.

Regional manifestations of United States self-perception are the concern of Waldemar Zacharasiewicz (University of Vienna), who in his paper focusses on "American identity and the southern self-image." Using literary evidence from the 19th and 20th centuries, he shows how collective identities in these works contrast with the fundamental optimism found in the Emersonian tradition.

Thomas Bargatzky (University of Bayreuth) tackles the issue of historical and demographic permeability of southern margins of what commonly appears as the United States border: "From Aztlan to the República del Norte." A mythical 'Aztlan' (as origin of the Aztecs) gains concrete geographical shape in the course of Hispanization of the USA; it also becomes historicized with regard to a possible future creation of a "República del Norte." Intellectuals are thinking this future state into existence, as it were, as intellectuals in the 19th century first thought of the nation state and then, together with other forces of society, brought it into being. Consequences for American self-images are not yet foreseeable. Yet unlike European nation states, the USA has a greater integrative power.

Ute Fendler (University of Bayreuth) calls attention to the situation of "Migrants in Canada – between Americanism and 'Americanité.'" She considers the manifold opportunities for identification that offer themselves to Francophone African or Caribbean immigrants in Québec, who feel attracted to "America" with its implicit ideals but also have to cope with the distinctive traits of this Francophone region in North America.

2. Reflections of American distinctiveness in media, literature, and culture within America and beyond

In his paper "In Search of Otherness or Sameness: Traces of Americanism in the Cinéma Québécois," Jürgen E. Müller (University of Bayreuth) discusses the reflection in film of Franco-Canadian attitudes both in identifying with and in dissociation from the United States, using selected illustrations from a film corpus.

A complex situation of multiple opportunities for identification on the 'margins' of America is likewise studied by Gabriele Pisarz-Ramírez (University of Leipzig). In "African-Canadian Literature and the Americas" she analyzes socio-cultural identities and Americanisms with instances from African-Canadian literary works of recent years.

Jay D. Bolter (Georgia Institute of Technology) dissects media culture and its ideological basis in "The Scopic Regimes of American Media Culture." The conflict of two scopic regimes, i.e., ideologically determined world views in United States media culture, are the object which this contribution studies, together with the political and cultural consequences of the conflict.

Martina Leeker (University of Bayreuth) for her part highlights the interrelations of "McLuhanism, Americanism, and German Media Theory." She traces the technical and intermedia-related developments of media culture, which can no longer be understood in terms of national or cultural distinction—such as Americanism or Anti-americanism. The interactivation and pragmatization of digital communication that we can observe at present enable a fresh orientation of media and theatre studies, as well as a new perception of culture. North America is an exemplary case.

In her paper "Transatlantic Discourses: 'American' Musical Theatre and Entertainment" Marion Linhardt (University of Bayreuth) discusses transatlantic exchange in the spheres of light music and popular theatre in the 19th and early 20th centuries. The mutual influences between the USA and Europe in these spheres, with their variegated forms of African American, Central European, and Jewish traditions, are the objects of this exploration.

Exchange in the area of music theatre is likewise the object of Arno Mungen's (University of Bayreuth) contribution. In his paper "'Amerikanismus' in German Music Theatre of the 1920s" he shows the variety of adaptations and transformations of the American musical in the context of 1920s Germany, for a clearer identification of what are understood to be American elements.

Analyzing "Americanism and Americanisms in European Hip Hop in a Comparative Perspective," Monika Sokol (University of Bayreuth) aims for a better understanding of how the genuinely American music genre of Hip Hop has been inscribed into European cultures. Owing to its African American moorings, the genre offered itself at first as an overarching identification model for immigrant cultures. In the course of integration into receptive contexts, however, a growingly complex relation to the general Americanness of the genre ensued, which is currently used as a semiotic quarry—and in quite different ways from one context to another.

Bernd Müller-Jacquier (University of Bayreuth) demonstrates the strategies of "Performing culturality in initial contact situations": empirically gained instances of diverse cross-cultural communication situations between US-Americans and Europeans allow an analysis of how "culturality" in such processes is constructed and developed—and what problems are inherent in the process.

"Interrupted Circulation: 'Exil' and 'Besatzung'" is the contribution of Thomas Steiert (University of Bayreuth). He inquires into the German reception of the cultural politics pursued by the United States as occupying power after 1945, for a reconstruction or rather new beginning of a German theatre and music life. The interruption of transatlantic exchange during the Third Reich had grave consequences for any identity-creating activity on the part of the occupying power in the postwar years, and for a perception of what is "American."

Susanne Mühleisen (University of Bayreuth) in her paper focusses on "American Adaptations: Language Ideology and the Language Divide in Cross-Atlantic Translations." At issue is the question how American English dissociates itself from British English by orthographic differences and lexical positioning. In transatlantic publications not only orthographic adjustments but also cultural translations are often carried out.

In "Location and Landscape in Literary Americanisms," David T. Sumner (Linfield College) explores a topographical perspective on an understanding of US-American identities. He seeks to demonstrate an interrelation between characteristic roots of American literature in regional traditions and landscapes in "nature writing," on the one hand, and the fictional representation of an American's situation in Paris, on the other, in the sense of a polarity of regional examples of Americanisms.