

**Autoreferat (w języku angielskim)**  
**Academic Portfolio**

1. **Name and surname:** Tadzio (Ted, Tadeusz) Lewandowski

2. **Academic degrees**

- **Ph.D.** in American Literature. Faculty of Philology, University of Opole, Opole, Poland. Dissertation title: "The Happy Warrior of the Mind: Dwight Macdonald and the Creation and Defense of the Mid-Twentieth-Century Mass Culture Critique." Supervisor: dr hab. Ryszard Wolny, Prof. UO. (October 1, 2009)
- **M.A.** in United States History. History Department, University of Rochester, Rochester, New York, USA. Thesis title: "Caruso in America: The Roots of His Popular Image and the Development of the *Verismo* Style." Supervisor: Professor Daniel H. Borus. (October 14, 1999)
- **B.A.** in United States History. History Department, State University of New York at Purchase, Purchase, New York, USA. Thesis title: "Seventeen Magazine and the Postwar Ideal of Domesticity: An Analytic Survey, 1944-1972." Supervisor: Professor Charles Ponce de Leon. Graduated *summa cum laude*. (May, 1998)

3. **Academic employment history**

- 2009 to present: Assistant professor at the Institute of English Philology at University of Opole, Opole, Poland.
- 2004 to 2009: Lecturer at the Institute of English Philology at University of Opole, Opole, Poland.
- 2004 to 2012: Instructor at Opole Foreign Language Teacher Training College, Opole, Poland.
- 2004 to 2008: Adjunct instructor at the State University of New York at Alfred, Alfred, NY, USA.
- 2004: lecturer at the Rybnik branch of the University of Silesia, Rybnik, Poland.

- 2000 to 2004: Instructor at Racibórz Foreign Language Teacher Training College, Racibórz, Poland.
- 2000: Adjunct instructor in the Department of Social and Behavioral Sciences at the State University of New York at Alfred, Alfred, New York, USA
- 1999: Assistant to professor of United States History in the Department of History at Alfred University, Alfred, New York, USA.

**4. Specification of research achievements pursuant to Article 16(2) of the Act of 14 March 2003 on Academic Degrees and Academic Title and Degrees and Title in the Arts (consolidated text Dz. U. [Journal of Laws] of 2003, No. 65, item 595, as amended)**

- Title of research project: *Red Bird, Red Power: The Life and Legacy of Zitkala-Ša*. Norman: University of Oklahoma Press. 276 pages. (ISBN-13: 978-0-8061-5178-6) [monograph]

**5. Description of the research project specified in this application**

The monograph I am submitting for assessment as my research achievement is entitled *Red Bird, Red Power: The Life and Legacy of Zitkala-Ša*, published in May 2016 by the University of Oklahoma Press – one of the two most highly regarded American publishers in the area of Indigenous Studies. The initial print run is 750 copies, hardcover, cloth-bound. It is also available as a Kindle edition. A paperback version will follow. *Red Bird, Red Power* is the first scholarly biography of the Yankton Sioux writer, musician, and activist Zitkala-Ša (1876-1938), translated as “Red Bird” and otherwise known by her English name, Gertrude Simmons Bonnin. Zitkala-Ša was one of the most prominent Native Americans of the early twentieth century. Separated from her mother at age eight and sent to Quaker boarding school in Indiana, she went on to achieve not only fame for her political and social activism on behalf of Indians, but also enduring scholarly attention for her literary output. Her name first became famous for her series of semi-autobiographical articles on Indian boarding schools for the *Atlantic Monthly* in 1900: “Impressions of an Indian Childhood,” “The School Days of an Indian Girl,” and “An Indian

Teacher among Indians.” Written while she was studying violin in Boston, the stories harshly criticized the disruptions in Native identity caused by the US government’s efforts to assimilate, or “civilize,” American Indians through Christian boarding schools and vocational training. During the early 1900s Zitkala-Ša continued to publish articles and stories, including a compilation of traditional Sioux tales, *Old Indian Legends* (1901). As a whole, these works overturned white discourses of civilization and attempted to expose the hypocrisy of the Euro-American perspective on Native peoples.

Despite her successes, in 1902 Zitkala-Ša rejected white society and relocated to the Uintah and Ouray Reservation in Utah with her new husband, a fellow Yankton Sioux named Raymond Bonnin. There she assisted the resident Ute Indian population through educational and organizational initiatives. While in Utah she became the first Native person to co-compose an opera – *The Sun Dance Opera* (1913), a mix of Sioux melodies and western musical forms based on the Plains Indians’ religious ceremony, the Sun Dance. Zitkala-Ša also began an anti-peyote campaign to curb the hallucinogenic cactus’s use among the Utes. Though the cactus had been used as part of a growing Native religion, she disregarded its value and argued that it was a harmful, sometimes deadly, drug. In 1914, Zitkala-Ša joined Society of American Indians, formed by a group of prominent American Indians in 1911 on a racially-conscious, self-help platform. Through the SAI Zitkala-Ša reemerged as one of the most committed Indian activists of her period. She moved to Washington, D.C., in 1917, where she advocated for the extension of citizenship to Native peoples, and published numerous articles, as well as *American Indian Stories* (1921) and the pamphlet *Americanize the First American: A Plan of Regeneration* (1921). After the disintegration of the SAI, Zitkala-Ša’s work continued into the 1920s with the support of the General Federation of Women’s Clubs (GFWC), under whose auspices she investigated crimes, murder included, against Oklahoma’s Five Civilized Tribes by judges and businessmen seeking to appropriate their oil-rich lands. This work helped spur government reforms in the 1930s. Pursuing the creation of a Native-run organization, in 1926 Zitkala-Ša founded the National Council of American Indians, which represented the interests of many tribes before the US government and sought legal protections whose aims were to achieve Indian sovereignty within the United States. When Zitkala-Ša died in 1938, the NCAI immediately dissolved.

*Red Bird, Red Power* has two goals: 1) to make a significant contribution to the field of Indigenous Studies by providing the first ever biography of Zitkala-Ša, and 2) to refute numerous scholarly claims regarding the writer's works, activism, and life. In doing so, the book draws on hundreds of primary sources from ten different collections held in libraries across the United States. The archives are:

- Bureau of Catholic Indian Missions Records. Raynor Memorial Libraries, Marquette University Archives, Milwaukee, Wisconsin;
- Bonnin, Gertrude and Raymond, Collection. L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah;
- Montezuma, Carlos, Papers. Wisconsin Historical Society, Madison, Wisconsin;
- Norbeck, Peter, Papers. University of South Dakota, Vermillion, South Dakota;
- Pratt, Richard Henry, Papers. Beinecke Rare Book and Manuscript Library, Yale University, New Haven, Connecticut;
- Society of American Indians Papers. Cornell University Library, Ithaca, New York;
- Santee Normal Training School. Nebraska State Historical Society, Lincoln, Nebraska;
- Simmons, Gertrude, Alumni Files. Lily Library, Earlham College, Richmond, Indiana;
- South Dakota State Archives. South Dakota State Historical Society, Pierre, South Dakota;
- Unthank, Susan B., Collection. Indiana State Library, Indianapolis, Indiana.

The materials in these archives revealed voluminous information on Zitkala-Ša that had never before been published or explored by scholars. This was particularly true of a long phase of her life spent in Utah, 1902 to 1917, of which very little was known. In addition, several unpublished manuscripts by Zitkala-Ša were found, among them "The Sioux Claims" (1923) and "Our Sioux People" (1923), shedding more light on her thoughts and beliefs regarding her tribe and the struggles they had endured under American expansion and occupation. Also highly valuable was a set of Zitkala-Ša's diaries written from 1935 to 1937. This extensive research into Zitkala-Ša's life not only uncovered multiple errors in much previous scholarly literature, but also allowed me

to reveal a much different (and more accurate) portrait of the writer and her views than had been previously painted.

Before this monograph's appearance there had been three main schools of Zitkala-Ša criticism: liminal, assimilationist, and bicultural. The liminal school derives from readings of the author's 1900 semi-autobiography for the *Atlantic Monthly*, which recounted the cultural dislocation caused by Indian boarding schools.<sup>1</sup> Assimilationist criticism meanwhile focuses on Zitkala-Ša's anti-peyote and pro-U.S. citizenship campaigns of the 1910s and 20s, casting her as an enemy of religious freedom and Native sovereignty, and advocate of integration.<sup>2</sup> Bicultural criticism, finally, argues that Zitkala-Ša's understanding of both Sioux and white cultures helped her put forth a persuasive critique of American civilization – though bicultural scholars often

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<sup>1</sup> The "liminal" current of thought originated in Dexter Fisher (Alice Poindexter Fisher), "The Transformation of Tradition: A Study of Zitkala-Ša and Mourning Dove, Two Transitional American Indian Writers" (Ph.D. diss., City University of New York, 1979). For other examples and commentary see: D. K., Meisenheimer, Jr., "Regionalist Bodies/Embodied Regions: Sarah Orne Jewett and Zitkala-Ša," in *Breaking Boundaries: New Perspectives on Women's Regional Writing*, eds. Sherrie A. Inness and Diana Royer (Iowa City: University of Iowa Press, 1997), 115; Nancy M. Peterson, *Walking in Two Worlds: Mixed-Blood Indian Women Seeking Their Path* (Caldwell: Caxton Press, 2006), 159-79; Sidonie Smith, "Cheesecake, Nymphs, and We the People: Un/National Subjects about 1900," *Prose Studies* 17.1 (1994): 120-40; Mary Stout, "Zitkala-Ša: The Literature of Politics," in *Coyote was Here: Essays on Contemporary Native American Literary and Political Mobilization*, ed. Bo Sholer (Philadelphia: Coronet Books, 1984), 70-78; Laura Wexler, "Tender Violence: Literary Eavesdropping, Domestic Fiction, and Educational Reform," in *The Culture of Sentiment: Race, Gender, and Sentimentality in 19<sup>th</sup> Century America*, ed. Shirley Samuels (New York: Oxford University Press, 1992), 9-38.

<sup>2</sup> For explanations of the "assimilationist" school see Cathy N. Davidson and Ada Norris, introduction to *American Indian Stories, Legends, and Other Writings* (New York: Penguin Books, 2003, xxiii-xxiv; Julianne Newmark, "Pluralism, Place, and Gertrude Bonnin's Counternativism from Utah to Washington, D.C.," *American Indian Quarterly* 36:3 (2012): 318-47. For examples of assimilationist interpretations see: Betty Louise Bell (Cherokee), "If this is Paganism... Zitkala-Ša and the Devil's Language," in *Native American Religious Identity: Unforgotten Gods*, ed. Jace Weaver (Maryknoll: Orbis, 1998), 61-68; Scott Richard Lyons, "The Incorporation of the Indian Body: Peyotism and the Pan-Indian Public, 1911-1913," in *Rhetoric, the Polis, and the Global Village: Selected Papers from the 1998 Thirtieth Anniversary Rhetoric Society of America Conference* (Mahwah: Lawrence Earlbaum Associates, 1999): 152; Thomas Constantine Maroukis, "The Peyote Controversy and the Demise of the Society of American Indians," *American Indian Quarterly* 37.3 (Summer 2013): 159-80; Thomas Constantine Maroukis, *The Peyote Road: Religious Freedom and the Native American Church* (Norman: University of Oklahoma Press, 2010); L. G. Moses, *The Indian Man: A Biography of James Mooney* (Chicago: University of Illinois Press, 1984), 192-205; James Sydney Slotkin, *The Peyote Religion: A Study in Indian White Relations* (Glencoe: The Free Press, 1956), 47, 121; Robert Allen Warrior, *Tribal Secrets: Recovering American Intellectual Traditions* (Minneapolis: University of Minnesota Press, 1995), 4, 10, 13-14; Jace Weaver, "Splitting the Earth: First Utterances and Pluralist Separatism" in *American Indian Literary Nationalism*, eds. Jace Weaver, Craig S. Womack, and Robert Allen Warrior (Albuquerque: University of New Mexico Press, 2006), 2; Deborah Sue Welch, "Gertrude Simmons Bonnin (Zitkala-Ša)," in *The New Warriors: Native American Leaders since 1900*, ed. R. David Edmunds (Lincoln: University of Nebraska Press, 2001), 35-54; William Willard, "The First Amendment, Anglo-Conformity and American Indian Religious Freedom," *Wicazo Sa Review* 7 (1991): 25-40.

point to ostensible contradictions in her political works.<sup>3</sup> *Red Bird, Red Power* presents an entirely new interpretation of Zitkala-Ša's writings, based in her historical circumstances and a complete survey of her life's work, including unpublished writings, diaries, and letters. Viewed on this wider scale, Zitkala-Ša's activism in her anti-peyote and pro-US citizenship campaigns were not linked to any assimilationist imperative, but the desire to safeguard Indian peoples (specifically women) and gain much needed legal protections and political rights under the US Constitution. Her writings and activism also reveal – far from any supposed liminality – the consistent (rather than contradictory) agency, racial pride, and demands for American Indian sovereignty that marked the Red Power movement of the late 1960s and 70s. The book's conclusion compares her beliefs with those of the Red Power era's most prominent intellectual, Vine Deloria, Jr. (also Yankton Sioux), ultimately arguing that Zitkala-Ša should be considered one of Red Power's forerunners.

In making this argument, *Red Bird, Red Power* demonstrates Zitkala-Ša's sustained commitment to the betterment of Native peoples throughout her lifetime, showing that her conception of the Indian's place in US society had a deep connection to indigenous identity, a critical view of white society's expansion across North America, and the tenets of an ideology of Native self-determination. For instance, Zitkala-Ša sought to “regenerate” indigenous nations, much like Deloria did in the 1970s.<sup>4</sup> This was not an effort at cultural assimilation, but a statement of supremacy and demand for self-rule. Zitkala-Ša was therefore one among a new

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<sup>3</sup> Analyses that make references to biculturalism include: Ron Carpenter, “Zitkala-Ša and Bicultural Subjectivity,” *Studies in American Literatures* 16.3 (2004): 1-27; Davidson and Norris, introduction, xiii; P. Jane Hafen, “Zitkala-Ša: Sentimentality and Sovereignty,” *Wicazo Sa Review* 12.2 (1997): 31-41; Ruth J. Heflin, *I Remain Alive: The Sioux Literary Renaissance* (Syracuse: Syracuse University Press, 2000), 9; Patrice Hollrah, “We Must be Masters of Our Circumstances: Rhetorical Sovereignty and Political Resistance in the Life and Works of Zitkala-Ša,” in *Old Lady Trill, the Victory Yell: The Power of Women in Native American Literature*, 27-51 (New York: Routledge, 2004); Amelia V. Katanski, *Learning to Write “Indian”: The Boarding School Experience and American Indian Literature* (Norman: University of Oklahoma Press, 2005); Penelope Kelsey, “Narratives of the Boarding School Era from Victory to Resistance,” *Atenea* 23.2 (2003): 136; A. LaVonne Brown Ruoff, “Early Native American Women Authors: Jane Johnston Schoolcraft, Sarah Winnemucca, S. Alice Callahan, E. Pauline Johnson, and Zitkala-Ša,” in *Nineteenth-Century American Women Writers: A Critical Reader*, ed. Karen L. Kilcup (Malden: Blackwell, 1998), 81-111; Ruth Spack, “Re-visioning Sioux Women: Zitkala-Ša's Revolutionary *American Indian Stories*,” *Legacy: A Journal of American Women Writers* 14.1 (1997): 25-42; Dorothea M. Susag, “Zitkala-Ša (Gertrude Simmons Bonnin); A Power(full) Literary Voice,” *Studies in American Indian Literatures: The Journal of the Association for the Study of American Indian Literatures* 5.4 (1993): 3-24.

<sup>4</sup> See Zitkala-Ša, *Americanize the First American: A Plan of Regeneration* (1921); Vine Deloria, Jr., *Custer Died for Your Sins: An Indian Manifesto* (New York: The Macmillan Company, 1969), 264-66, 27, 52, 267, 28, 51, 101, 109, 50, 49, 102; Frederick E. Hoxie, *This Indian Country: American Indian Political Activists and the Place They Made* (New York: Penguin Press, 2012), 337-392.

generation of Indian resistance fighters who agitated for protections through writing, organization, and political lobbying. The plan of resistance she formulated was very similar to that of the American Indian Movement (AIM) and Deloria during the Red Power era, which put forth criticisms of US society and demanded Indian cultural renewal through political independence. Zitkala-Ša's positions were therefore a proto-Red Power platform encompassing preservation of a Native land base, the equality and sometimes primacy of indigenous cultures to Euro-American culture, the safeguarding of Native values, virtues, and beliefs, democratic sovereignty within the US, and an inter-tribal identity for those Zitkala-Ša termed "the First Americans."<sup>5</sup>

The University of Oklahoma Press's external reviewers responded positively to the new thesis put forth by *Red Bird, Red Power*. The first reviewer, Professor Susan Bernardin (Chair of Women's Studies in the English Department at the State University of New York at Oneonta and specialist in American Indian literature), remarked that "perhaps most notable in this manuscript is its far-reaching claim that Bonnin's activism forecasts the Red Power Movement of the 1960s and 1970s. In the Conclusion, the author makes a stunning case for linking her early twentieth-century work with Vine Deloria's manifesto *Custer Died for Your Sins*. ...I found this an exciting, and overdue argument." She also deemed the monograph an "engrossing account" of Zitkala-Ša's life that "seamlessly draws upon and integrates little-known correspondence" and presents its subject "as a real person, complete with flaws and failures, with triumphs both contingent and longlasting."<sup>6</sup>

The second reviewer, A. LaVonne Brown Ruoff (Professor Emerita in the Department of English at the University of Illinois and one of the seminal founding figures in the field of Indigenous Studies), concurred. Professor Ruoff noted the "excellent job of researching the publications and archival material by and about Bonnin" and wrote that when published, the "manuscript could become the definitive biography of Gertrude Bonnin (Zitkala-Ša)."<sup>7</sup>

Due to the University of Oklahoma Press's high visibility and the publishing house's efforts to promote its books, *Red Bird, Red Power* will be sent for review to the five leading

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<sup>5</sup> Zitkala-Ša, *Americanize the First American*.

<sup>6</sup> Susan Bernardin, *Reader's Report*, University of Oklahoma Press, working title: "Red Bird, Red Power: The Life and Legacy of Zitkala-Ša."

<sup>7</sup> A. LaVonne Brown Ruoff, *Reader's Report*, University of Oklahoma Press, working title: "Red Bird, Red Power: The Life and Legacy of Zitkala-Ša."

journals in the area of Indigenous Studies – *Wičazo Ša Review*, *American Indian Quarterly*, *Great Plains Quarterly*, *Studies in American Indian Literatures*, and the *American Indian Culture and Research Journal* – in the summer of 2016. Announcements of the book’s publication have also been sent to numerous American academics who work within the field. I hope that *Red Bird, Red Power* will help shift the paradigm through which American Indian activists of the early twentieth century have been viewed, from “Christian and secular assimilationist” intellectuals, to forerunners of the Red Power movement.<sup>8</sup>

### Selected bibliography

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<sup>8</sup> See Robert Allen Warrior, *Tribal Secrets: Recovering American Intellectual Traditions* (Minneapolis: University of Minnesota Press, 1995), 7-8.



- Spack, Ruth. "Re-Visioning Sioux Women: Zitkala-Ša's Revolutionary *American Indian Stories*." *Legacy: A Journal of American Women Writers* 14.1 (1997): 25-42.
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## 6. Description of other academic output and activities

My doctoral dissertation, "The Happy Warrior of the Mind: Dwight Macdonald and the Creation and Defense of the Mid-Twentieth-Century Mass Culture Critique," written under dr hab. Ryszard Wolny, Prof. UO, was reviewed by dr hab. Andrzej Ciuk, Prof. UO (now Dean of the Philology Department) and dr hab. Jacek Fabiszak, Prof. AMU. The revised dissertation was published in 2013 under the title *Dwight Macdonald on Culture: The Happy Warrior of the Mind, Reconsidered* (ISBN-13: 978-3-631-62690-0) in *professor ordinarius doctor habilitatus* Tadeusz Slawek's (University of Silesia) Peter Lang series, Katowice Interdisciplinary and Comparative Studies. The monograph sought to rehabilitate and reclassify the American intellectual and literary critic Dwight Macdonald (1906-1982) within the field of Cultural Studies. To do so, I argued against the prevailing interpretation of Dwight Macdonald's writings on culture from the early 1920s to early 1960s, which placed him within the radical left-wing Marxist tradition of cultural criticism represented by the Frankfurt School and the New York intellectuals associated with the *Partisan Review*.<sup>9</sup> While repositioning Macdonald with the

<sup>9</sup> See, for instance, Paul R. Gorman, *Left Intellectuals and Popular Culture in Twentieth Century America* (Chapel Hill: University of North Carolina Press, 1996), 183-85. Also see Christopher Lasch, "Mass Culture Reconsidered," *Democracy* 1 (1981): 10; Donald Lazare, "Entertainment as Social Control," in *American Media and Mass Culture* (Berkeley: University of California Press, 1987), 2.

“culture and civilization” school of cultural criticism inaugurated by the nineteenth-century English social critic Matthew Arnold, *Dwight Macdonald on Culture* also countered notions of Macdonald’s contradictory view on the culture question and his social elitism put forth by historians Lawrence Levine and Paul Gorman. Specifically, Levine had depicted Macdonald as a bungling elitist who condemned popular culture from a balefully subjective perspective.<sup>10</sup> Gorman had seconded this view, also dubbing Macdonald’s 1962 essay, “Masscult and Midcult,” the “culmination” of the left-wing mass culture critique.<sup>11</sup>

In order to refute Levine’s and Gorman’s claims and present a more sensitive and nuanced interpretation of Macdonald, I traced the entirety of his writings on culture back to the 1920s while concurrently detailing his influences, critics, and antagonists. Also discussed were the changing historical circumstances surrounding Macdonald’s life and work, which prompted him to reject Marxism in the mid-1940s. This project took into account the work of conservative intellectuals Ortega Y Gasset, T. S. Eliot, and Matthew Arnold, as well as radical culture critics Max Horkheimer, Theodor Adorno, Philip Rahv, and William Phillips. By exploring the work of contemporary intellectuals critical of Macdonald, the book revealed (for the first time) the influence of Edward Shils and Daniel Bell on “Masscult and Midcult.” This survey showed that Macdonald, though he largely retaining left-wing political sympathies and vocabulary, firmly and consistently espoused views that were more in line with the conservative tradition embodied by Gasset, Eliot, and Arnold. The conclusion compared Arnold’s central paradigms in *Culture and Anarchy* (1862) – the Populace, middle-class Philistines, and upper-class Barbarians – with Macdonald’s division of culture consumers and producers in “Masscult and Midcult” – the masses, the Midcult audience, and the Lords of Kitsch. Macdonald, the monograph therefore argued, was Arnold’s twentieth-century heir.<sup>12</sup>

Despite limited promotion, *Dwight Macdonald on Culture* has attracted some attention. In November 2014 the book was featured in the American scholarly review, the *University Bookman*. The reviewer, R. J. Stove, described the book as a “short but persuasive and excellently researched new study of Macdonald’s outlook,” further noting: “Lewandowski has

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<sup>10</sup> Levine Lawrence, *Highbrow/Lowbrow: The Emergence of Cultural Hierarchy in America* (Cambridge: Harvard University Press, 1988), 7.

<sup>11</sup> Gorman, *Left Intellectuals and Popular Culture in Twentieth-Century America*, 9-11, 183.

<sup>12</sup> Tadeusz Lewandowski, *Dwight Macdonald on Culture: The Happy Warrior of the Mind, Reconsidered* (Frankfurt am Main: Peter Lang, 2013), 141-42.

shown an extraordinary gift for close reading of Macdonald's oeuvre, including the fugitive essays as well as the books that made Macdonald's wider name. ...Even those of us—especially those of us—who have been studying Macdonald ever since our twenties will find that Professor Lewandowski has points to make which we had not considered before, and that he has plentiful primary-source (in addition to secondary-source) justifications for them."<sup>13</sup> In January 2015 the *Catholic World Report* included it in an article by contributors and staff entitled "The Best Books I Read in 2014."<sup>14</sup> Likely due to such exposure, *Dwight Macdonald on Culture* was selected as suggested secondary reading for a recent seminar on Macdonald held by the City University of New York in May of 2015.<sup>15</sup>

In addition to *Dwight Macdonald on Culture* and *Red Bird, Red Power*, I have published twenty-five peer-reviewed journal articles and book chapters (twenty of them after obtaining my doctorate). These pieces have focused on, among other subjects, Dwight Macdonald's writing on English and Raymond Williams, controversies over teaching creationism within the US system of education, topical American issues such as the prosperity gospel and stand-your-ground laws, and the operatic tenor Enrico Caruso. One of my articles, "Uptalk, Vocal Fry, and, like, Totally Slang," was chosen by Professor Susan Blum (Chair of the Anthropology Department at Notre Dame University) to be in the third edition of her forthcoming edited volume, *Making Sense of Language: Readings in Culture and Communication*, published by Oxford University Press. The book has a print run of 6,000 and is used in university linguistics courses across the United States.<sup>16</sup>

I have also co-edited *The Bounds of Responsibility*, published in Oxford by Inter-Disciplinary Press in 2014 (ISBN-13: 978-1-84888-315-4). This volume grew out of the Fourth Global Conference on Living Responsibly in Lisbon, Portugal (2014), organized by Inter-Disciplinary.net. Its concept, which I authored, explored the fundamental obligations we have as humans. Hence, the book presented original models and philosophies for responsible living; the

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<sup>13</sup> R. J. Stove, "How Dwight Became Dwight," *University Bookman* (Fall 2014). Accessed 12/18/2015. <<http://www.kirkcenter.org/index.php/bookman/article/how-dwight-became-dwight/>>

<sup>14</sup> R. J. Stove, "The Best Books I read in 2014," *Catholic World Report*, January 1, 2015. Accessed 12/18/2015. <[http://www.catholicworldreport.com/Item/3605/The\\_Best\\_Books\\_I\\_Read\\_in\\_2014.aspx#sdendnote21sym](http://www.catholicworldreport.com/Item/3605/The_Best_Books_I_Read_in_2014.aspx#sdendnote21sym)>

<sup>15</sup> CUNY Graduate Center Anarchist Reading Group. Accessed 12/15/2015. <<https://anarcuny.wordpress.com/>>

<sup>16</sup> See Susan Blum, Academia Profile. Accessed 04/23/2016. <<http://nd.academia.edu/SusanBlum>>

chapters covering such issues as: consumerism, bioethics, homelessness, disability, suicide, the EU debt crisis, and organ donation.<sup>17</sup>

In 2011, I published a handbook entitled *Making Your English "English": A Polish Student's Handbook for Raising Language Awareness through Attention to Interlingual Errors*, which is discussed further in the section below on teaching activities. Lastly, I have also contributed two pieces to *Brief: A Journal of Snippets* and penned one book review for the *Polish Journal for American Studies*. All of the aforementioned publications, monographs included, are listed in attachment No. 5 (in English).

Since 2009, I have presented papers at sixteen academic conferences (fifteen after obtaining my Ph.D., eight of which were held abroad) and participated in one poster session (also abroad). Among these were: the Conferences of the International Journal of Arts and Sciences in Paris, France (April 2015), Vienna, Austria (April 2013), and Aix-en-Provence, France (June 2011); the Fourth Global Conference on Living Responsibly in Lisbon, Portugal (May 2014), organized by Inter-Disciplinary.net; the International Interdisciplinary Conference "Solidarity, Memory, and Identity" in Gdańsk, Poland (September 2012), organized by the University of Gdańsk and Federal University of Paraná, Curitiba, Brazil; SDAŠ 2012: The Changes in Epochal Paradigms and the Opportunities They Offer for English Studies in Ljubljana, Slovenia (May 2012), organized by the University of Ljubljana; the IV SELICUP Conference "Past, Present and Future of Popular Culture: Spaces and Contexts" at the University of the Balearic Islands, Palma de Mallorca, Spain (October 2010), organized by SELICUP (the Spanish Society for the Literary Study of Popular Culture); the 2nd Global Conference on Evil, Women and the Feminine in Prague, Czech Republic (May 2010), organized by Inter-Disciplinary.net; and the 9th Brno International Conference of English, American and Canadian Studies in Brno, Czech Republic (February 2010), organized by Masaryk University and CZASE (the Czech Association for the Study of English). A full listing of academic conferences is found in attachment No. 6.

### **Selected bibliography**

Gorman, Paul R. *Left Intellectuals and Popular Culture in Twentieth Century America*. Chapel Hill: University of North Carolina Press, 1996.

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<sup>17</sup> Tadeusz Lewandowski and Elisabeta Gabriela Ilie, eds, introduction to *The Bounds of Responsibility* (Oxford: Inter-Disciplinary Press, 2014), vii-ix.

- Lasch, Christopher, "Mass Culture Reconsidered." *Democracy* 1 (1981).
- Lawrence, Levine, *Highbrow/Lowbrow: The Emergence of Cultural Hierarchy in America*. Cambridge: Harvard University Press, 1988.
- Lazare, Donald. "Entertainment as Social Control." *American Media and Mass Culture*. Berkeley: University of California Press, 1987.
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- Stove, R. J. "The Best Books I read in 2014," *Catholic World Report*, January 1, 2015. Accessed online 12/18/2015.
- "How Dwight Became Dwight." *University Bookman* (Fall 2014). Accessed online 12/18/2015.

## 7. Description of teaching activities:

I began my academic career in 2000 at the State University of New York at Alfred, teaching Survey of United States History, 1865 to Present, and American Government. I then immigrated to Poland where I began working at the Foreign Language Teacher Training College in Racibórz. There I taught the following courses: American Life and Institutions, Academic Writing, and Speaking Skills. In addition, in 2004 I taught Speaking Skills at the Rybnik branch of the University of Silesia. After four years in Racibórz I again relocated to Opole, where in 2004 I secured work at the University of Opole and the Opole Foreign Language Teacher Training College. At the college, from 2004 to 2012, I taught courses such as Speaking Skills, Reading, and Seminar in United States History, in which I advised approximately fifty students on their bachelor's theses over four years. During this time I also attained promotion to *nauczyciel mianowany* and completed a course in pedagogy and methodology for teachers of English and German organized by *Wojewódzki Ośrodek Metodyczny* in Opole, which certified me to teach at all levels of primary and secondary education in the European Union.

Throughout these years my teaching posts have not been limited to Poland. Between 2004 and 2008 I taught a summer program at the State University of New York at Alfred for Japanese students affiliated with Human International Universities and Colleges Consortium in Japan (Tokyo and Osaka), running courses in American Culture, Pronunciation and Intonation, and Writing.

Since obtaining my Ph.D. at the University of Opole in 2009 I have been a member of the Department of Anglophone Cultures, where I am the resident Americanist. I have taught numerous courses at the B.A. and M.A. levels, ranging from American Culture and Speaking

Skills to Integrated Skills, Academic Writing, and Business English. I have also taught a seminar in American Literature in which approximately twenty students completed their B.A. theses under my supervision. During the past twelve years I have also developed the following elective courses: American Culture, American People, which focuses on prominent and oppositional figures in American history; American Decline through Documentary, which examines American social and economic decline since the 1980s; and American Music and Musicians, which combines musical with social history. In addition, I have run B2- and C1-level courses for the *Studium Języków Obcych* at the University of Opole. Lastly, in 2014 I was made an assistant advisor (*promotor pomocniczy*) to a doctoral student, mgr Aleksandra Lubczyńska, writing her dissertation under dr hab. Andrzej Ciuk, Prof. UO, Dean of the Philology Department.

My primary contribution as a teacher, however, is perhaps a handbook I have written specifically for Polish students of English, entitled *Making Your English "English": A Polish Student's Handbook for Raising Language Awareness through Attention to Interlingual Errors* (Opole: University of Opole Press, 2011 / ISBN-13: 978-83-7395-481-6). The project grew out of my experience teaching practical subjects during the initial ten years of my work in Poland. Upon my arrival, it became increasingly evident that my students' English suffered from first language interference, and that the resulting errors should be categorized and explained in an easily accessible manner. After compiling a master list of such errors over a number of years, I set to work organizing it into readable form. The result was the aforementioned handbook, *Making Your English "English"*, which includes four chapters on syntactic, morphological, lexical, and punctuation errors, each featuring easy-to-digest tables that compare Polish and English. The manuscript was reviewed by *professor ordinarius doctor habilitatus* Maria Wysocka (University of Silesia) and *professor ordinarius doctor habilitatus* Anna Michońska-Stadnik, (University of Wrocław). Both kindly contributed blurbs to the book's back cover.

## **8. Description of organizational and promotional activities**

As part of the University of Opole's Department of Anglophone Cultures, I was a member of the organizing committee for "The Outlandish, Uncanny, and Bizarre in Literatures and Cultures" conference, held on September 29<sup>th</sup> and 30<sup>th</sup>, 2014. The conference attracted academics from Poland, the United States, Finland, the Czech Republic, Romania, Great Britain, and Australia.

My responsibilities included, *inter alia*, handling correspondence and preparing the schedule. Currently, I am a member of the organizing committee of our department's upcoming conference, "Decay, Disease, and Death in Literatures and Cultures," to be held from September 26<sup>th</sup> to 28<sup>th</sup>, 2016, in Opole. In addition, I have prepared exam questions for the oral section of the practical English exam in our Institute and every year I sit on the examination committee of the aforementioned exam. As regards promotional work, I have given numerous lectures to visiting high school students with the aim of generating interest in the University of Opole throughout the surrounding area. I have also twice represented the university through the Erasmus Programme, presenting the lectures "Native American Assimilation and Resistance" in 2014 at Muğla University, Muğla, Turkey, and "Hollywood and the Myth of American Cultural Influence in Europe," in 2009 at the University of Valencia, Valencia, Spain. Lastly, since 2010 I have been a member of PASE (Polish Association for the Study of English).

#### **9. Editorial work and refereeing**

- 2013 to present – language editor for the journal *Stylistyka* (published by Opole University Press and the Opole Society of Friends of the Sciences). I have also written two peer reviews for *Stylistyka*.
- 2013 to present – language editor for the journal *Explorations: A Journal of Language and Literature*. (published by Department of the English Language and Department of Literature at the Institute of English of the University of Opole).
- 2011 to present – language editor for the journal *Studia Erasmiana Wratislaviensia*. (Faculty of Law, Administration and Economics at the University of Wrocław).

#### **10. Awards and scholarships**

- Rector's Award, University of Opole, 2012
- Director's Award, Opole Foreign Language Teacher Training College, 2008
- Full scholarship, University of Rochester, 1999-2000

- Bell Cheveny Award for Bachelor's thesis, State University of New York at Purchase, 1998
- Steckler scholarship, State University of New York at Purchase, 1996-98

*Toby Swanson*