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Artikel

EVELINE KILLAN

Charles Dickens' London and the Eighteenth-Century Tradition of Realism 317

Abstract: This article focuses on Charles Dickens' early collection of London texts, *Sketches by Boz*, more specifically on the self-presentation of its narrator, who adopts the roles both of flâneur and social critic, and on his relationship to the city. In the course of my analysis, a number of textual strategies will be uncovered that produce the effect of authenticity and that are geared towards placing the author in the tradition of literary realism. The most important of these strategies is Dickens' recourse to a powerful literary precedent: Henry Fielding's *Tom Jones* and the qualities of a competent and trustworthy author detailed in the poetological chapters of his novel, which serve as a model for the narrator of the *Sketches*.

ELISABETH HURTH

The Poet and the Mystic: Ralph Waldo Emerson and Jakob Böhme 333

Abstract: In the history of religious history, Jakob Böhme figures predominately as a mystical advocate of immediate knowledge of the divine. Ralph Waldo Emerson seized eagerly upon the German mystic because he supported his concept of the "God within" and confirmed his intuitive mode of perception. Moreover, Böhme was also of use for Emerson's theory of original language and his criticism of historical Christianity. What set Emerson apart from Böhme was his experiential symbology and his emphasis on the value of mystical experience for the guidance of life in the here and now. In contrast to Böhme's theosophical mysticism, Emerson's ethical mysticism emphasized right practical living and doing. For Emerson, mystical experience was not confined to the supernatural but rather led to pragmatic insights and appropriate obeisance. Emerson was thus less the religious mystic than is commonly supposed and more the "Yankee mystic" some of his contemporary critics saw in him. With the waning of his religious optimism, Emerson abandoned almost all claims to mystical experience. He finally turned from the ecstatic certainty of divine destiny to the poverty of actual existence in time and space. Yet even a sobered Emerson still longed for Böhme's sense of piety and his conviction that ultimate reality is undubitably present.

BETTINA HOFMANN

Uncle Tom's Cabin in Germany: A Children's Classic 353

Abstract: The international impact of Harriet Beecher Stowe's *Uncle Tom's Cabin* is undisputed. In Germany, abridged and specially-prepared editions soon turned the novel into a children's book. This article analyzes editions from 1911, the 1950s and the 1990s in order to determine the underlying ideological implications conveyed. Within the different socio-political contexts, different political agendas emerge from the work. In Wilhelmine Germany, colonialism and imperialism provide this context, while issues of multiculturalism arise at the end of the century. The changing status of Christianity in the novel and the lessons to be learned by German youth from American historical figures, like Washington and Lincoln, are also addressed.

CHRISTOPH HEYL

Whodunnit und who are we? Schottische Identität in Ian Rankins

Kriminalroman *Fleshmarket Close* 369

Abstract: This article offers a discussion of Ian Rankin's explorations of contemporary Scottish identities in his latest Inspector Rebus novel, *Fleshmarket Close* (2004). Such explorations are very much part of Scottish literary history, and they are of increased significance in today's Scotland. Rankin's novels are more than mere murder mysteries. Drawing on the Scottish literary tradition as well as traditional perceptions of Edinburgh, he provides a multi-faceted panorama of contemporary Scottish life which, however, goes against the grain of established clichés. In *Fleshmarket Close*, Rankin uses several sub-plots and a large number of settings to highlight cultural and social fragmentation. Accents and appearances can be misleading, and a spurious 'heritage' version of history is shown to be masquerading as the real thing. Rankin's novel suggests that there can be no such thing as 'Scottishness' in the sense of a stable national identity, and that even long before the advent of globalization, Scotland has always been 'a mongrel nation.'

DIETER RIEMENSCHNEIDER

Glocality and its (Dis)contents: The Future of English Language

Literatures Studies 385

Abstract: The following reflections on the future of English Language Literatures (ELL) as an academic discipline in the Humanities in the 21st century are directed at two aspects. First, the role they can play as texts of a glocal nature challenging the tendency of an increasingly globalized world to subsume academic research and teaching in tertiary institutions to such economic parameters as competition, efficiency and profitability. Second, the possible function of ELL within an institutionalized transnational network to be set up in the future and to challenge both, the homogenizing cultural and educational agendas of transglobal corporates and trends towards nationalist reductionism. An analysis of the interplay of global and local cultural forces that have led to investigations into their hybridization or glocalization undertaken in cultural and social studies is followed by comments on constitutive differences between English Literature (EL) and ELL. The paper is rounded off with a discussion of the glocal nature of Shashi Tharoor's novel *Riot* as representative of recent ELL texts and their contribution to what Ulrich Beck has called a "cognitive map."

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