

Dead Citizenship

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Necro Citizenship: Death, Eroticism, and the Public Sphere in the Nineteenth-Century United States. By Russ Castronovo. Durham: Duke University Press, 2001. 351 pp.

Claiming that "disembodiment is crucial to citizenship," Russ Castronovo dubs the U.S. citizen a "necro citizen," dead to action and political engagement. Tracing what he terms an ideology of necrophilia in the 19th century, he finds a pervasive "political logic that idealizes disconnection and nonresponsiveness" (p. 18). From Hawthorne's *Blythedale Romance* (1852) to reports of séance tables soaring through the air of their own accord, a sense of disembodied presence permeates public discourse during this period and, he suggests, sets the frame for a politics in which the specifics of historical materialism can be denied. Analyzing fiction and nonfiction tracts about mesmerists, ghosts, onanism, and enslaved Africans and abolitionists, he sets out to show that "democratic incorporation produces alienation and hierarchy," not the idealized abstract equality that "citizenship" would seem to announce. The cost of such incorporation is, he argues, a depoliticization that "ensures that structures of class or racial privilege . . . remain static and inevitable" (p. 19).

Castronovo's work builds on that of literary and cultural analysts like Lauren Berlant and Michael Warner, who are concerned with issues of nation, nationality, the role of the state, and the power or lack thereof of a public sphere in the United States. They engage these issues primarily through an analysis of literary and visual texts, and so does Castronovo. He extends his notion of evidence from formal literary texts such as novels to antimasturbation tracts directed at white men and discussions of occult practices such as spirit-rapping and séances, noting that citizenship is shaped not only at the polls but also through "social discourses that act on private and privatized bodies" (p. 19).

Questions about how state power functions through social practices will engage regular readers of *CURRENT ANTHROPOLOGY*, but anthropologists and social historians will find that, although the framework is provocative, this book proceeds more by assertion than by ar-

gumentative persuasion. Citizenship in the United States is dead, eviscerated, claims Castronovo, but he never backs up that claim. "Evidence" of a necrophilic politics is thin: The author relies mostly on readings of particular texts to make large claims about political ideologies and political structures, but details about the historical period under analysis are relatively few.

While focusing on bodies, specifically those of white men, women, and African Americans, Castronovo sets his sights mainly on their verbal (and occasionally visual) representations. The counterpoint of embodied persons engaging with those representations is largely lacking. The result is a strangely disembodied text about texts about embodiment. Historians and anthropologists may be frustrated. Many literary scholars, however, may find the readings suggestive, and any analysis of the strengths and weaknesses of the book must grapple with these differing frames of evaluation.

By emphasizing selected segments of public discourse, Castronovo highlights an important realm through which the constitution of a public sphere proceeds. This is certainly a welcome corrective to investigations of citizenship that concentrate mainly on the legal changes attending classes of citizens. Welcome too is his insistence that we, as scholars, engage just as vigorously with the role of concepts of disembodiment as we do with concepts of embodiment. Dialectically locked in a ghostly embrace, these two modes of perceiving "selves" simultaneously constitute and deny physical and political presence. Concepts of a spirit world or of a continuing presence of the dead among the living reveal ways of thinking about history, about the past in the present. Castronovo contends that such historicity is written out of democratic notions of an abstract, idealized, unspecified "citizen," a concept that ultimately continues hierarchies based on race, gender, and class while denying their structural origins.

This is an important caveat, but Castronovo overstates it, and I think part of the reason is his choice of texts. By pairing these texts with others and, even more important, with other social practices, a more engaged and vigorous sense of a public sphere might emerge. Here is where Castronovo's lack of attention to defining "citizenship" and historicizing its contested meanings undercuts his argument. Historians like Linda Kerber (1998) emphasize the importance of conceiving of citizenship not just as a category of belonging to and interacting with the state but as a ground of shifting, contested rights and obligations.

For example, Kerber asserts that legacies of "coverture" derived from the early days of the republic, when a woman's rights and obligations to the state were filtered through her husband, remain today. They were part of the context of the 1840s suffragette movement and

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Necro Citizenship Death Eroticism The

Anthony B. Pinn



Necro Citizenship Death Eroticism The:

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Necro Citizenship Russ Castronovo, 2001-09-27 Argues that the category of death was a central part of the concept of citizenship in the nineteenth century U S and that the particular form of that construction functioned to naturalize white males as ideal citizens

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American Book Publishing Record, 2002 America, History and Life, 2005 Article abstracts and citations of reviews and dissertations covering the United States and Canada **Internationale Bibliographie der Rezensionen wissenschaftlicher Literatur**, 2003

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