
HEIKE A. DOANE, Independent Scholars' Association


What is (at stake when we study West-) German film? The widespread recognition of what in the 1970s became known as the "New German Cinema" was intricately intertwined with the gradual reintegation of the Federal Republic of Germany into the Western power bloc. In his thought-provoking book, Davidson places West German films and their international reception against the backdrop of the crises attending the disintegration of global colonial rule, the often overlooked complement to the Cold War. His emphasis on a "neo-colonial" perspective leads him to conclude that the movement ended in 1989, when the fall of the Berlin Wall fundamentally altered global power configurations, rather than following the standard chronology in which Fassbinder's death and the changes in funding policies in 1982 mark the end of that era. With the unification of Germany in 1990, the *Kulturarbeits* of rehabilitation that befell the New German Cinema was accomplished, or so it seems.

The products of the New German Cinema appear as a kind of filmic genre, with their formal and thematic conventions and corresponding sets of audience expectations. Directly or indirectly, the author argues, these films address questions of German identity in the context of Germany's ambivalent position within the hegemonic configuration of major industrial powers collectively known as "the West." Often enough, the films get caught up in what Homi Bhabha calls a "false othering," a form of discourse that obliterates real power differentials by way of construing misleading metaphorical equations.

The United States was the primary source of international rehabilitation for the Germans and continues to be their main foil for a definition of national specificity, often couched in "colonial" rhetoric. In close and subtle readings of Wim Wenders's *Paris, Texas* (1984) and Percy Adlon's *Bagad Café* (1986), Davidson traces significant shifts in the representation of German-American relations. These shifts function as indicators of efforts at effecting a new form of German "normality," by way of "film(ing) the German back into respectability" (97). The highpoint of the book is a multilayered reading of Ulrike Ottinger's fascinatingly complex postmodern pastiche, *Johanna d'Arc of Mongolia* (1987). Focusing on such issues as orientalism, gender, and ethnicity, Davidson shows how it is still the Westerners, with their control over the image-making apparatus and their privileged access to mobility, who control the terms of the staged crosscultural encounters. Like many other German filmmakers, Ottinger may aim at a critique of Western hegemony, but remains subject to a blindness to her own participation in global circuits of oppression and power.

Davidson does not shy away from reflecting on his own position within this configuration, as an American academic studying West German film. Alongside thoughtful and stimulating readings of some key films, it is Davidson's willingness to address issues such as these that makes his book truly remarkable. It admonishes and encourages us—as readers, as viewers, critics, and scholars of films—to reflect on the manifold ways in which we may be implicated in the very structures we aim to critique. What is (at stake when we study "the German" in West-) German film?

CHRISTIAN ROGOWSKI, Amherst College


By the time the GDR disappeared in 1990, Christoph Hein had gained attention for the ways in which he had challenged the official historiography of his country. His drama and fiction thematized remembrance and dared to suggest continuities between the Third Reich and the officially antifascist East German state. Terrance Albrecht's doctoral thesis addresses the reception of Hein in both East and West Germany during the 1980s, with particular emphasis given to his confrontations with the past.

While making up the smallest part of his study, the analysis of West German reception offers perhaps its clearest insights. Albrecht exposes the tendency among West German critics to treat Hein as an exemplar of "DDR-Literatur," while the number of critics who focused on Hein in less generalized terms remained small. Albrecht argues for a fresh look at Hein and other East German writers "jenseits der politischen und soziologischen Raster der [deutsch-deutschen] Vergangenheit" (10). Albrecht's formula of "literature written in the GDR" as opposed to "GDR literature" is one that many will welcome in its emphasis on difference over commonality.

The subsequent analysis, however, falls short of the promise of Albrecht's introductory remarks. For one thing, his study of Hein reception in the two Germanies is hampered by the problem of scarcity—reviews of Hein "stehen in nur
unbedeutender Anzahl zur Verfügung" (13). What follows is more properly described as "Entstehungsgeschichte," documenting the convoluted publication processes that dogged Hein in the 1980s. Albrecht provides ample documentation of the bureaucratic contortions that characterized East German censorship in the era of Glasnost. At times the documentation supplies Albrecht’s own analysis: entire pages of reproduced official correspondence among the various party and state organs are followed by brief and overly speculative commentary by Albrecht, who leaves the reader to reconstruct their significance to the rest of his study.

In the third part of his thesis, Albrecht reads Hein’s dramas and fiction in terms of their performance of temporality and remembrance. Here Albrecht offers at last his own readings of Hein’s fiction, particularly his prose works Der fremde Freund, Horns Ende, Der Tangospieler, and Das Napoleonspiel. Hein’s linkage between national history and personal memory is persuasively registered; still, one wishes that Albrecht had more deeply engaged with theories that would seem indispensable to a study of temporality and history in fiction. Paul Ricoeur, for example, is cited only rarely and in the broadest possible terms, while theories of modernity and postmodernity by Adorno, Benjamin, Peter Bürger, or Jean-François Lyotard appear only in passing. Also, there is no conclusion that links the themes of temporality with the questions of reception raised in the book’s first half. Despite these shortcomings, this study will prove a useful starting point for future studies of Hein specifically, and East German literature in the 1980s more generally.

DANIEL REYNOLDS, Grinnell College


Folgender von Eva Kaufmann bereits 1984 geäußerte Hinweis auf die potentielle Ergiebigkeit eines hermeneutischen Interpretationsansatzes für Imtraud Mogners Romane wurde in letzter Zeit verstärkt von der Mogners-Forschung aufgegriffen: "So locker die Romanform angelegt ist, erhebt sie doch Anspruch auf Ganzeite, nicht im Sinne einer geschlossenen Form, sondern im Sinne eines Systems vielfältiger direkter und indirekter Bezüge und Verknüpfungsmittel, die die Funktion der vielen einzelnen Elemente für einander und das Werkganze zur Geltung bringen." (Kaufmann, Weimarer Beiträge 30.9:1524). Rossolls Studie liäts sich dieser Richtung zuordnen, wobei sie allerdings thematische und motivische Bezugsysteme nicht nur innerhalb eines Romans, sondern innerhalb der gesamten Werke Mogners herstellt. Darüber hinaus zielt die Arbeit darauf ab, anhand von Interviews, Reden und Selbstaussagen Mogners, sowie unter Einbeziehung der Bilder- und Motivwelt


 Weniger überzeugend und eher spekulativ wirkt Rossolls Ansatz, mittels fiktionaler Aussagen Rückschlüsse auf Mogners politische Haltung gegenüber dem DDR-Regime zu ziehen. Eine solche Ausgangsposition erfordert—unter Einbeziehung des nötigen literaturtheoretischen Instrumentariums—eine kritische

An manchen Stellen der Studie haben sich leider etwas vorschnelle Vereinfachungen eingeschlichen. So wird beispielsweise pauschal von "dem westlichen Feminismus" (175) gesprochen. Und Morgners Werken liege seit Mitte der sechziger Jahre "dasselbe utopische Weltbild" (5) zugrunde, obwohl sich in Morgners Nachlaßroman und auch in der Sekundärliteratur überzeugende Hinweise auf die konzeptionelle Verlagerung des Schwerpunktes von Gesellschaftsutopie(n) hin zu Individualutopie(n) finden lassen.

Trotz einiger Versäumnisse verdient diese Arbeit Anerkennung. Zum einen ist sie eine der wenigen Studien, die den werkübergreifenden Blick auf das umfangreiche Gesamtwerk Morgners wagt. Zudem regt die interessante und vielfach schlüssige Auslegung der Morgnerschen literarischen Bilderwelt zu einer Weiterbearbeitung der hier aufgeworfenen Themenkomplexe an: So wäre es etwa interessant herauszufinden, welche Funktionen die Bilder (und damit auch die verschiedenen Mythologeme) im diskursiven Gefüge einnehmen, welchen Stellenwert Morgners utopische Bildentwürfe im wieweit in den literaturwissenschaftlichen Kontext haben, in welchem Beziehungsverhältnis "reale," "utopische" und "ironische" Dimensionen der Bilder stehen, oder welche Verbindungslinien sich zwischen Bildkonstitution und Leserrezeption ziehen lassen. So läßt, wie man sieht, jenes "nichtausgesprochene Mitklingende" (Morgner), das die Dichte eines Bildes ausmacht, immer wieder Räume ein, die reichhaltigen Bilderwelt Morgners neue Deutungen zu entlocken.

SIEGRUN WILDNER, University of Northern Iowa


um die Klassik-Legende in der DDR lieferte ihm den letzten und entscheidenden Beweis dafür (155).


EHRHARD BAHR, University of California, Los Angeles


Drawing on the sources of the central party archive of the Sozialistische Einheitspartei Deutschlands or Socialist Unity Party of Germany (formerly the Institute of Marxism-Leninism), the former ministry for state security, and interviews with communist party functionaries, Peter Grieder skillfully delineates the lines of opposition among the ruling elite during the Walter Ulbricht era and offers more definitive interpretations. As a result, the conclusions of Peter Ludz’s SED elite studies of the 1960s and 1970s require very significant qualification.


Despite a public image of a united party leadership, major SED leaders in the late 1940s argued over Stalinization, a suitable socialist system for Germany, ways to bring about reunification with the Western zones, and Ulbricht’s personality cult in the 1950s. The author emphasizes that the main source of conflict lay in the disagreement over the pace of socialist development and the appropriate approach to the economy, the peasantry, the working class, intelligentsia, and even the church. In the 1960s and early 1970s, issues of economic reform and relations with West Germany became paramount. Such issues were tied to personalities, and it is here that Grieder provides new and more reliable characterizations, revealing how behind the façade of party unity infighting pitted various old communists against Ulbricht and each other. Ulbricht aimed to consolidate the GDR as a separate socialist state, whereas old communists like Anton Ackermann, Franz Dahlem, Rudolf Herrnstadt, and Karl Schirdevan favored a more active all-German policy. Contrary to some historians who view the very vocal opposition of Zaisser and Herrnstadt to Ulbricht in the early 1950s as a Machiavellian attempt to unseat the first secretary, Grieder persuasively argues that the oppositionists distrusted Ulbricht because of his authoritarian leadership style and Stalinist excesses and only wanted to diminish his power but not to oust him during the uprising of 1953. Herrnstadt, in particular, wanted a more moderate policy of the construction of socialism in order not to jeopardize eventual national reunification. What helped Ulbricht to defeat his party associates, according to Grieder, was always their willingness, in the end, to relinquish the fight in the name of party unity.

One of the most interesting findings of Grieder’s research is the revised image of Ulbricht who thus far has been viewed as an unconstructed Stalinist opposed to moves toward détente in Europe. In actuality, Ulbricht’s principal aim was to maintain the GDR as a socialist state and eventually to achieve German unification as a socialist state. In the pursuit of this goal, he adopted remarkably innovative, albeit unrealistic approaches in the 1960s. After 1963, he pioneered an economic reform policy that modified centralized command management and gave factory managers a degree of autonomy. Even profit and limited private ownership became acceptable. Probably most delusional was his expectation of overtaking West Germany. In foreign affairs, he refused to wait for Moscow and established links with the SPD, and sought a rapprochement with Bonn. What contributed to Ulbricht’s downfall in 1971 was, according to Grieder, Brezhnev’s fear that the GDR and FRG might establish a special independent relationship. Prodded by Moscow “advice,” Erich Honecker, who disagreed with and soon reversed many of his master’s policies, helped to force the old man out of the center.

This well-researched study advances very significantly our understanding of East German politics at the top and of the principal opposition players within the SED. However, Grieder was able to utilize only limited Soviet sources and so, until more of these sources become accessible, we still have much to learn of the role of the Kremlin leaders in the shaping of German affairs.

GEORGE P. BLUM, University of the Pacific


Jennifer Yoder is an assistant professor of government at Colby College in Maine. Her book examines the unprecedented merger of a communist country, the former German Democratic Republic (GDR), with the democratic-capitalist Federal Republic of Germany (FRG). The initial euphoria and apparent ease of German reunification, even with the help of West Germany’s stable political system and
substantial financial resources, cannot mask the very real problems of integrating the many levels of cultural, political, social, legal, and, indeed, individual differences between the former East and West Germany.

As communist systems collapsed throughout eastern Europe, the author argues, nowhere else were the institutions and elites so quickly and completely replaced as in East Germany. While change in other east bloc states has been slow and painful, citizens and their elites have been forced to hammer out their own new identity themselves. East Germans suddenly found themselves overwhelmed with a new political system (with political and economic benefits to be sure), but with the passage of time an awareness emerged of both the disadvantages of life in a capitalist society and frustration over their own identity.

Yoder's study, based upon extended stays in East Germany and interviews with members of the Landtage in the states of Brandenburg, Mecklenburg-Vorpommern, and Thuringen, offers a thorough factual and theoretical discussion of the emergence of post-communist elites and the dilemmas of transition. Further, she provides excellent composite sketches of “typical” new, emerging leaders— their backgrounds, their struggle to learn new rules and gain experience, and their expectations and disappointments. With the old communist elites having been purged and the new governmental system coming from "outside," the emerging new elites are trying to define their role while the masses threaten to drift into alienation and apathy. National identity seems to fade into a rediscovery of eastern identity, regional issues, and even a nostalgia for the past. Regarding the new postcommunist leadership, the author makes the following observation: “Elites who identify with the GDR past, who do not devalue all of the relationships and norms of the past, and who seek to articulate the concerns of easterners in the transition, are particularly popular” (211). The failure of the established western German parties to integrate easterners and address their concerns, the author suggests, has contributed to the reemergence of the Party of Democratic Socialism (PDS), the reborn East German communist party. She sees the strength of the PDS less as a feature of nostalgia for the past than frustration with the western takeover and a chance to assert eastern identity.

Extensive tables and statistical data to illustrate conclusions, theoretical reflections with broader implications (e.g., potential reunification of the two Koreas), and clear, scholarly prose make this book a valuable contribution to comparative political literature.

FOREST L. GRIEVES, University of Montana

BOOK REVIEWS


Frederick Zilian’s vision of the so-called takeover of the National People’s Army by the Bundeswehr on October 3, 1990, places a heavy emphasis on the formal integration of East German army units into the West German command structure. Within the opening chapters, Zilian establishes his theoretical parameters through historical examples, namely, the American Civil War, Italian unification, and post-1945 France, and the circumstances of re militarization in each German state after 1945. German unification, however, presented the Bundeswehr with a uniquely sociopolitical responsibility to integrate and democratize the former East German army along with its junior officer corps. While former East German officers and soldiers focused on their second-class status, the Bundeswehr consciously sought to avoid displays of self-righteousness. According to Zilian, the transfer and reorganization of East German military units (NVA) proceeded with remarkable efficiency and cooperation on both sides.

Zilian is unconvincing in his description of personnel decisions. According to Zilian, most East German generals, senior officers, and those linked with either military intelligence or the Ministry for State Security were forced out of the military before unification. After unification, those remaining were screened by a variety of committees and by the West German counterintelligence service. After rejecting individuals compromised by their past, the remainder merged with the Bundeswehr, which apparently accepted its new members without reservations. Furthermore, former NVA personnel were acquainted with Soviet forces in eastern Germany and could help sustain German-Soviet relations. It seems hardly plausible to accept Zilian’s observations at face value. East German military personnel never appear to have been debriefed. East German junior officers would have been acquainted with a vast array of Soviet weapon systems, training techniques, and possibly Soviet Military Intelligence (GRU). In addition, Ministry of State Security informants were known to have been placed at all levels of the NVA, not just in the top echelon. There is no way all could have been screened out. Would these new Bundeswehr soldiers have access to NATO resources? How did West German authorities assess these risks? Given the extensive declassification of documents relating to reunification and the outstanding questions at hand, Zilian’s account appears very superficial.

There are notable weaknesses within this work. The overview of German history makes scant reference to the vast literature devoted to the problem of German militarism as well as the process of unification. Zilian appears completely
uncritical of his sources, whether interviewing former German (East or West) military personnel or presenting published documentation. His selection of unpublished documents, e.g., military orders and briefings, is generally inaccessible to researchers and presents finished products rather than the results of compromise and planning. Overall, there is very little which would allow the reader to look behind the curtains at the decision-making process.

DAVID A. MEIER, Dickinson State University


In *Reversal of Fortunes*, Rachel Alsop attempts to expand our understanding of the political and economic impact of German unification on women’s employment between 1990 and 1994. The study, based largely on published governmental reports and interviews, focuses on the textile and clothing industry in Cottbus, a town in southeast Brandenburg. Alsop’s thesis echoes others in asserting that economic developments and gender policies since unification have conspired to hinder women’s economic success in the new German states. First, Alsop notes that despite almost universal women’s employment, East German socialism failed to erase traditional gender stereotypes. The “male worker was still defined as the ‘norm’ and the female worker as ‘other’,” different and by comparison deficient and lacking” (11). “Positive discrimination policies” (what she calls “mummy policies”) implemented by the East German government to help women combine employment and motherhood “reinforced inequalities between men and women” (187). Second, she argues that labor rationalization, bias in training and hiring practices, and policy changes (including the withdrawal of funds from public child care centers) have made it harder for women to compete for jobs since unification. Third, she points out that West German politicians’ assumption that East German women would welcome the “freedom to choose full-time motherhood” has not been borne out (65). Most unemployed women left their jobs involuntarily and would prefer to return to work.

Alsop also asserts that the plight of the East German textile and clothing industry and East German women is tied to the global economy. In stark contrast to West Germany, where international competition had already led to dramatic reduction in textile workers’ numbers, the East German textile industry had grown in the years prior to unification. The sudden influx of cheaper goods from Third World countries, together with the 1:1 monetary conversion rate, devastated the East German textile industry. Alsop’s data clearly demonstrate that the resultant unemployment hit women harder than men. Although Alsop points to age and family status as factors that further compound women’s difficulties, the brevity of

the discussion prohibits her from providing a clear illustration of the range of women’s experiences in Cottbus. Moreover, her tendency to draw on widely disparate examples to support her claim for the global diversity of women’s experience (including Britain and Sierra Leone) dilutes the strength of her East German example.

While *Reversal of Fortunes* provides a helpful synthesis of the politics and economics of unification and women’s position under German socialism and democracy, it does not go far beyond what has already been published. Alsop’s conclusions about women’s position in the postcommunist labor market and the impact of “mummy policies” echo the findings of Marx Ferree (1993) and Einhorn (1993), among others. Her most original contribution comes in her discussion of the Cottbus textile and clothing industry. However, because she relegates the information from her interviews almost exclusively to the final chapter, it does not fully illuminate women’s work experiences in Cottbus. Finally, the book’s repetitive nature makes it more suitable for students new to the subject than scholars working in the field.

MICHIELLE MOUTON, University of Wisconsin, Oshkosh


This volume of the German Monitor follows the series’ practice of offering a diverse collection of essays focusing on the historic upheaval of life in the GDR and trends in postunification Germany. The essays showcased here deal with the issue of how much change unification has brought to life in former East Germany and were first presented at a colloquium held at the University of Birmingham in 1998. The seventeen essays in the collection are distributed among five sections representative of the volume’s truly German studies focus: “The Role of the East German Writer,” “The Visual Arts,” “Varieties of Non-Conformity,” “Institutions and Parties,” and “Women, Economy and the Regions.” A one- to two-page introduction preceding each section highlights the focus of the individual contributions and serves as an orientation to each section’s contents. The volume’s organization ultimately renders it most useful to the potential disciplinary diversity of its readership, facilitating the access of literary scholars, art historians, historians, political scientists, and economists to those contributions which are of most interest to their respective disciplines.

In the first section, “The Role of the East German Writer,” Paul Cooke demonstrates Wolfgang Hilbig’s consistent treatment of sexual repression and repression of the Nazi past. Simon Bevan and David Clarke reveal the continuity of
Christoph Hein’s voice in both his pre-and post-unification literary and theoretical works, whereas Diane Alberghini examines Helga Königsdorff’s nonfictional writings to “testify to her capability to adapt and regenerate herself, without necessarily renouncing her past ideas” (35). This configuration of articles leaves essentially 50 percent of the literary section devoted to Christoph Hein.

The section dealing with the visual arts offers just two essays. Astrid Ihle’s examination of the photographer Evelyn Richter provides an engaging account of one photographer’s ability to produce photos which on the surface supported the goals of socialist realism but upon closer examination portrayed women’s daily life in the GDR more accurately. Jennie Hawkins’s article on the work of Via and Pina Lewandowsky focuses mainly on Via or the Lewandowskys together, but fails to give a sense of what Pina’s role in the collaborative partnership is.

The section “Varieties of Non-Conformity” with its five essays offers a glimpse into the nooks and crannies in the political and institutional landscape of East Germany’s transformation. Covering everything from the role of the Protestant Church and the East German Peace Council to nonconformist behavior and nationalist right-wing activity, the authors explain the timing and dynamics of movements which contributed to the cataclysmic changes of the fall of 1989.

In “Institutions and Parties,” the authors focus on the demise and rebirth of mainstream organizations and institutions in unified Germany. Daniel Hough follows the transformation of the SED into the PDS, while Julian Rhys reveals what has become of the Freie Deutsche Jugend. In “The German Reunified Challenges to the Legal System,” Thorsten Lauterbach argues that the rapid introduction of the West German legal system following unification has led to a glossing over of the remnants of the former regime’s injustices, both in terms of personnel and practices.

The title of the final section, “Women, Economy and the Regions,” gives the impression that its focus will be on the impact unification has had on women’s lives in former East Germany, yet the common thread joining the contributions is the economic dimension of unification. Bettina Iganski analyzes the loss of the collective and its implications for the discontinuity and insecurity rural women have experienced. In “The Impact of Unemployment on Women in the New Bundesländer,” Vanessa Beck points to the unique coping strategies displayed by unemployed women in Magdeburg, which fly in the face of traditional unemployment patterns. In the final essay in the volume, Corinne Nativel and Hannah Tooze demonstrate the fallibility of regionally based economic policies and their impact on regional development.

In its totality, East Germany: Continuity and Change offers a number of insightful contributions to the burgeoning scholarship examining postunification Germany. The organization of the volume into multiple subsections is a double-edged sword. On the one hand, it serves as a useful guide to selectively reading the diverse contributions. On the other hand, it points dramatically to the volume’s lack of symmetry and evenness, particularly in its coverage of the literary, artistic, and economic dimensions of pre- and post-Wende East Germany.

RACHEL J. HALVERSON, Washington State University


The financial development of emerging markets has been relatively overlooked in the economic literature, as most policy recommendations were premised on “getting the basics right,” i.e., on maintaining macroeconomic fundamentals. However, the Asian financial crisis of 1997, coupled with the Russian debt default and real devaluation in Brazil in 1998 demonstrated the importance (and difficulty) of developing sound banking systems in emerging markets.

The case of the German banking industry after unification provides an interesting case study of financial development, as well as an instructive warning for developing countries: if the gradual growth of the west German system onto the east, which had basically every advantage that most developing nations lack, was not successful, what are the lessons for other countries that are attempting to emulate western banking standards? Has the German model worked, and if so, does it provide a normative path for other countries?

In a well-written and meticulously researched book, Gregg Robins tackles these ideas through an examination of the effect of unification on the east German banking structure. While highlighting some themes about general financial economics in an understated, evenhanded manner, his most important theoretical precept concerns new institutional economics, or the fact that institutions are an organic creation and what arrangement works in one situation may not work in another (indeed, an analogy that Robins refers to several times in the book is that of a heart transplant, and the possibility that the host will reject the new organ). The constant leitmotif of the German experience is that the procedure may have worked, but in a manner that was not expected by the west German banks; it also may have retarded, rather than facilitated the indigenous development in the former East Länder.

Robins’s book is well written and well organized. Each chapter lays out the theoretical basis before delving into the empirics. However, one of the problems with his empirical work is the time frame in which he works. The original dissertation and first printing of this book cover only up until 1994, a very short time indeed from unification. Thus, in terms of a blueprint for policy or a definitive normative statement, it simply has too few data points. Moreover, it would have been incredibly interesting if some of the events of the past few years, including the
Rachel Alsop. *A Reversal of Fortunes? Women, Work and Change in East Germany*

MICHELLE MOUTON

Paul Cooke and Jonathan Grix, eds. *East Germany: Continuity and Change*

RACHEL J. HALVERSON

Gregg S. Robins. *Banking in Transition: East Germany after Unification*

CHRISTOPHER A. HARTWELL

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