

Detailed Schedule

Friday, 11 May

13:00-13:15 Registration, room 313

13:15-13:30 Welcome

13:30-14:30 First session

Panel 1: Political Legacies, room 314

Jeff Bloodworth, “The New Politics: How the Sixties Turned Middle America ‘Red’”

This paper locates Middle America’s realignment in the 1960s. Moreover, it will detail how liberalism evolved and changed as a result of that era. The major domestic political causality of the sixties, liberalism’s demise continues to confound and spark debate. In the popular mind and much of the academic world, white racism, savvy GOP politicking, and anti-government sentiment spurred Middle America’s conservative backlash. Though the aforementioned most definitely mattered, this paper argues that New Politics liberals caused liberalism’s demise in the heartland. This paper will depict the forces and events which inspired the New Politics movement and its unique, if minority, brand of reformist politics. During the 1970s as the American electorate turned right, the Democratic Party, led by New Politics activists, pushed left. This paper will use of variety of representative figures, Donald Peterson, Fred Harris, Bella Abzug, and Jimmy Carter, to reveal the policies, ideas, and events, which turned liberalism into a minority creed.

Joanna Drabas, “Congressional Redistricting in the Context of the Voting Rights Act”

Since the Voting Rights Act was passed in 1965, the American electoral system has been transformed, especially the laws that regulate redistricting. The VRA was aimed at eliminating discriminatory laws and actions, with special meaning given to Sections 2 and 5 of the Act. In the covered jurisdictions, as defined by the VRA, additional criteria for redistricting apply – the protection of minorities’ interests and preventing minority vote dilution. However, creating minority districts whenever possible by the state government may lead to litigations on charges of race-conscious redistricting and violation of the Equal Protection Clause. The Supreme Court’s two landmark decisions regarding Congressional redistricting (*Shaw v. Reno*, 1993; *Miller v. Johnson*, 1995) changed the guidelines for defining race-conscious redistricting. Now, even unintentional discrimination may lead to remedial redistricting, which does not guarantee approval by the federal government, or protect against litigation. Still, there is much to be clarified within the voting rights jurisprudence.

Panel 2: The Sounds of the Sixties, room 319

David Pituch, “The Legacy of the Urban Folk Music Revival in America of the 1960s”

A new style of American folk music emerged in the 1960s known as urban folk music. Folk artists of the time addressed current social, political, and economic issues in a manner that primarily appealed to young people, many of whom were directly affected by the Vietnam era draft requirement. Urban folk music of the 1960s was inspired by the political protest songs Woodie Guthrie wrote and sang following the Great Depression a generation earlier. The repertoire of the 1960s urban folk music connected seamlessly with the anti-war, counterculture protest spirit of the era. Today, with no fear of an imminent reinstatement of the draft and the perceived threat of more attacks on US soil following 9/11, the remnants of any protest voices of the urban folk music tradition have been effectively silenced.

Marc Priewe, “‘Hear My Train A-Comin’’: Blues and Mobility in the 1960s”

Mobility has been a central theme and characteristic of the blues. The present paper is primarily concerned with the transnational mobility of the blues in the “Black Atlantic” (Gilroy) during the 1960s. One epitome of blues mobility is Jimi Hendrix, whose work will briefly be contextualized. Then, I will undertake a cultural studies reading of one of Hendrix’s rare excursions to blues music in his unplugged version of “Hear My Train A Comin’,” videotaped in 1967.

This song marks Hendrix's re-configuration of the traditional acoustic blues, which is supplemented with countercultural elements, especially on the level of visibility. In doing so, the "rockstar Hendrix" temporarily merges with the "bluesman Hendrix" to create a somewhat disturbing audio-visual that complicates constructions of blackness and whiteness in U.S. popular music and culture.

14:45-16:15 Session 2

Panel 3: Political Texts and Protests, room 314

Maciej Turek, "The Making of the President: Theodore H. White and the Contemporary Presidential Election Reporting"

Just as the office of the President of the United States is considered as one of the most important political institution in the world, American presidential elections seems to be one of the major worldwide media events to cover. Therefore, every election cycle chords of journalists and reporters, often in numbers bigger than all of the candidates' advisers and staff combined, are sent to the campaign trail to provide their readers and audience with information and insights on the developments of the presidential campaign. Yet the classic anthropological rule says that when one spends time in an environment and then goes to describe it, one changes it. Within this context, the paper aims to answer whether White did change the way the elections are covered what is his legacy to the contemporary presidential campaign reporting.

Michał Różycki, "Uncommonly Angry Minds: Richard Hofstadter's 'Paranoid Style' in the 1960s and Today"

Richard Hofstadter's essay "The Paranoid Style in American Politics" came almost too late. When its final version was published in 1964, the seminal text by the Pulitzer-winning historian, it seemed that it already began to slowly lose its validity. Hofstadter's concept of the eponymous "paranoid style" saw radical minorities blame conspiracies for all the given era's political and social problems. By the end of the 1960s, such practices became for various reasons an increasingly popular practice. The goal of this presentation, however, will not be to show if "The Paranoid Style" became outdated. This work will take an opposite stance and will try to demonstrate how Hofstadter's reading of the phenomenon popularly understood as conspiracy theories, not only stood up to the test of time, but to an extent anticipated the aforementioned changes.

Włodzimierz Batóg, "Why We Strike: Reasons and Dynamics of Student Protest in the 1960s United States"

This paper examines the reasons of student protests between 1965 and 1970 at Ivy League universities. It will consider the new paradigm of student movements which developed in the early 1960s and the role of the youth according to it. I would like to present how the early activeness, seen mainly in political actions in the South and social programs addressing poverty on the East Coast, evolved into strictly political activism in the second part of the decade. The reason was the war in Vietnam, because the students perceived the rapid shift in President Johnson's political priorities as departure from his promises, especially on the domestic scene. For students, engagement in the war and its financial costs explained why some government social initiatives were abandoned. In the second part of my paper I would like to present the dynamics of protests in the Ivy League colleges on the background of the nationwide strikes. I would like to present how the strikes begun, developed and ended, present the position of faculty and college presidents. Finally, these unique circumstances helps explain why the most recent war in Iraq, although equally controversial, did not ignite any serious student protest or discontent.

Panel 4: Literary Legacies, room 319

Justyna Kociatkiewicz, "When Kennedy Was Shot: Cultural Representations of the Assassination"

The unexpected violence of the political assassinations of the 1960s, followed by the secrecy surrounding the official investigations and their frequently unacceptable conclusions, has had far reaching social and political consequences. In particular, John Fitzgerald Kennedy's assassination—"an inexhaustible motherlode of conspiracy

theory, the primal episode from which all subsequent events, clandestine or otherwise, seem to emerge”— becomes the material for cultural investigations that result in some of the most interesting American texts of the second half of the twentieth century. This presentation will try to investigate the uses of the JFK assassination, a political incident of tremendous social significance, as a narrative device—the pivotal plot element, a reference point or a poignant allusion—that constitutes the lasting legacy of the social upheaval of the 1960s in American culture.

Grzegorz Kość, “Kral Majales in ‘States Too Heavy to be Comfortable’: Allen Ginsberg’s Failed Exorcisms in Poland and the Soviet Union”

In the spring of 1965, Allen Ginsberg made a daring reconnaissance into the Soviet territory. The Beat bard went on a semi-official tour linking Prague, Warsaw and Moscow with the intention to exorcise, through his Dionysian pranks, the Cold War tension and the evils of communism. He scored a spectacular triumph in Alexander Dubček’s liberal Czechoslovakia, where he was hailed by university students as the King of May (*Kral Majales*). Unfortunately, his subsequent efforts in Poland and the Soviet Union were largely frustrated by a radically different political situations in the other countries. Ginsberg’s poems he wrote at the time demonstrate his difficulties. Largely unattended by critics, they can be effectively explained by different political contexts he encountered. Intended for literary and political historians, the paper will provide two correlated insights: it will discuss the nature of the poet’s project and show Ginsberg’s Dionysian revolution wearing itself out in Poland and Russia.

Agnieszka Łobodziec, “The Reflections of Martin Luther King’s Legacy in Alice Walker’s Activism and Writing”

Alice Walker’s activism and writing evidences her continued recognition and commitment to Martin Luther King Jr.’s political, philosophical, and theological ideals. Walker, as did King, participated in the Black Freedom Movement of the 1960s. This experience of struggle against racial discrimination, hatred, and segregation serves as a point of departure in her sojourn towards becoming a global citizen. Secondly, King and Walker critique American foreign policy as a manifestation of domestic oppression leading to a desire for supremacy. Above all, they focus on Americans as “strange liberators” who propagandistically assume the role of international peacemakers. A third common ground of symmetry between King and Walker is their call for non-violence as the best means towards social transformation and the transcendence of historically conditioned hatreds. Finally, their global concerns have moral and theological dimensions.

16:30- 17:30: Session 3

Panel 5: Projections from the Sixties, room 314

William R. Glass, “Undermining Military Authority: the Legacy of Blake Edwards’s *Operation Petticoat* and *What Did You Do in the War, Daddy?*”

Two films from director Blake Edwards suggest the way Hollywood service comedies both reflected and contributed to the undermining of the image and thus the authority of the US military during the 1960s. *Operation Petticoat* was the more conservative, in the sense that though Edwards used his trademark slapstick to poke fun at the military, the movie in the end affirms the competence and effectiveness of the military. 1966’s *WDYDITWD* employs slapstick to question these traits in a more devastating way, though without the box office of the former movie.

Piotr Tarczyński, “Hollywood and Washington in the 1960s”

The 1960s, the “Golden Age” of the political cinema, produced movies now considered classic: from dramas like *The Best Man* (1964), through the conspiracy thriller, *The Manchurian Candidate* (1962), to nuclear war narrative of *Dr Strangelove* (1964). I will try to demonstrate how these stylistically different films were influenced by the events in the United States history and how the cautious optimism of the early 1960s movies was replaced by the increasing pessimism and disenchantment in exploration of political themes, the tendency which found its culmination in the 1970s. Finally, I would like to show the legacy of those classical movies, by discussing some of the most recent political films.

Panel 6: American Law in the Sixties and After, room 319

David Jones, “The Chameleon Decade: The Ambiguous Sustainability of Major Changes that Emerged During but Faded After the 1960s Decade in the United States”

One of the most far reaching changes that American society witnessed during the decade of the 1960s became known as the “criminal law revolution” and emerged from a decade-long series of decisions by the United States Supreme Court, then headed by Chief Justice Earl Warren. It began when the Supreme Court extended its own “Exclusionary Rule” in *Mapp v. Ohio*, 367 U.S. 643 (1961), making that rule obligatory upon the states. There followed applications of the *Mapp* ruling, as the Court applied its principle to specific clauses within the Bill of Rights in one or two major decisions handed down each year through 1969. Once the 1960s ended, the Supreme Court then headed by Chief Justice Warren Burger seemingly whittled away at the cases the Warren Court had decided during the 1960s, leaving them facially intact but diluted in spirit.

James G. Ryan, “America, ‘Sweet Land of Liberty’ (Except When It Isn’t): Major Violations of *Habeas Corpus* from George Washington to Barack Obama”

Quietly, during Christmas week, 2011, Congress rushed into law a bill that includes a provision for holding, without trial, U.S. citizens accused of terrorism. Were the current administration (or a Republican successor) to label one of America’s dissenting movements a threat, then large numbers could find themselves imprisoned. My paper argues that personal liberty, known as *habeas corpus* in English and American law, has faced violations by the federal government since George Washington’s time. Unwarranted incarcerations have occurred under even the nation’s greatest presidents. Yet despite such abuses, the public retains a fundamental commitment to liberty. Today the danger is clear, and could become present with a single spectacular violent act. Yet if history is any guide, authoritarianism is unlikely to sink deep roots into U.S. soil.

17:30-18:30 RECEPTION, room 313

Saturday, 12 May

9:30-11:00 Session 4

Panel 7: The Morning After: Legacies of Sixties Sexuality

Donna J. Drucker, “From the Penile Strain Gauge to the Penis-Camera: The Mixed Legacy of Mechanical Sex Research in the 1960s”

Before and during the “sexual revolution” of the late 1960s, physicians in the United States and the Western world conducted sex-related research using machines that measured the anatomy and physiology of the human body. Physicians became interested in technologically measuring male and female sexuality in the context of Cold War gendered and sexual politics: as the ideal for American adult life was as a reproductive member of a heterosexual family, conservative ideas about appropriate roles and behaviors for adult men and women guided them. Mechanized research on men attempted to form men into heterosexual fathers, while such research on women emphasized their orgasmic similarity to men to equalize the potential sexual pleasures in traditional marriages. However, readers of those findings, rejected their framework and assumptions and used them to support sexual freedom and pleasure for people of any orientation. Machine-based research gradually shifted in the 1960s from a focus on pain and discipline to current foci on non-reproductive pleasure and satisfaction.

Colin R. Johnson, “No Restrooms for the Wicked: Gender, Sexuality and the Legacy of Cold-War Policing”

This paper examines a seldom-discussed 1962 anti-vice sting operation in which more than thirty men were arrested for engaging same-sex sexual behavior in a public restroom in the small Midwestern town of Mansfield, Ohio. Notable in part for the fact that local police made historically unprecedented use of hidden motion pictures cameras to gather visual evidence against the men involved, this essay also argues that the events in Mansfield during the summer of 1962 marked an important shift not only in the way that homosexuals and homosexuality were thought about but also in men’s once-privileged relation to public space. Of particular interest, for example, is the fact that Mansfield police

publicly acknowledged that they had been fully aware of what was going on in the restroom for years prior to the arrests but apparently felt no particular need to interfere with it up until that point.

Iwona Lepka, **“‘Gay Is Good’: Towards Empowerment”**

The paper will discuss the legacy of the homophile movement, with a particular focus on the accomplishments of the Mattachine Society of Washington. The organization, and especially its leader Frank Kameny, contributed greatly to changing the negative image of gay people. Though Kameny is probably most famous for the slogan “Gay Is Good,” his achievements extend far beyond the catchphrase. He and his co-workers actively focused their efforts on putting an end to federal anti-gay policies and challenging the prevailing psychiatric view of homosexuality. They capably utilized public demonstrations to protest employment discrimination, exclusion from military service and demand greater civil rights for gay people. Their pickets outside the Civil Service Commission, Pentagon and State Department were important not only for the messages the demonstrators carried on their placards, but also because suddenly the average gay person saw it was possible to be openly gay and demand equality with heterosexuals.

11:00-11:30 COFFEE BREAK

11:30-12:30 Session 5

Panel 8: Vietnam: Trauma and Comics

Monika Żychlińska , **“Making Sense of the War: the Role of the Organizations of the Vietnam War Veterans in Transforming the Vietnam Experience into Cultural Trauma”**

The aim of this paper is to provide some insight into the question how organizations of veterans of the Vietnam War contributed to the overall process of shaping the public image of the Vietnam veteran and the Vietnam War, turning the Vietnam experience into a cultural trauma and changing significantly American collective identity. Those organizations are what Jeffrey C. Alexander in his theory of cultural trauma, calls “the carrier groups” – collective agents of the trauma process construction. Through the articulation their claims of significance they can conduct the meaning making process in the public sphere: they bridge the gap between a singular historical event and its representation. To be successful, the carrier group must persuasively project the trauma claim to the audience-public. Their goal is to make larger collectivities (such as a generation or a nation) feel and realize, they have been subjected to a horrendous event that changes their memories, their present and their future in a fundamental and irrevocable ways.

Martin Heusser, **“‘You’re in the Nam. Things are Different Here’: Recuperating Vietnam in Comic Form”**

In 1986, roughly a decade after the United States had formally ended their military engagement in Vietnam, Marvel launched a new comic book series entitled *The ‘Nam*. Designed to retell the late war from a soldier’s perspective, the comic ran through 84 monthly issues until it was terminated in September 1993. *The ‘Nam* purported to describe the war based on actual fact from a perspective of those who actually fought it: infantrymen. Conceptually, the idea of the series hinges on the notion (and the practical experience) that the most powerful and most lasting statements about the war were visual – photographs, as a rule. By combining two media that allowed plastic reshaping of the events – drawing and narrative – the series aimed at valorizing personal sacrifice as *petits récits*. In this paper, I will investigate the mechanisms through which the Marvel comic attempts to recuperate and revalorize the lost war ideologically and ethically.

Panel 9: The Arts

Alicja Piechucka, **“Andy Warhol and the Dawn of Modern-Day Celebrity Culture”**

In 1962, Andy Warhol started executing celebrity portraits. In total, he produced hundreds of paintings depicting stars and famous personalities. This major chapter in his artistic career coincided, in 1969, with the founding of *Interview* magazine, in which Warhol was the driving force. The aim of my presentation is to analyze Warhol’s portraits of famous people in terms of how they anticipate the celebrity-obsessed culture in which we now live. I shall consider various

aspects of the paintings in question, such as the categories into which Warhol's sitters fall, the particular nature of Warhol's creative process, his technique, and the formal and visual characteristics of the representations. I shall also attempt to demonstrate how all these features correspond to or reflect the key characteristics of celebrity culture as we now know it. My presentation is based on the analysis and interpretation of numerous portraits by Warhol, with particular emphasis on those which made up *Warhol's Wide World*, a 2009 exhibition held in the Grand Palais in Paris.

Eva Zetterman, "Legacies of Performative Actions in Los Angeles – West Goes East"

This paper is about the lasting legacies from the Chicano Civil Rights Movement in the 60s of the art collective ASCO in Los Angeles. Departing from their attachment to the Chicano community in East L.A., the art of ASCO is conceptual and sometimes applied with critical perspectives on the Chicano community itself. In fall 2011, a huge curating project was launched with a series of over forty concurrent exhibitions of L.A. art across Southern California, with LACMA showing a retrospective of ASCO. LACMA also organized "Mural Remix Tours," taking inner city "fine" art audiences by bus to City Terrace in East L.A., where ASCO member Willie Herrón, sponsored by the Getty Foundation, painted a mural based on a photograph of the street performance *Walking Mural* in 1972. The aim of the contribution is reflecting on the performative process and remediation cycles of Herrón's current mural project *Asco: East of No-West*.

12:45-14:15 Session 6

Panel 10: Consumerism, the Counterculture, and the Great Society

Jolanta Szymkowska-Bartyzel, "Counterculture and Hyper-capitalism: Commodifying the Rebel – the case of Harley-Davidson"

The paper reflects the process of becoming an anti-establishment, non-conformist product used by rebels and outlaws, and shows the mechanism of successfully changing it into a consumer commodity. This process is exemplified by one of the most popular motorcycle brand: Harley Davidson. In the 1960s, Harley Davidson became a symbol of rebellion, diversity, freedom and resistance against the establishment values and lifestyle; however, soon these symbolic associations became the basis for marketing strategies that have turned Harley Davidson into one of the most luxurious brands in the automotive industry. Harley-Davidson is just one of many symbols of the revolution of the 1960s that sells freedom and independence to their users trapped in the mechanisms of capitalism. Music, clothes, jewelry, vegetarianism and ecology, discovered and propagated by counterculture rebels as the factors of a new, revolutionary lifestyle, were all co-opted into the very system and became globally sold commodities.

Blaž Kosovel, "Consumerism and the Counterculture: the Commodification of Cultural Difference"

The presentation will deal with the roots of the present consumer society in the 60s. The counterculture liberation process from the traditional patterns of dominance of that time went through the affirmation of a different kind of identity, which was also the core for creating the concept of different subcultures. On the other hand, the selling attitudes changed too in the 60s. The traditional way of selling was mainly based on the persuasion of an individual customer to buy whatever is produced. However, the new marketing approach was based on the idea of creating different products with different customers in mind. Therefore, the new collective identities were appropriate to become new consumer groups too. These emerging subcultures, accordingly, did not only become a strong political power, but were also a primary source for the commodification of culture and cultural differences.

Andrew Cummins, "The Bedford-Stuyvesant Restoration Project: The Evolution of Community Action"

The paper will discuss the legacy of the War on Poverty's Community Action Program. Using Brooklyn's Bedford-Stuyvesant Restoration Corporation I will chart the development of Community Action during and after the 1960s. Analyzing Bedford-Stuyvesant from its ambitious inception in the 1960s, to its current role in which it acts as little more than a community hub I will discuss the evolution of Community Action. The factors contributing to the decline of Community Action will be discussed, from concern about the involvement of militant groups, to a shift in poverty thought which changed regard for the importance of Community Action. Finally the significant funding cuts during the

Reagan Administration will be addressed including attempts to remove housing assistance from the Federal Budget. The paper will conclude by suggesting that the evolution, and decline of the Bedford-Stuyvesant project, and other Community Action programs left a legacy of unfulfilled promises.

Panel 11: Gender and Ethnicity

Elżbieta Foeller-Pituch, “Multiculturalism as a Literary Legacy of the 1960s”

Rudolfo Anaya’s *Bless Me, Ultima* (1972) and Leslie Marmon Silko’s *Ceremony* (1977) are novels that explore ideas of multiculturalism and mestizo culture that still resound today, echoing the 1960s struggle for minority rights and a more just society. Both are stories of maturation in the hybrid world of the American South West, where the protagonists learn to accept their dual identities and value Chicano and Native American traditions. These magic realist novels form part of the literary postmodernist movement, which bridges the counterculture of the 1960s and the less turbulent later decades of the twentieth century. Both novels offer readers an alternative to mainstream America through a more environmentally healthy approach to the land, through visions of a tolerant and peaceful hybrid society, and through their stress on regaining traditional myths and rituals to enrich the human spirit, connecting ideals of the 1960s with twenty-first-century ecological and social concerns.

Agnieszka Graff, “The Poetics and Politics of Feminist Awakening: A Look at Selected Documents of the Women’s Liberation Movement”

This paper examines selected essays, manifestos and instructions for CR groups from the late 60s, authored by feminist collectives as well as individual authors (Sarachild, Hanish, Joreen, Gornick, Tax, and others). WLM writings have been critiqued for their naive commitment to a notion of unmediated experience. My approach is to examine them as rhetorical tools of a social movement, whose function was to draw the reader into a certain political collectivity. Notions such as “experience,” the “self” and “authenticity,” as well as the metaphor of “awakening” are not theories but means to an end. The texts re-enact the process of feminist awakening, the “conversion” to a new (and political) way of perceiving one’s personal experience, a language that belongs to a long tradition of quasi-religious rhetoric of the American left and is firmly rooted in expressive individualism. It is debatable to what extent these traditions were tapped consciously and whether they contributed to the “co-optation” or “mainstreaming” of radical feminist ideas in the 1970s and beyond.

Conference Participants

1. **Włodzimierz Batóg** is Professor of American History at Jan Kochanowski University in Kielce, Poland. His interests include American social and political history after World War, especially American radical left. He published two books, on the perception of the Communist Party USA by the Congressional investigation committees in there 1950s and on New Left and campus unrest at Ivy League universities in the 1960s, and articles on the topic. He is currently working on a project concerning campus political life between 1945 and 1960. Batog, a Fulbright scholar at Boston College in 2002-2003, teaches courses in American history and contemporary history after World War II.
2. **Jeff Bloodworth** is an associate professor of history at Gannon University (Erie, PA). His work has appeared in *The Journal of the Historical Society*, *The Historian*, *The Pacific Northwest Quarterly*, *The Wisconsin Magazine of History*, and numerous online journals of opinion. His book, *The Wilderness Years: A History of American Liberalism, 1968-1992* will be published by the University of Kentucky Press in the fall of 2013.
3. **Andrew Cummins** is a Ph.D. student in the Faculty of Education and Society at the University of Sunderland. His research interests are American politics, society and poverty within the inner cities of the United States. He is currently completing his dissertation on the Bedford-Stuyvesant Restoration Project and the fight against poverty within urban America.
4. **Joanna Drabas** holds a Bachelor of Arts in Political Science and Master of Arts *summa cum laude* in American Studies. Her research interests are American political system; electoral politics and laws; and the history of the American founding period. She currently works at a business law firm.
5. **Donna J. Drucker** is a postdoctoral fellow in the Topology of Technology Research Training Group at Technische Universität Darmstadt in Darmstadt, Germany. She received her undergraduate degree from Colorado College and her

two masters' and PhD degrees from Indiana University, Bloomington. She has taught previously at Butler University, Indiana State University, and Colorado College. She has published eight peer-reviewed articles and has two book proposals under publisher review: "The Classification of Sex: Alfred Kinsey and the Organization of Knowledge" and "The Machines of Sex Research: Gender and the Politics of Identity, 1944-1985."

6. **Elzbieta Foeller-Pituch** is Assistant Director of the Chabraja Center for Historical Studies at Northwestern University and a literary historian who focuses on the classical tradition in American culture, a topic that stems from her research during an ACLS fellowship at Harvard University. Her most recent publication is a chapter in *American Women and Classical Myths*, ed. Gregory Staley (Baylor UP, 2009) on Athena as a cultural icon in the United States. She is currently working on a book-length study of the role of classical mythology in the American imagination, with a focus on fiction. Foeller-Pituch has published articles on aspects of the classical tradition in America, Henry James, twentieth-century American and Polish writers, and American literary studies in an international context. Her research interests also include the cultural symbolism of food, film adaptations of fiction, and the use of traditional myths (classical and others) in literature.

7. **William R. Glass** is professor of American social history at the American Studies Center, University of Warsaw where he teaches courses on religion, the American South, and African American studies. He serves as co-editor of the Center's journal, *The Americanist*, and has published essays on Southern religion in a variety of journals and a book entitled *Strangers in Zion: Fundamentalists in the South, 1900-1950*. Currently he is working on a book length manuscript called "Laughing in War/Laughing at War: the Service Comedy as Genre, 1940-1970."

8. **Agnieszka Graff** is an assistant professor at the American Studies Center, University of Warsaw, where she teaches U.S. culture, literature and film, African American studies, gender studies and women's history. She also offers regular seminars at Warsaw University Gender Studies Center. She has published three books of feminist essays: *Świat bez Kobiet (World without Women, W.A.B. 2001)*; *Rykoszetem (Ricochet – Gender, Sexuality and Nation, W.A.B. 2008)* and *Magma (The Quagmire Effect, Krytyka Polityczna, 2010)* and a book on James Joyce: *This Timecoloured Place* (Peter Lang, 2012). Her articles have appeared in journals such as *Journal of International Women's Studies, Feminist Studies* and *Public Culture*.

9. **Martin Heusser** is a professor in the English Department at the University of Zurich where he holds the chair for Literatures in English of the 19th and 20th Centuries. He is the author of *I Am My Writing: The Poetry of E. E. Cummings* (1997) and has edited several volumes of essays on word and image topics, among them *Text and Visuality* (1999), *On Verbal/Visual Representation* (2005) and *Mediality/Intermediality* (2008). His primary research interests lie in word & image studies, American studies and literary theory. At present he is working on a series of articles on the representation of the Vietnam War in photojournalism and the popular media from the 1960s to the 1990s.

10. **Colin R. Johnson** is Assistant Professor of Gender Studies and Adjunct Assistant Professor of American Studies, History and Human Biology at Indiana University Bloomington (USA). For the past several years his research has focused on the history same-sexual behavior and gender non-conformity in the non-metropolitan United States during the late nineteenth and twentieth centuries. His first book which deals with this subject will be published by Temple University Press early next year. Johnson has also recently started work on a second book project dealing with hermits, recluses and the conceptual intersection of queerness and misanthropy in American history. He holds a AB in Law, Letters and Society from the University of Chicago and an MA and PhD in American Culture from the University of Michigan.

11. **David A. Jones** is professor of law, management, domestic policy and foreign policy at American Studies Center, University of Warsaw, where he is director of its United States Law Program. Also, he holds a joint appointment at the Institution of International Relations, Faculty of Journalism and Political Science, University of Warsaw, where he teaches European Union Law, European Union Single Market, and International Trade. Professor Jones focuses his research on comparative law and management policies among China, the European Union, the United States, and developing nations.

12. **Justyna Kociatkiewicz** is Assistant Professor in the Institute of English Studies, University of Wrocław. She is a co-editor of *Traveling Subjects: American Journeys in Space and Time* (2004), and the author of *Towards the Antibilungsroman: Saul Bellow and the Problem of the Genre* (2008) and several articles on contemporary American novel, including Bellow, DeLillo, Roth and Beinhart. Her current research focuses on the issue of conspiracy in American culture and strategies and devices of conspiracy narrative.

13. **Blaż Kosovel** is a Ph.D student in the Culture Studies Department at the University of Primorska, Koper, Slovenia. His research interests are postmodernism in its political, social and economical perspective and the genealogy if it. His dissertation is a research of the roots of postmodernism from the American culture and condition.
14. **Grzegorz Kość** is an author of one book *Robert Lowell: Uncomfortable Epigone of the Grands Maîtres* (Peter Lang, 2005). He has also co-edited, together with Krzysztof Majer, a collection of essays on communication technologies and American cultural practice *Tools of Their Tools* (Cambridge Scholars, 2009). Kość has recently contributed to *Robert Frost Review* and *Robert Frost in Context* (Cambridge University Press, forthcoming). He has also published on Ezra Pound, Kenneth Burke and American national portraiture. Presently he is finishing a book *Robert Frost's Political Body*. He teaches at the American Studies Center of the University of Warsaw and at the University of Łódź.
15. **Iwona Lepka** is a PhD student at the Faculty of Languages at the University of Gdańsk, where she works on a dissertation on the Violet Quill Club. Her interests include American gay literature, feminism and cultural studies.
16. **Agnieszka Łobodziec** is Assistant Professor at the Institute of Modern Languages Studies at the University of Zielona Gora, Poland. In 2006 she completed Ph.D. dissertation titled *Black Theological Intra-racial Conflict in the Novels of Toni Morrison* at the University of Gdansk. Her research interests include Black Studies, American literature, and literary criticism. Currently, she researches the portrayal of black men's history and masculinity in contemporary black women writing.
17. **Alicja Piechucka** is Associate Professor in the Department of American Literature and Culture. From 2001 to 2005, she was a PhD student in the same department. In 2002, she was the runner-up in the *British Vogue* Talent Contest. In 2006, she received her PhD in American literature from the University of Łódź. Her doctoral thesis was on T. S. Eliot's poetry. Her academic interests include American modernist poetry and contemporary American prose. Much of her research focuses on comparative studies of American and French literature. She is also interested in the visual arts and American visual culture. She teaches, among others, courses in American literature and American painting. A literary critic, she is a regular contributor to *Nowe Książki* and *Tygiel Kultury*.
18. **David Pituch** is a music historian as well as a noted performer and recording artist of the classical saxophone repertoire. Currently he is an instructor at the School of Music at DePaul University in Chicago and at Columbia College of Missouri (Distance Education). He teaches a variety of courses, including Music of the United States, Music Appreciation, The Music of Richard Wagner, and Masterpieces of Music. Currently he is developing a course on the history of music in film. He has served as a co-director for a NEH Seminar for College Professors held at New York University and Bayreuth, Germany. His publications include the book *Saksofon od A do Z* (PWM, 2000), as well as numerous solo saxophone recordings in Germany, Poland, and the United States. In the 1970s he was a Fulbright Scholar at the Musicology Institute of Warsaw University. He is a Vietnam era veteran.
19. **Marc Prieue** is currently Acting Professor of North American Literature and Culture at the University of Duisburg-Essen, Germany. From 2007 to 2008 he worked as a Visiting Assistant Professor of Early American Literature at St. Lawrence University, USA. In 2009 he was a Fulbright Visiting Scholar at the History of American Civilization Program, Harvard University. His publications include *Writing Transit: Refiguring National Imaginaries in Chicana/o Narratives* (2007) and *Imagined Transnationalism: U.S.-Latino/a Literature, Culture, and Identity* (co-edited, 2009). His second monograph deals with literary and cultural representations of illness, healing, and medicine in colonial New England and is funded by the Germany Research Foundation.
20. **Michał Różycki** is a Ph.D. student in the Institute of English Studies of the University of Warsaw, Poland. His research interests include the role of conspiracy theories and urban legends in United States culture, Victorian and modern reinterpretations of folklore and myth, as well as cyberculture. He is currently finishing his dissertation on the mythical qualities and functions of conspiracy theories.
21. **James G. Ryan** was a teen-ager and college student during the 1960s. He protested the Vietnam War frequently, but always managed to escape before arrests were made. He is currently a tenured full professor of U.S. history at Texas A&M University at Galveston. His published volumes include *Earl Browder: The Failure of American Communism* (1997); and, with Leonard Schlup, a *Historical Dictionary of the Gilded Age* (2001); and a *Historical Dictionary of the 1940s* (2004). He has served as a Fulbright Senior Scholar in Poland (2006) and Kazakhstan (2009). Ryan is currently working with Glenn Gebhard, an independent Los Angeles filmmaker, on a motion picture about the American Communist Party during Earl Browder's day.
22. **Jolanta Szymkowka-Bartyzel** is a lecturer in the Institute of American Studies and Polish Diaspora, Jagiellonian University (Krakow, Poland). She is one of the founders and editors of *Ad Americam: Journal of American Studies*. Her

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23. **Piotr Tarczyński** is a Ph.D. student in the Institute of American Studies and Polish Diaspora at the Jagiellonian University. His main research interest is the relation between American politics and popular culture. He is working on his dissertation on Richard Nixon and the political myth of "evil president" in American pop culture.

24. **Maciej Turek** has recently graduated from Jagiellonian University with doctoral degree in political science. While defending dissertation on U.S. Vice Presidency, his research interest also include American politics, campaigns and elections; U.S. public policy process; and contemporary flaws of American democracy. He is currently working on research designs on media coverage of vice presidential candidates and the dynamics of campaign finance system.

25. **Eva Zetterman** is senior lecturer in Art History and Visual Studies at Karlstad University, Sweden. She has written on Chicana/o visual art, gender structures in art museums in Sweden, and on national Nordic self-images. A recent article is published as "Crossing Visual Borders of Representation. Images of 'Nordicness' in a Global Context", in *Globalizing Art: Negotiating Place, Identity and Nation in Contemporary Nordic Art*, with a Postscript by John Tomlinson (2011). Her dissertation thesis from 2003 on the imagery of Frida Kahlo, *Frida Kahlos bildspråk – ansikte, kropp och landskap*, was published in a third edition 2011. Her current research is on religious iconography in Chicana/o visual art.

26. **Monika Żychlińska** is a sociologist, Americanist and translator. She is a doctoral candidate at the Institute of Sociology, University of Warsaw. She is writing her dissertation about identity policy of the organizations of female veterans of the Vietnam War. Her scholarly research includes sociology and anthropology of war and violence, politics of memory and commemoration, and American culture and society.