Review Of "German Studies In The Post-Holocaust Age: The Politics Of Memory, Identity, And Ethnicity" Edited By A. Del Caro And J. Ward

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Review
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Jews in Austria; he does not embed the Holocaust in a deeper understanding of Austrian fascism, however. It is therefore wise that this «workbook» leaves so much room in the margins for reader notes: there is much to be added.

Center for Public Intellectuals, Chicago  
Cary Nathenson


Published as the selected conference proceedings of a symposium held at the University of Colorado in Boulder in 1995, the twenty-three articles in this anthology provide both the uninitiated and the expert with a quick glimpse of the ongoing, multifaceted memory debate in German Studies. While the editors' choice to divide the volume into four sections – Cultural Philosophy and Ideologies of Identity, Post-Holocaust Identity Debates, Poetry and Images after Auschwitz, and Sites of Meta-German Multiplicity – is a well-intentioned attempt to organize the necessarily co-dependent approaches towards Post-Holocaust identity and memory construction, the result shows up its own structural problems. What appears under «Identity Debates,» namely Todd Herzog's deftly argued exploration of «Germans and Jews after the Fall of the Wall: The Promises and Problems of Hybridity,» Susann Samples' essential but somewhat belated introduction to the struggle of and for Afro-German identities (for a comparison, see Women in German Yearbook 9, 1994), and Ruth-Ellen B. Joeres' critical reflection of the uneasy relationship between German Studies and Feminism, speaks much more to «sites of meta-German multiplicity» than any of the articles devoted to Swiss, Austrian, and Norwegian national literatures about the Nazi legacy that appear under that rubric.

In this fourth section, two articles seem equally out of place. Kari Grimstad's assessment of the development of Canadian German Studies, which appears here as the lone representative of disciplinary history, could have initiated a welcome chapter on cross-cultural investigations of Post-Holocaust German Studies as a discipline (especially since the anthology features an impressive culturally diverse cross-section of German Studies scholars). Subsequently, Thomas Nolden's elaboration of the project of anaesthetics in contemporary Jewish literature could have instead added important theoretical stimulus to the third section, «Poetry and Images after Auschwitz.» All in all, the question of «belonging» is less one of editorial displacement but one of structural tensions that actually replay some of the articles' arguments about identity and identification on its surface. This becomes especially poignant considering Adrian Del Caro's provocative insistence on the overly simplistic identification of German language speakers with «being German» (113). Making an important culturally complex argument both in the foreword and in his article on Celan's antithetical use of his Mutter sprache, Del Caro's gesture is preempted by his own volume's reduction of anything «meta-German» to national boundaries of non-German German, while feminist, ethnic, racial, and national hybrid formations are categorized as and by «identity debates.»
Besprechungen / Reviews


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