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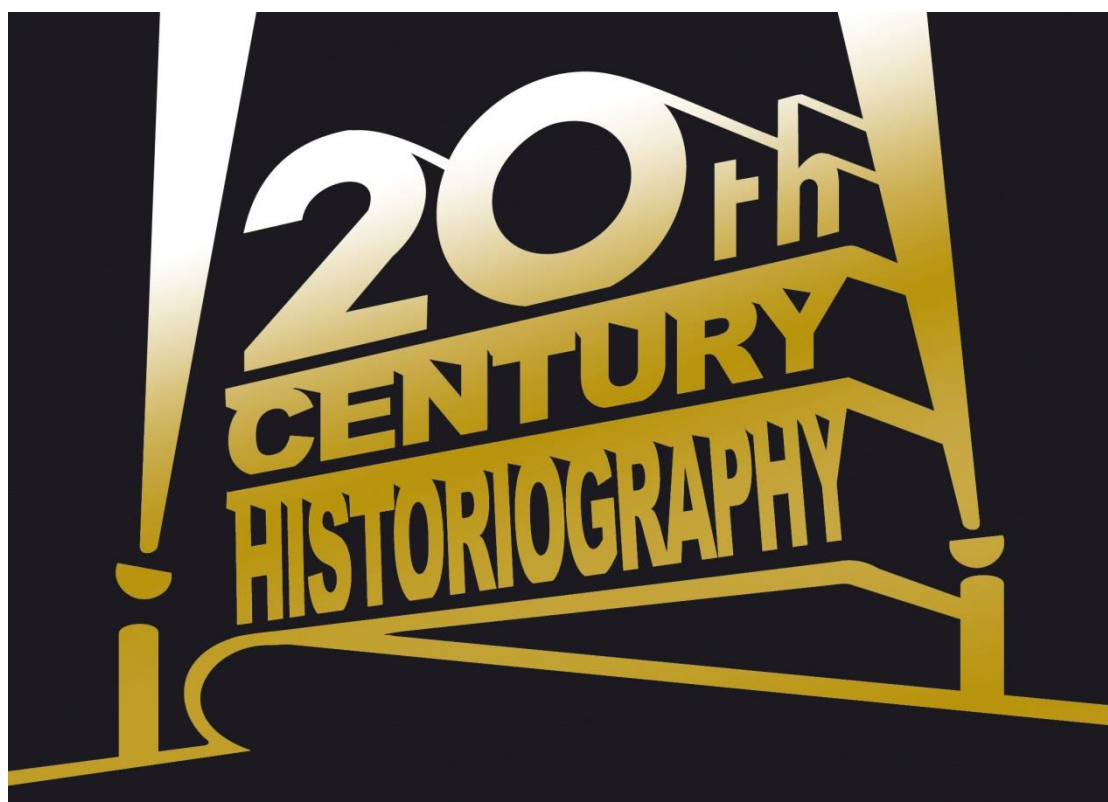
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ABSTRACTS

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Abreu, Marcelo - Rangel, Marcelo

The challenge of multiple temporalities: history teaching, simultaneous forms of historical consciousness, and the defiance to national identity.

In modernity, teaching history became a way to create the difference between past and present, and to establish the bases of national identity embedded in time. We wish to understand the ongoing transformation of this particular moral finality of history; therefore, we must consider: 1) how modern historical consciousness and national identity intertwined; 2) how the development of historical consciousness poses problems to history teaching as a form of national pedagogy. Historical consciousness in modernity emphasizes the acceleration of time and the projection of the future. Therefore, history teaching could establish that time had a progressive tendency. This new perception of time was politically important because the rational understanding of human action throughout time would have made possible to program the future. However, a sort of continuity throughout time has become necessary; this continuity assumed the form of national identity which became the main purpose of history teaching. Therefore, historical consciousness could be programmed to convey the idea that all past experiences were important passages of nation building. Nevertheless, time and history have become more plural as the connections between different cultures have expanded the perception temporality. Thus, the idea of a historical consciousness exclusively related to national or western experiences should no longer be conceivable. Assuming the multiple experience of time amplified by the present global reality, Jörn Rüsen underlined the existence of four modes of historical consciousness: *traditional*, *exemplary*, *critical*, and *genetic*. We can state that we live under simultaneous modes of historical consciousness. We would like to stress that history teaching is the main field in which those forms coexist posing interesting problems about the social and moral functions of history. There is a persistency of the exemplary mode of historical consciousness in history teaching related to the general tendency to preserve national identity. The exemplary mode serves to stabilize historical change preserving moral orders and values. Contrastively, the critical and genetic forms tend to positively assume historical change emphasizing the difference between past and present. In these modes we can observe a tension between change and continuity in identity construction. The critical and genetic modes of historical consciousness stress the relativity of moral values and social circumstances, so that identity is always contingent. Therefore, we can state that critical and genetic modes of historical consciousness defy national identity. We would like to discuss this general problem analyzing the debate about it in Brazil and other national spaces.

Short bio

Marcelo Abreu and Marcelo Rangel are Professors of Didactics of History at Ouro Preto Federal University, Brazil. They are currently researching history teaching and the production of historical distance in history textbooks in the 19th and 20th Century.

Agelopoulos, Georgios

Unfulfilled modernities: Jewish History in interwar Greek Academia

The restructuring of Greek academia by the Liberal Party during the 1920s involved the development of knowledge regarding the non-Greek Orthodox Christians and the non-Greek speaking populations living in Greece and the nearby states. Part of this agenda was the establishment of the Chair of the ‘History and Philology of the Jews and Other Semitic People’ in the School of Philosophy of the Aristotle University of Thessaloniki. The Chair was occupied in 1928, not without problems, by Lazarus Menahem Velleli, alias Λάζαρος Βελλέλης (1859/1863 - 1940). This paper is the first part of an ongoing study attempting to critically discuss Velleli’s appointment and academic career, his involvement in the local Jewish community and in the society of Thessaloniki. It should be mentioned that with the exemption of two limited studies on the Chair of the ‘History and Philology of the Jews and Other Semitic People’ (C. Papastathis 1983 and V. Foukas 2010), Velleli’s case has escaped the attention of scholars working on the history of Greek academia. The paper is based on primary and secondary resources such as documents from the archives of the Aristotle University School of Philosophy, the local Greek press of Thessaloniki and published memoirs of academics. The analysis of the French and the Ladino press of Thessaloniki is still in process.

My interest is not to offer a biography of Velleli as a scholar and academic. Rather, I focus on the interaction between various experiences of the history of the Jews as significant ‘others’. Experiences lived in the academic context, i.e. the Aristotle University, as well as in multiple non-academic domains (the interwar Greek higher education policy, the Greeks of Thessaloniki). I will argue that developments related to the teaching of Jewish history in the Greek academia during the interwar have to be understood taking into consideration the modernisation of the state under the control of the Liberal Party. The state needs to be perceived as a partially fragmented institution produced by the activities of agents holding different modernisation agendas, including the national homogenisation policies. In competing for the control of the higher education policy, these agents exhibited conflicting strategies. Studying Velleli’s case allows us to reflect on the political struggles regarding the multiplicity of historical subjectivities.

Short bio

Georgios Agelopoulos studied sociology and social anthropology (MPhil St. Andrews, PhD Cambridge). He is an Assist. Professor of social anthropology at the Faculty of History and Archaeology, Aristotle University of Thessaloniki. His research interests and his publications focus on ethnicity and nationalism, Balkan ethnography, social solidarity movements and the development of anthropological discourse in Greece. His work is available at <https://auth.academia.edu/GAgelopoulos>

Chiel van den Akker

Pierre Nora and the Historian's Task

This paper considers Pierre Nora's famous essay on *lieux de mémoire*.¹ Most, if not all, scholars interpret Nora as referring to sites (or other material objects) that purport to serve the nation state by providing collective memories. This interpretation of sites of memory is certainly justified, not only on the basis of Nora's work, but even more so on the basis of the many projects that his work instigated in which the focus is on national memory and the way historians, monuments, memorials, and heritage institutions contribute to such national memory. In the reading I offer, which I think does more justice to the essay, sites of memory do not serve the nation state and national history; instead they serve self-understanding in the sense of taking and treating oneself as an historical being.

This reading enables me to explain Nora's central claim that it is the historian "who prevents history from becoming *merely* history". The historian's task is enable us to take and treat ourselves as historical beings. The concrete places and objects we encounter are to be understood relative to the history they exemplify. By virtue of that they are sites of memory, reminding us of what we are no longer. If history *does* become "merely history", we forget what it means to be historical beings. This is what Nora feared in the early 1980s and why he made a plea for sites of memory: to remind us of the historian's task.

Short Bio

Chiel van den Akker is assistant professor of Historical Theory at the VU University Amsterdam. He has published on historical narrative, truth, representation, and digital history. Recent publications include: "Mink's Riddle of Narrative Truth", *Journal of the Philosophy of History* 7(3) 2013, 346-370; "History as Dialogue. On Online Narrativity", *BMGN-Low Countries Review* 128(4) 2013, 103-117; and "The Exemplification Theory of History. Narrativist Philosophy and the Autonomy of History", *Journal of the Philosophy of History* 6(2) 2012, 236-257.

¹ Pierre Nora, "Between Memory and History: *Les Lieux de Mémoire*," *Representations* 26 (1989), 7-24.

López Alcañiz, Vladimir

History After the Sense of an Ending: Georges Didi-Huberman and the Survivals of Time

From 1968 to 1989, historical discourses of a new kind emerged in the West in the wake of postmodernism and the new social movements and their search for alternative and sometimes revisionist histories. According to Andreas Huyssen, that search was accompanied by several statements about endings: the death of the work of art, the death of the subject, the end of metanarratives and finally the end of history itself. Such claims collectively pointed to “the ongoing recodification of the past after modernism.”

The epitome of that ‘end times’ was Francis Fukuyama’s “The End of History?” in 1989. Fukuyama declared the triumph of free markets and free people, maybe not yet in the real world, but certainly in the world of ideas. Although not agreeing at all with Fukuyama’s diagnosis, Eric Hobsbawm regarded 1991 as the end of the ‘short 20th century’ that he described as an ‘age of extremes’. So, after all, no one could deny that if not the end of history, at least *something* happened in 1989-1991. Thus, in 1993 Jacques Derrida responded to Fukuyama’s claim in his famous book *Specters of Marx*. He wrote: “In the same place, on the same limit, where history is finished, there where a certain determined concept of history comes to an end, precisely there the historicity of history begins, there finally it has the chance of heralding itself—of promising itself.”

What is, then, the face of history after the so-called ‘end of history’? This paper will deal with the reworking of concepts such as historicity, memory or historical time that followed the impact of structuralism and postmodernism and, eventually, the end of the Cold War. It will focus on the works of the French philosopher and art historian Georges Didi-Huberman—especially *Devant l’image* (1990), *Devant le temps* (2000) and *L’image survivante* (2002)—and it will examine their relevance for the rethinking of history.

Moreover, Didi-Huberman suggests a promising concept of history to our times. Didi-Huberman posits that it is not necessary to say that “history is the science of the past” because, on the one hand, it is not exactly the past which constitutes the object of history, and on the other, it is not exactly a science which practises the historian. On the contrary, the object of history is an impure organization of time—namely, a memory—and the practice of the historian is an impure organization of knowledge—in a word, a poetics.

To sum up, this paper will explore how this poetics of memory responded to the crisis of history burst between 1968 and 1989.

Short Bio

I studied at the Universitat Autònoma of Barcelona and I have been visitor researcher at the Université Paris I Panthéon-Sorbonne. Since 2013, I hold a PhD in History dealing with the forms of historical representation in modern France. In my dissertation my purpose was to underline the importance of the poetics of history and to lighten the heuristic value of nineteenth-century historiography for history’s theoretical reflection. I am currently interested in the enigmatic ways in which the past travels with the present as an absent presence. Besides, I am also interested in the forms of timing time and understanding the world that “the age of history” has imagined.

Antohei, Sorin

Pasts Continuous: Distancing the Short Twentieth Century in East Central Europe

While Western democracies were busy fighting the Cold War, the moral obligation of coping with their mid-twentieth century tragedies did not immediately result in concrete measures such as sustained, articulate legal action, bureaucratic policies, public debates, academic research, and (re)educational programs. A comparative history of the various path dependencies linking today's Western democracies to their recent past(s) is yet to be written. Nevertheless, the growing body of writings on Europe's recent history already suggests that, beyond local differences, a general pattern of distancing the past emerges, for which the inevitably special German case--an extreme variation on the *Sonderweg* theme--has provided the paradigmatic term: *Vergangenheitsbewältigung*. Distancing the past, coping with it psychologically, morally, metaphysically, dealing with it politically, legally, administratively, scholarly, on both individual and collective levels, proved to be a complex, lengthy, painful, controversial process.

Before 1989, the party-states of the ex-Soviet system were reaching into the private worlds of individual memory and were reigning supreme over a mutant public sphere, were rewriting history, were shaping and policing the canons of social memory. More than twenty-five years later, it is time to take stock: What do East Central Europeans remember? How do they distance their past, and indeed their multiple pasts, since the East has to simultaneously distance interwar authoritarianisms and dictatorships, World War Two and the Holocaust, the Gulag and its satellites, the Cold War and Stalinism, the "thaw" and "socialism with a human face", "goulash communism" and "national communism", resistances to and collaboration with party-states, the enigmas and traumas of 1989, a frequently protracted "Transition"? How could one understand all this against the background of democratization, of the transgenerational and transnational dynamics of European integration? What are the links between the historiographies (and their underlining, contested visions of the past) of East Central Europe over this long time, and what are their commonalities and differences, their continuities and breaks, their entanglements and intersections?

For an in-depth, comparative discussion of such topics against the backdrop of Europe's recent history, this paper looks back (and backwards) at the short twentieth century (1914-1989/1991) and at a century of recent history, 2014-1914. The aftermath of WWI, with an emphasis on the rise of right-wing political radicalism and authoritarian/dictatorial regimes; World War II and its aftermath; the Sovietization of Central and Eastern Europe; the Cold War; the Revolutions of 1989, the demise of the Soviet Union, and the Transition, including the integration of new countries in the European Union; such events, processes, and phenomena will be critically examined, in order to better interpret the recent historical roots of European integration, or the Europeanization of European history.

Short Bio

Sorin Antohei (b. 1957) is a freelance author and consultant living in Bucharest. He is a past member of the CISH Bureau and a former Secretary General of the ICHTH. He has taught and conducted research at various universities and institutes in Europe and the US.

Araújo, George

From Social History towards to a “Post-Social” History?

During the twentieth century and specially throughout the 1960s, 1970s and 1980s, under the influence of the “linguistic turn” and the “cultural turn” which soon afterward, many historians began to question some of the explanatory paradigms commonly used until then in History. They criticized historiographical trends that, according to them, placed excessive emphasis on the quantification of socioeconomic factors and explained the historical processes only through these, disregarding the fundamental role played by culture and language in the conceptual constructions of reality and the structuring of social life. Undoubtedly, some of the issues posed by the linguistic turn and the cultural turn caused most historians — including those identified with the Social History, the primary target of those criticisms — to sophisticate their analysis, contextualizing better their subjects, taking into account the scale of observation and historicizing in a more consequent way the social, cultural, representational and discursive arrangements.

Nevertheless, in the work of some historians it had been argued that the conceptual development experienced by Social History during the second half of the twentieth century would have been limited and insufficient. Social History would be in a crisis, having reached an impasse due to the fact that it continues to have in its explanatory repertoire concepts identified with the “Marxism”, like class, mode of production, alienation, etc. Bringing to the extreme some linguistic and cultural turns's assumptions, and in line with the Actor-network theory, they propose completely abandoning the notions of social structure and social causality, defending what they call “Post-social History”. The purpose of this study is to contextualize and briefly present the theoretical and conceptual development of this historiographical trend to discuss its possibles limitations and shortcomings.

Short Bio

George Araújo has a degree in History from the Federal University of Minas Gerais (UFMG) - Brazil and holds a Master degree in History and Political Cultures from the same institution. Currently is a Ph.D. student in History at the Federal University of Santa Catarina (UFSC) - Brazil. The provisional title of his thesis is “The Dissident Left: The New Left Review (1960-1991)”. His experience in the area of history has emphasis on Contemporary History, acting mainly on the following topics: Historiography, History of the Left, Anarchism, Libertarian Press and Latin American History.

Ashplant, T. G.

The Personal is Historical: the Changing Role of the Biographical in Historiography

In recent decades, life writings have occupied a growing place within historiography, as well as in encounters between the academy and wider society. "Life writing" (or auto/biography) refers both to biographies (or shorter biographical vignettes) written by historians, and to the ego-documents (autobiographies, diaries, letters, etc) used as historiographical sources. The growing importance of life writings (especially as sources) is linked to shifts in focus within the historical discipline, shifts themselves linked to wider social change. This paper will explore the causes and implications of the growing presence of the biographical – as source, genre, theoretical reflection – within recent historiography. Several developments have altered the place of the biographical within historiography. Central is the "democratisation of history" – both of its subjects and its practitioners. The rapid growth of social history from the late 1960s was linked to the rise of new social movements: the scope of historiography was greatly expanded in terms of gender, class and race. The effort to understand mechanisms of power and resistance led to a shift from top-down models of social control to investigation of more complex and reciprocal processes. Institutional histories with a political or economic focus were complemented by exploration of the everyday and the subjective as also constitutive of social structures and processes. An individual life, studied in depth and contextually, could be seen as a valid subject of historical enquiry able to illuminate wider questions. In some landmark exemplars of microhistory, intense focus on a single life (and/or its textual remains) was a route to examining hitherto hidden structures of thought and practice, with wider implications for understanding society. To treat the personal as historical meant both to break down the dichotomy individual/society, and to recognise more fully that everyone is an actor/agent in making history. Oral history played a double role, linking the historian and the subjects of history in a new way, while creating new connections between historians and the wider community. Predominantly focussed on non-elite respondents, it aimed to contribute to "history from below". Oral historians characterised their work as the co-construction of narratives, between interviewer and respondent, historian and subject of history; while recognising that these narratives opened windows onto subjectivity, desires and dreams, as well as factual accounts of otherwise undocumented aspects of the past. Writing "history from below" required identifying new sources as well as new ways of reading. Major efforts have been undertaken to collect ego-documents written by non-elites. Significant archives now exist in several European countries, with connections between the academy and the wider world ranging from writing competitions which generate new archive materials, to projects using life writing practices as means of social integration. Debates over the relation between personal memory and public commemoration within memory studies, the theorisation of autobiographical experience within Holocaust studies, and the impact of works of autobiographical reflection within women's and gender history, are other key examples of the issues raised by the growing salience of life writing.

Short bio

T. G. Ashplant is a Senior Visiting Research Fellow, Centre for Life-Writing Research (CLWR), King's College, London, UK, where he is developing a project on "Life Writing from Below in Europe: Comparative Perspectives". He is interested in life writings as a source for exploring the construction and transformation of class and gender subjectivities, and their relationship to political identities. He is an editor of the International Auto/Biography Association (Europe)'s e-journal, the *European Journal of Life-Writing*; and author of *Fractured Loyalties: Masculinity, Class and Politics in Britain, 1900-30* (2007).

Avelar, Alexandre de Sá

Historical time and the *haunting past*: for a critique of recent Brazilian historiography about military dictatorship.

During the year 2014, in Brazil, through a series of discussions that took place both in academia and in the media and in the public space in general, were reminded the fiftieth anniversary of the 1964 military coup and the dictatorship period - which lasted until 1985 - initiated shortly after. At the same time, the literature on these topics has been enriched with the launch of several titles which, if not produced innovative interpretations, intended to carry out systematic balance sheets and present new documentary revelations. This trend is also observed in the growing academic production on the recent history of the country and, not without enthusiasm, Carlos Fico, one of the best known Brazilian experts, places a very promising future for the Brazilian historiography of the military period:

It is not difficult to anticipate that significant information will emerge from the research of new documentary sources - and they are many. The formerly classified documents, in Brazil, the United States and other countries, are being gradually revealed. For example, it is ongoing at this time, documentary research on the committee that took care of the first military police investigations (IPMs) shortly after the coup.

Thus, the historical production seems to have joined a route of no return. It is, inevitably, still marked by the archival presence and the revelations that rigorous and systematic research will be able to accomplish. Intellectual conditions for the growth of historiography also did not escape to Fico who, in the same interview, said:

The historical distance is essential for us to approach sensitive issues, taboo topics. Perhaps one can say that the greatest advance in recent historiography consists in this pursuit for objectivity. The serenity enabled by temporal decline and the large amount of new documentary sources allowed us to foresee a very promising future for research on the 1964 coup.

This proposal is founded this way on two fundamental objectives. The first one is to criticize the dominant Brazilian historiography about the coup and the military dictatorship that, I believe, is still too immersed in the "Archival Law". The theoretical discussion among historians dedicated to this period is unfortunately still quite limited and the price to pay is a narrow view of the relations between the present time and those past experiences. As a second goal, I intend to support, according authors such as Berber Bevernage, Veronica Tozzi, among others, that a moral committed historiography with victims of violence of authoritarian states cannot content only with more documentary knowledge, ie, with more revelations coming from the archives of the military dictatorship. This historiography should be able to think under new bases, the boundaries between past, present and future and the ways in which these divisions between temporalities are constructed by the historian.

Short Bio

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Avgeridis, Manos

History, Politics and Experience after the Second World War: The historicization of the European Resistance Movements

The end of Second World War marked a new era in the history of the 20th century: the reorganization of power relations and balances by the formation of a bipolar Cold War world, and the traumatic experience of the recent past with events hardly interpretable, such as the Holocaust, were just two of the post-war realities underlining the need – and at the same time the difficulty – of dealing with the past in ways that would justify, legitimize and promote the new status quo and the various perceptions between and within the two power blocks. In Europe, the welcome end and reboot of “the European history” had to deal with various processes of remembering and forgetting.

One of the most significant aspects of the war was the case of the movements that had emerged against the Axis Powers: Military, guerilla, supporting or propaganda groups with connections and various relations to the Allies, which in many countries referred as “Resistance” or “National Resistance”, and gradually codified by the term “European Resistance”. From the first post-war years one can notice efforts to form the history of the resistance movements in line with post-war realities in each country, and within the big narrative of the war, also under construction at the time. Furthermore, in this historiographical and political process, the recent experience of those who had been involved in the “Resistance” couldn’t be ignored. Indeed, in most of the cases the agency of the resistance history was consisted by historians, journalists, politicians and officials who had taken part in it.

This paper, starting from the two “International Conferences of the History of the Resistance Movements” which took place in Liege, Belgium (1958) and Milan, Italy (1962) on the one hand, and from the activities of the International Federation of Resistance Fighters (FIR) on the other, will try to examine the beginnings of the making of a new historical field in different countries and through the two power-blocks. The main question is if and in which ways the political engagement in the war was transformed in an engagement with the history of the war. How was the experience of war and resistance re-elaborated during the late 1940s and the 1950s, who were the main actors of this process, who were present, absent or excluded and why, which were the themes that mainly concerned the relative debates? How the history of the resistance movements was connected to the Cold War and Decolonization discourses and which was its place within the international debate on the history of WWII? How was resistance narrated and in which cases did the term “National Resistance” prevails? Last, special attention will be given to the profile and role of professional historians of the time, the perception of historian and witness, their prevailing requirements for credibility, their relationship with the state and their strategies of persuasion.

Short Bio

Manos Avgeridis is a PhD candidate at the University of Athens. He has studied Political Science and History at Panteion University, Athens, and received his MA from the same university. He was a visiting scholar at the University of Barcelona in 2012. He is a member of the Contemporary Social History Archives and the editorial board of the journal *Archeiotaxio*. He has participated to several documentation projects on the history of WWII, the Greek civil war and the post-war Greece. From 2013 he is a research fellow in the project “Greek Historiography in the 20th century”, University of Peloponnese.

Bauwelinck, Egon

Charles Péguy (1873-1914) on making history after progress

A popular thesis about late twentieth century historiography and historical culture states that western societies have become enamored with the contemporary, incapable of respecting the necessary historical distance. The passing of the twentieth century meant the “end of history” and the advent of an eternal present (François Hartog). Without the promise of a future historian making sense of our actions, we are again thrown into radical uncertainty. “We are condemned to live in the present”, writes the historian of the French Revolution François Furet melancholically. What brought about this change? Why would living in the present imply a condemnation?

The culprit of our putative “collapse on the present” is the twentieth century’s desire to “make history”. The experience of this century has supposedly proven that this desire can only lead to disappointment, violence and totalitarianism. The philosopher Hannah Arendt, for example, considers “making history” a fatal confusion of the categories of acting and making. To conceive of politics as “making history” implies introducing the same kind of violent, goal-oriented indifference to the brute matter of history as the artisan displays toward nature. As Arendt quips, in the eyes of the “makers of history” it follows naturally that since “you cannot make a table without killing trees [and] you cannot make an omelet without breaking eggs, you cannot make a republic without killing people”.

This paper aims to explore the connection between historians and the image of “making history” by way of a discussion of the work of the French poet and philosopher Charles Péguy. A Dreyfusiste and later Catholic, Péguy refashioned Henri Bergson’s criticism of intellectualism into a general criticism of the newly consolidated academic historic sciences. He singled out a vice common to both certain forms of industrial production and the historians of the Sorbonne: a tendency to substitute a passed present (Bergson’s *tout fait*) for an uncertain and precarious present. Not a desire to “make history”, but a desire to make the present past is problematic. The very attempt to ground action of any kind in the vantage point of the future, betrays an intellectualist distaste for experiment, fear of risk and an incapacity to accept loss or to confront the transitory nature of existence.

Péguy placed his hopes in a generalization of the ethics of a (Christian) craftsman. Contrary to the violent craftsmen of Arendt’s imagination, craftsmanship entails prudence, a capacity for hesitation and respect for the resistance to ready-made goals shown by matter and tools. The ethics of Péguy’s craftsman help us redeem the image of “making history” after the disappointments and disasters of the twentieth century. In this paper, I wonder what it could mean for historians to exchange their interest in “making history” for a consideration of “crafting history”. Can we reacquire the skills to dwell in the present?

Short Bio

Egon Bauwelinck (°1991) studied history in Ghent University (Belgium) and literary sciences in KU Leuven (Belgium). He is currently working on a PhD in Ghent University on the criticism of academic historiography by Charles Péguy and Georges Sorel (1847-1922).

Benveniste, Henriette-Rika

Shoah Survivors as Holocaust Historians

Today we tend to think of Shoah survivors as people who by their own testimony have struggled to preserve the memory of the event, as witnesses for trials, collectors of testimonies, writers of some of the most interesting literary works of the twentieth century. We tend however to forget that some survivors have confronted their lived experience in their intellectual carriers in the field of history. Names such as Philip Friedman, Henry Friedlander, Saul Friedlander, Raul Hilberg, Israel Gutman, Yehuda Bauer, Otto Dov Kulka come immediately into mind, not to forget the first historians of the destruction of Salonika's Jewry Michael Molho and Joseph Nehama. Some of these historians were among the pioneers who developed methods of historical research in order to penetrate aspects of the European Jewry under Occupation or to understand the functioning of the Nazi death machinery. They have contributed in the formation of a field of study which has had a tremendous impact in the epistemology of history, by debating issues such as the problem of representation of the event, the trauma, the relationship between history and memory and the ethics of historical writing. Moreover, some among them not only they were part of the avant-garde of the study of the Jews encounter with the third Reich, but they also wrote autobiographical texts in which they reflected on their subjective historical experience and the historian's craft.

If it is true that "hardly any works exist that relate the various turns in historiography to living experiences", the study of a specific limit experience of the twentieth century, namely the Shoah, by historians who were themselves survivors and their various approaches to the Holocaust may contribute to our understanding of historiography in the twentieth century. I propose to investigate this generation of historians, their scholarly work and their biographies, trying to point out common trends in their approaches. I will further ask a question regarding the generation of historians which followed, coming into the scene in the last decades of the twentieth century: Will their suffering "post-memory" produce fertile history writing, or "tears and sufferings are to be drowned in an ocean of footnotes"?

Short Bio

Henriette-Rika Benveniste was born in Salonica, Greece. She studied History at the Hebrew University of Jerusalem and completed her doctoral studies in Medieval History at the Université de Sorbonne (Paris I, Panthéon). She is now a Professor of European Medieval History at the University of Thessaly. Her research interests include Historical Anthropology of the Middle Ages, Jewish History and Historiography and Holocaust Historiography. She has published several articles on the judicial archives, on the relations between Jews and Christians in the Middle Ages and on the Historiography of the Holocaust. Her more recent book is "From the Barbarians to the Moderns. Social History and Historiography of the Middle Ages" (Athens 2007). Her more recent book is "Survivors. Resistance, Deportation and Return. Jews from Salonika in the 1940s", Polis editions, Athens 2014.

Bentivoglio Julio

Historical Reviews and Historiography in the Twentieth Century.

The constitution of history as a discipline and autonomous field in parallel to other forms of knowledge occurred simultaneously to the creation of specialized reviews and scientific journals. They gave form to several transformations and historiographical practices experienced throughout different countries, in the course of Nineteenth Century's second half. Reviews such as the German *Historische Zeitschrift* (1859), the French *Revue Historique* (1876), and the English *Historical Review* (1886) pioneered this process, demonstrating what I call a new scientific regime in History, considerably different from its predecessor: the erudite and rhetorical regime. These reviews also followed, divulged and formed the discipline's new matrices, such as Historicism, Positivism, and Marxism, in a context of national histories and increasing interests for other countries' histories. This paper aims to evaluate how historical reviews became a privileged object of investigation in order to apprehend and to map both the new forms and methodologies employed by this new European, scientific and scholarly history and the profound changes that historiography underwent when history books or oeuvres ceased to be the exclusive means of publishing, circulating and producing history. These changes allow us to understand the variety of professionalizing and disciplinarily contexts experienced in different countries and the construction of regional, national, and even international networks of historians, constituted by their active participation in those new reviews. Such a privileged object of investigation for the historiographical debates of the Nineteenth Century, these journals may reveal the varieties of writing history and of historiographical experiences, considering that, in some cases, they were almost "historiographical war machines," shaping not only the identity of groups, schools or historical currents by their editions, but also in the disputes for the past in other sections (obituaries, new articles, review essays, for instance). The reviews importance is even greater in the Twentieth Century, with regards to the creation of new journals that consolidated specific historical perspectives and analyses, such as the French *Annales* review (1929), the English *Past and Present* (1952), or the Italian *Quaderni Storici* (1966), but especially reviews dedicated to theory of history and history of historiography, like *History and Theory* (1960), *Rethinking History* (1997), and *Storia della Storiografia* (1982), and others, which attest more profound theoretical interests. It is possible to investigate in all cited journals research agendas, common topics, the most influent authors, main debates, time and space predilections, most cited works, their instance regarding foreign authors, predominant theoretical references, concepts or methodologies, among other interesting characteristics. Different from Nineteenth Century historiography, the Twentieth Century journals shaped and revolutionized historiography unlike any other time, enlarging the discipline's boundaries. This revolution quickly integrated and disseminated national and transnational vast networks of reading and publishing historical researches among historians, creating tendencies, and informing perspectives. Witnesses to these transformations in the Twentieth Century historiography, both journals and the field went through a sharp process of specialization, which indicates the variety and vigor of different themes and approaches that inform singular or shared historical experiences. Such are the cases as the creation of journals dedicated to oral, patrimony, women, intellectual, art, medieval, and economic histories, to mention a few of them. Fruit of an ongoing investigation, this paper is divided in three parts: first, it discusses the problem posed by journals as privileged objects of understanding contemporary history of historiography, differentiating it from its Ancient and Modern counterparts; second, it analyzes the creation of some journals and their role in disseminating specific historiographical practices and in congregating national and transnational researches in networks; third, it analyzes some aspects of those journals devoted to theory of history, in order to demonstrate their importance to the understanding of the contemporary historiographical scene.

Short bio

Julio Bentivoglio is a Brazilian ambassador of INTH and was the organizer of the 40th Anniversary International Congress Metahistory in Brazil (2013), editor of *History of Historiography* (2011-2014) and *Dimensions* journal of history (2012-2014, UFES). Organized the book *The Constitution of history as a science from Ranke to Braudel* and published issues about the *Historische Zeitschrift* review and *Annales* review in Brazilian journals of history and about Caio Prado Jr and the Brazilian Marxism in *Storia della Storiografia*.

Brauer, Daniel

The past as a territory

During recent years, there has been renewed interest in the philosophical theory of time, developing from a dual perspective. On one hand, there have been recurring ontological and epistemological investigations (for example Yuval Dolev, Vyvian Evans, Heather Dyke, Adrian Bardon, Robin Le Poidevin). On the other hand, we have witnessed the boom of studies on individual and collective memory and, finally, the developments in narratological theory (for example, Marc Currie, Alan Robinson). These developments run parallel to changes in the practice of writing history that lead to a reconsideration of the meaning of the past. Indeed, the idea of a unilinear and continuous time in which avatars of humanity would be enrolled as a whole, has long since begun to be reviewed by history, literature and historical theory. The postulation of several coexisting "durations" (Ferdinand Braudel), the predication of "layers of time" -Zeitschichten - (Reinhard Koselleck), the simultaneous setting of events (Hans Ulrich Gumbrecht), the use of narrative recourses as prolepsis and analepsis (flashbacks), the inclusion of the first person perspective of witnesses and protagonists, the decentralization of Western history (Chacrabarty) and the difficulty for drawing boundaries between past and present in "contemporary history" (Chris Lorenz / Berber Bevernage); all converge on the need to revise the conception of time. Both the idea of a Newtonian time (1) uniform and unidirectional common to all humanity, just as (2) the notion of a historical totality, in which the various spheres of human activity would be organically articulated, must be examined critically.

In most theories of time the past is seen as a previous present. But, while it is possible to discuss the extended or unextended nature of the present, the past is not only distinguished from it by its being "detained" or "frozen". The past cannot be seen as a punctual phenomenon, but constitutes a "territory" that can be traveled from various perspectives, themselves temporarily located. This demands us to account for the specificity of the past, which puts it on another level than the present and the future, yet without being disconnected from them. While the issue of physics is space-time, that of history is the past understood as an extension - which is not merely physical or geographical - for which we still lack a proper name.

Short bio

Prof. Dr. Daniel Brauer, Buenos Aires (1950). Philosophy Ph D., Erlangen-Nürnberg University (Germany): "Hegel's theory of historical time" 1980. Postgraduate Studies as DAAD and Humboldt-Foundation Fellowship in Heidelberg and Berlin. Full Professor: Chair of Philosophy of History, Facultad de Filosofía y Letras, Universidad de Buenos Aires. Main Research Professor at the Consejo Nacional de Investigaciones Científicas and Técnicas of Argentina. Director of two research Programms at the *Agencia Nacional de Promoción Científica y Tecnológica* and the CONICET. Member of the *Internationale Hegel-Vereinigung*, *Centro de Investigaciones Filosóficas*, *Centro de Estudios Filosóficos (Academia Nacional de Ciencias)*. Author and editor of many books and articles mainly about Theory of History and Hegels Metaphysics and Social Philosophy.

Brzechczyn, Krzysztof

Class Analysis of Real Socialism. Old Approaches and New Perspectives

Marxism fulfilled function of ideology of real socialism. Therefore, this system was perceived as a direct embodiment of Marxist Utopia and realization of classless society what hinders proper application of Marxist categories to social reality of the Eastern Europe. The elimination of private property was understood as abolishment of all social inequalities. However, it was appeared very soon that liquidation of social inequalities characteristic for capitalist society caused the rise of the new social divisions. What more, they become more oppressive and unjust than inequalities in capitalist societies. It causes the problem of the choice of theoretical tools adequate for conceptualization of real socialism.

It is possible to distinguish three basic standpoints in regards to applicability of class analysis in analysis of real socialism in East Central Europe. Namely, class perspective may be: (1) useless for analysis of real socialistic societies (2), useful for analysis of these societies (3) the condition of its potential applicability is its radical modification.

The first standpoint is represented by David Ost who argued against applicability of class perspective in analysis of real socialism. The classical example of the second standpoint is developed by Milovan Djilas. According to him, the communist party fulfills the role of the new class in society. The base of its social and political rule is collective property and their members are collective owners of means of production. In Djilas' vision of history necessity of modernization facilitated the rise of communist party to power and its transformation into new class of owners. The third standpoint can be represented by Leszek Nowak who generalized the category of class divisions.

According to this last approach, class divisions spontaneously arise not only in economics but also in politics and culture. The base of class divisions in these domains of social life is relation to the means of coercion and the means of indoctrination. In politics and in culture there is possible to distinguish the social minorities that decide about use of these means. Class divisions may accumulate and hence, it is possible to distinguish supra-class societies in which a single social class may control politics, economy and culture. Socialism, in fact, turned out to be the system with the communist party's apparatus controlling the political, economic and cultural spheres of life. From this perspective, this appears to be the most the most oppressive social system in human history. The basic line of social division divides society into the people's class and the triple-lords class. The main interest of the latter lies in is to maximize the power regulation. The stability of totalitarian rule depends on social relations between two opposite classes: the people's and the triple-lord's class what allows for conceptualization of the dynamic of real socialism.

Short Bio

Krzysztof Brzechczyn (brzech@amu.edu.pl) is Professor at Department of Philosophy in Adam Mickiewicz University, Poznań. He has authored the following books (in Polish): *Historical Distinctiveness of Central Europe. A Methodological Study* (1998), *On the Multitude of Developmental Lines in Historical Process. An Attempt at Interpretation of Evolution of Mexican Society* (2004) *On the Evolution of the Social-Political Thought of Solidarity in the Years 1980-1981*. (2013). He has edited *Idealization XIII: Modeling in History* (2009) and co-edited *Thinking about Provincialism in Thinking* (2012). Fields of interests: philosophy of history, political and social philosophy, methodology of history and theory of historiography.

Cajani, Luigi

The Historian and the Law

Since about two decades historians are facing, especially in Europe, new challenges coming from the side of politics, which interferes in their research with the new tool of criminal law. The laws punishing the denial of the Holocaust, which were introduced since the early 1990s and which as such don't affect historical research, had a snowball effect because they have been in many States extended to other historical events which can be considered as genocides, or crimes against humanity or war crimes, such as the extermination of Armenian in the Ottoman empire, the transatlantic slave trade, the famine in Ukraine during the 1930s. In these cases what is at stake is not the reality of an historical event (as for the denial of the Holocaust), but the juridical and historical definition and interpretation of an historical event. The question I will highlight and try to answer are: How freedom of research is affected by these laws which try to enforce a certain interpretation of historical events, established either by a national or international tribunal or even by a parliament? How have historians reacted? What does it mean for historians' understanding of their role in the society?

Short Bio

Luigi Cajani teaches Modern History at the Facoltà di Lettere e Filosofia of the Sapienza University of Rome and is Associated Scholar of the Georg-Eckert-Institut für international Schulbuchforschung in Braunschweig (Germany). He is also president of the International Research Association for History and Social Sciences Education (IRAHSSE).

He is currently involved in the European research project "Social psychological dynamics of historical representations in the enlarged European Union".

Research interests: History of Crime and Criminal Justice in Italy during the Ancien Régime; German-Italian relations during World War II; History of historiography; History education.

Caldas, Pedro

Uncanny past: On a chapter of *The Magic Mountain*, by Thomas Mann

The specialized literature has already discussed for some time the characterization of *The Magic Mountain* as a Bildungsroman, and when Mann's work is identified within this specific literary genre, it is frequently described as a parody.

On the other hand, based on texts written by Thomas Mann himself, it is possible to assert that such definition is inadequate. Parody is but one of the understandings of time in the novel, in which a capacity of control by the narrator is assumed, and one which is capable, in technical terms, to present the discrepancy between content and form.

My purpose is to show, beyond a parody-relation, how it is also possible to perceive the past as the seat of *Unheimlichkeit* with other definitions of *Bildungsroman*. This study seeks to grasp the anguish-feeling in *The Magic Mountain* as a way how the past escapes from being either overcome or manipulated by parody.

By analyzing a scene from the chapter "Highly questionable", I raise three issues. The first of them regards literary writing as historical writing; the second regards the German historical culture during the Weimar Republic; and, finally, the third issue briefly addresses the relation between history and psychoanalysis: (1) The return of the dead is a classic theme related to anguish, which Sigmund Freud called *Unheimlichkeit*. In this sense, the emphasis on anguish as a dimension of the past has a central importance for the relation between history and literature, considering that Freud, precisely in his text on *Unheimlichkeit*, shows that literature can awaken unsettling feelings in a way that cannot be equaled by reality itself. (2) In a quite interesting study on the historical culture of the Weimar Republic entitled "Shell shock cinema: Weimar cinema and the wounds of war" (Princeton, 2011), Anton Kaes proves that the mourning and trauma of the First World War was worked out above all by films that dealt with themes other than the war itself. In his analysis of F.W. Murnau's "Nosferatu" (1922), Kaes refers to the presence of a living dead as a way of elaborating on a past that is not only traumatic but, above all, anguish-ridden. In this sense, in what measure can *The Magic Mountain* be read with the same key used by Anton Kaes for four German films of the same epoch, namely the above-mentioned *Nosferatu*, *The Cabinet of Dr. Caligari*, *Siegfried* and *Metropolis*? (3) Using Kaes' concepts may allow to emphasize another possibility of thinking the relation between history and psychoanalysis. Beyond the theories that link historical knowledge to concepts of trauma and transference (the latter concept, for instance, as frequently referred to in the work of Dominick La Capra), why not think about a form of time relation based on anguish?

Short-Bio

Pedro Caldas is Professor of Theory and Methodology of History at the Federal University of the State of Rio de Janeiro (UNIRIO). Main research fields: Bildung, German Historicism, Johann Gustav Droysen, German historical culture in the Weimar Republic, Thomas Mann.

Carter, Lucia

Why Johnny does not understand the French Revolution? A reflection on historical content and cognitive skills.

Twentieth century historiographic trends have confirmed, at a more accelerated pace than in any previous time, Croce's assessment that all history is contemporary history. Indeed, this past century has demonstrated that historical interests are the manifestation of coeval political, economic, and cultural circumstances. Even the field of history education has for the most part evolved to serve concurrent national needs. Hence the introduction since the 1960s' of non-western histories to European and North American curricula was not only a reflection of the process of decolonization but later (especially with the emergence of world history) became a response to the realization that only citizens with a "global perspective" have a competitive edge in the current economic system. While scholars have written on the implications of translating other histories into western episteme, there is very little research on the cognitive skills required from students to learn about realities that do not have a simple and direct correspondence to what is most familiar to them.

This paper will consider the most recent discoveries in the field of college cognition and will discuss the implications that these findings could have on history teaching and the diffusion of historical knowledge among the general public.

Short bio

Lucia Antonelli-Carter teaches modern European history at a small liberal arts college in the Southern Appalachian Mountains of the United States. She has been writing on the theory and practice of world history. She is currently studying the cognitive processes that the "untrained mind" uses when learning about the past and the ways to further advance complex historical understanding among the general public.

Chatterjee, Sria

Writing fields: Stella Kramrisch and historiography in twentieth century India

Stella Kramrisch (1896-1993) was an Austrian art historian who was hired by Rabindranath Tagore to teach art history at the Visvabharati University in Shantiniketan in 1920. In this paper, I explore the figure of Stella Kramrisch as a historiographical marker rather than a benchmark in Indian art history. I set this up as an attempt to understand particular facets of Stella Kramrisch's writings on Indian art in a climate of reconsideration and current interest in critical approaches to historiography and geopolitics. Having completed her dissertation on early Buddhist sculpture with Josef Strzygowski in Vienna in 1919, her scholarly output after she arrived in India spanned a broad range of writings on art, craft and Indian history, drawing extensively from both literary texts (including Vedic texts in Sanskrit) as well as material objects and architecture. Having arrived in India in 1920, Kramrisch's primary goal was to understand and define a field of Indian art history. In the essay I discuss how her negotiations towards this goal must be read within an active and discursive space of both India and Europe. I touch upon the trope of the émigré historian to consider Kramrisch at the intersection of a continuous dynamic of belonging and non-belonging in both scholarly and social spheres of Vienna and Calcutta. Closely engaging with a selection of Kramrisch's early writings, I propose that the gaze of the art historian is mitigated into method and transubstantiated into a 'national scopic regime'². For her, the personal and the national are in symbiotic dialogue. To reconsider Kramrisch's 'Indian art history' as a 'national scopic regime', I draw upon her scholarly dialectic of assimilation and negation with art historical stalwarts at the Vienna school as well as the political and intellectual space of Shantiniketan and Calcutta. I show how Kramrisch's engagement with an ancient Indian past through a close study of textual as well as object-based sources becomes her tool to consult the contemporary. Whilst being a product and player of the intellectual and political negotiations of the 20th century, she is a part of a modernism-in-process, in writing and shaping the future of contemporary Indian (and some European) art of her time.

Short Bio

Sria Chatterjee is a graduate student at Princeton University and an associated fellow at the Max Planck Kunsthistorisches Institut in Florence. Her most recent publication is "Writing a Transcultural Modern: Calcutta, 1922," in *The Bauhaus in Kolkata: An Encounter of the Cosmopolitan Avant-Garde*, ed. Regina Bittner and Kathrin Rhomberg (Hatje Cantz, 2013) which was published in both English and German versions.

² Martin Jay, 'Scopic Regimes of Modernity' in *Vision and Visuality* ed. Hal Foster. Bay Press: 1988. 3-4

Chatziioannou, Maria Christina

The biography of the entrepreneur and other life histories in a comparative perspective

Is Biography a form of History? There is no such thing as a life lived in isolation. Virginia Woolf, “Sketch of the past” (unfinished, late 1930’) wrote about her own life. Historians sometime argue that biography is a misleading way of writing about the past. To set one great life centre stage can be read as promoting a particular political agenda or consolidating a hierarchical, anti-egalitarian social structure. Biography always reflects and provides a version of social politics whether it is a nationalist agenda behind the collective. The popularity of certain biographies in different countries, periods and cultures, biographies of saints, naval heroes, religious and political leaders, athletes, rock stars, entrepreneurs provide insights into that society; the values, the visible and invisible men and women.

Biography is lately related to the recent historiographical turn from structures to agents. My main question is how economic history and business history tackle biography. Individual and collective biographies and biographical sketches have been used as techniques to study and analyze the bourgeois world using cultural, psychological and other non economic factors. Individual entrepreneurial paths and career patterns in Greek diaspora and the Greek state offer a vast ground to investigate the presence or absence of the biographical turn in Greek historiography. The typology of entrepreneurs in a national and international context through a comparative and transnational prism, and their contribution to the configuration of markets in the Mediterranean can be analyzed through the identification of agency as active intermediary of collective processes and the emergence of lived experience as a decisive parameter in our understanding of history. An interesting question to pose is why the biography of the entrepreneur, with thriving Greek examples, from maritime magnates to political entrepreneurs stumbles between oblivion and laudatory approaches or success stories.

Short bio (<http://www.eie.gr/nhrf/institutes/inr/cvs/cv-chatziioannou-en.pdf>)

Maria Christina Chatziioannou, (PhD. Modern History 1989, Department of History and Archeology- National Capodistrian University), studied History at the same university (1973-78) and Italian history at the Scuola di Perfezionamento di Storia Medioevale e Moderna, Universita di Sapienza, Rome (1978-80). She is Research Director in the Institute for Historical Research/ National Hellenic Research Foundation. She has taught graduate and undergraduate courses at the Universities of Athens, Crete and the EHESS. She is president of the Greek Economic History Association (2010-14). She has published on merchant houses and entrepreneurs, commercial networks, retailing, evolution of Greek settlements, Italian historiography (18th-20thc.).

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Lecker De Almeida, Gisele

Transitional justice and historiography: similarities and differences in dealing with the past

Transitional justice is a recent field - emerged in the late 1980s and early 1990s - but one that has proven very successful in distilling its achievements and spreading its ambitious goals around the globe, with truth commissions held in more than 30 countries to date. According to Ruti Teitel, a prominent thinker in the area, in the new millennium transitional justice has entered its third phase, one that has seen its normalization. The use of transitional justice's techniques has become the norm, rather than the exception.

Transitional justice can contribute to remove the bitter taste left behind by transitional agreements, addressing the initial failure of a state to determine what kind of society it wants (since it is often the case that the outbound regime is the architect of the transition). In Whitean terms, transitional justice seeks to turn a destructive tragedy into a triumphal romantic story: a reshuffle finally places things where they belong, or rather where they should have been in the first place. In a way, what goes on is an un-doing history, which includes (re)naming a society's heroes; making history by changing (a society's reading of) history; lawmakers and politicians becoming historical actors by ensuring the non-repetition of the power dominance by one sector of society and the rule of law. Seen from this perspective, it becomes clear that the success of transitional justice initiatives depends very much from the power still held by the old regime.

The philosophy of history informing transitional justice seems to diverge considerably from that behind contemporary historiography. Its fundamental belief in universal human rights associates the transitional justice perspective to the end of history debate. Its focus on 'victims' (rather than the historiographical preference for the 'vanquished') questions the irreversibility of the arrow of time, and generates the ethical imperative of reshaping or somehow 'un-doing' the past. An array of measures designed to 'set the past right', such as reparations or criminal prosecutions, are implemented with a view to impact a society's future. The goal of preventing the repetition of human rights violations ("nunca mais") is a clear case of "learning from the past," which links transitional justice discourse to the pre-modern historical model of *historia magistra vitae* ('history teacher of life'). The central belief in truth commissions is that exposing truth enables a society to move on, bringing about 'closure' of the distressing past. Acknowledgment to victims is a first step, to be followed by the more daunting task of spelling out the 'whole truth' of past events whilst 'promoting reconciliation'.

This paper will seek to analyse the similarities and differences between transitional justice and historiography in dealing with the past.

Short Bio

Gisele Iecker de Almeida is a doctoral researcher at the Department of History at the University of Ghent (Research Group Meta and Public History). She works under the supervision of Prof. Dr. Berber Bevernage, and is part of the INTH team. She is funded by CAPES, the Brazilian Federal Agency for Support and Evaluation of Graduate Education. Her research investigates the on-going episode of re-evaluation e re-memorialisation of the Brazilian dictatorship period (1964-1985), which includes the publication of official reports, the opening up of archives and the establishment of historical commissions.

Dialla, Ada

The great divide of 1991: writing histories in Russia in times of crisis

The ‘perestroika’ era had not only determined the future of the Soviet Union but also the future of the humanities and especially the future of the science of history in Russia with repercussions internationally. The middle of the 1980s signaled the crisis of the Soviet science of history in the sphere of theory and methodology. Gorbachev’s call for the urgent need to eliminate the “blank spots” of the Soviet historical narrative, especially those that concerned the Stalinist period, led in the late 1980s and in the 1990s to the need of rethinking Russian history. At the same time history had become a sensitive issue for Soviet/Russian self-consciousness. The fact that socialism was no longer “the highest level of the historical process” led to an acute existential crisis regarding the historical consciousness of the Soviet/Russian people. The aim of my presentation is to trace how historians who had participated in the scholarly debates at the time had experienced these radical and dramatic changes in their country and how these experiences determined their approach in the (re) writing of the history/ies of Imperial Russia and of the Soviet Union.

Short Bio

Dr. Ada Dialla is Assistant Professor of European History at the Department of Theory and History of Art, School of Fine Arts (Athens) and also teaches European history at the Greek Open University. She had previously taught 19th century European, Russian and Eastern European history at the universities of Crete and Thessaly. From 2000 until 2009 she was director of the Historical Archives of the University of Athens. Her main research interests are 19th century Russian and Eastern European history and politics (with emphasis on intellectual history and foreign policy), 19th century European history (with emphasis on transnational history), Empire, nationalism and identity formation.

Doumanis, Nicholas

World History in world history: The return of large-scale historical analysis

Since the 1980s, as faith in the nation-state's capacity to shape national destinies has diminished, historians have come to appreciate the significance of large frameworks of analysis and especially the significance of transnational currents. Indeed, nowadays readers expect national histories or studies of national phenomena to be thoroughly contextualized within bigger spatial and temporal frameworks. Nowadays, questions of causation are more often linked to the dynamics within networks of exchange rather than indigenously generated sources. The recent revival of interest in the Mediterranean as a unit of analysis (e.g. Horden and Purcell, *The Corrupting Sea*) has to do with the greater importance ascribed to inter-societal connectivity for explaining unities of experience and for determining the drivers of historical change.

It might seem that this return to larger scales of analysis was basically a function of globalization and the aforementioned diminution of national agency – hence the interest in networks and transnational currents. While this paper will endeavor to identify the link between historical and historiographical change in this regard, or to identify the 'transnational moment' in historiography, it will also assess the relative importance of increased environmental consciousness. The personal career reflections provided by such world historians as William H. McNeill, J.R. McNeill, David Christian, Dominic Sachsenmaier, Kenneth Pomeranz and others, which over-emphasize personal idiosyncrasies and luck, nevertheless point to the fundamental influence of environmental issues. Indeed recognition of environmental conditions and constraints has as much to do with renewed interest in Braudel's *Mediterranean* as has the vogue for network theory and connectivities. The paper, in other words, will offer preliminary thoughts on the role of environmental concerns in the renewal of interest in large-scale histories.

Short Bio

Nick Doumanis is Associate Professor of History at the University of New South Wales (Australia). He has published; *Myth and Memory in the Mediterranean* (Macmillan, 1997), *Italy, Inventing the Nation* (Bloomsbury/Oxford UP, 2001), *A History of Greece* (Palgrave, 2010) and *Before the Nation* (Oxford UP, 2013). He is editing *The Oxford Handbook for Europe 1914-1945* (Oxford UP, 2015), and is preparing a monograph of the Eastern Mediterranean as a unit of world history for Wiley/Blackwell.

Efstathiou, Christos

Labour History between Crisis and Renewal

In the last two decades of the previous century, several scholars focused on the effective end of labour history, arguing that labour history became progressively marginalised and lost any influence it might have had in the 1960s. Following the political developments in Eastern Europe in 1989-91, historians and social scientists around the globe started to speak about the end of labour history, if not history altogether. The so-called triumph of liberal democracy was almost presented as the high point of historical evolution and any class-struggle analysis was seen as obsolete. It also suddenly seemed appropriate for some theorists to deny the validity of a historical analysis of the working class and/or insist on the negative effects of approaching 'history from below'. The concept of class, once the foundation stone of labour history, was now challenged by the new 'linguistic turn' and the centrality of language in history.

However, as many academic historians started to bid farewell to labour history as a subject, others felt inclined to oppose this tendency. Influenced by a 'new labour history', which transformed the traditional history of the labour movement into a structural analysis of labour, contemporary labour historians challenged the idea of a crisis. Instead, they tried to suggest that labour history was being modernised by taking into consideration new methodological approaches, such as gender history or the history of daily life. For them, labour history was now in a process of renewal by modifying its *modus operandi*: if old labour history focused on the triumphs of labour movements, new labour history broadened its perspectives with an eye to social and industrial transformations as well as changes in local and transnational labour communities. This response to the 'premature' death of labour history, though, was not also followed by a resurgence of class in history. By the end of 'the age of extremes', labour history had acquired several different meanings, but its subject was not always clear even amongst its most ardent defenders and tenacious practitioners.

This paper will look at the causes behind the alleged crisis of labour history in the late twentieth century. It will be confined to British, North American, and French historiography, but it will also try to offer a more global perspective. It will consist of three sections. First, it will briefly introduce the origins of the 'crisis' of labour history. It will show why several historians brought forth the idea of developing a counterargument to the concept of class as a valid historical category. Second, it will discuss the criticism of their work by those historians who either found marginalisation of labour history unacceptable or argued against the dismissal of the concept of class in history. Lastly, this paper will try to explain how the late twentieth-century historical experience determined the study of labour and why several historians chose to forget or abandon the concept of class from their analyses.

Short Bio

Christos Efstathiou has a PhD in History from Birkbeck, University of London. He recently finished his thesis on the political aspects of E. P. Thompson's work, which he is now converting it to a book. His major research interests are focused primarily on the areas of labour history and historiography.

Erkkilä, Ville

From seers of history to deceived witnesses: Three historians and their stories in the kaleidoscope of the 2nd World War

This paper analyzes the relation between a history and the self-image of its historian. In other words, the changes in the congruence of *the past* as understood, interpreted and written by a scholar and his *being-in-history*, thus his identity as an active partaker, experiencer and fulfiller of that “history” he both narrates and lives in. I argue that the emotions which a historian embodies and acknowledges while weighing this compatibility between his or her internal valuations and the historically comprised outside world become visible in the aesthetic domain of the history he or she is writing about.

The study at hand presents the cases of Franz Wieacker, Jalmari Jaakkola and Nils Ahnlund, who were each prestigious and influential historians before and after the 2nd World War in their respective homelands. My focus is on the shift they encountered concerning their subjective understanding of history as an active force in society. I will try to show that personally experienced changes in this closeness-distant-axis between a history and one’s life story shaped the aesthetics of their historical representations. It affected their views and writings as to by what means “the past” could be understood and explained, and therefore transmitted to their audience

These scholars appraised, both in their personal letters and academic works, the newborn social power they took part in and embedded themselves as citizens in the late 1930s. As historians they all explained this communality as a re-birth of some virtuous stage in the history of their nations. For them history had become alive. They lived, breathed and touched history and concurrently explained the past through these bodily emotions.

During the post-war years they however faced critical assessments for their overly positive stance with regard to previous nationalistic and, as to Jaakkola and Wieacker, fascistic thoughts. When they met allegations and inquiries concerning their personal responsibility as scientists on wartime injustices, they explained, both in academic texts and private correspondence, that they had been deceived by politicians or opportunists who sought for selfish and destructive goals. Their emotions of enthusiasm and subsequent bitterness could be explained as merely reflecting the wider uprising of the pre-war nationalism and the following wariness in a changed political atmosphere, if those emotions of unity and deception hadn’t been so strong and genuinely subjective. I argue that the relation between a historian’s self-image and the subject matter he or she studies is not rigid one, and that changing relation is determined neither solely by scientific prerequisites, social changes nor strictly personal reasons. In this paper my aim is to study the mechanisms that allow a historian to “sense” history. Which factors bring the past closer to his/her personal experience, and on the other hand which cause a distance between the historical narrative and the subjective experience of an individual? And, most importantly, how the changes in this “embodiment of history” express themselves in historiographical works?

Short Bio

Ville Erkkilä is a doctoral candidate at the University of Helsinki. At the moment he is working on his thesis ‘Historiography of Us’ which analyzes German legal history, especially through Franz Wieacker and Fritz Pringsheim, from 1930s to 1960s. His dissertation is a part of the project *Reinventing the Foundations of European Legal Culture 1934-1964*, funded by the European Research Council and directed by Dr. Kaius Tuori.

Facius, Michael

Japanese historians and the "Early Modern", ca. 1900–1955

This paper traces conceptions of an “Early modern” period in Japanese historiography during the early 20th century. In the history of the discipline, it is often asserted that studies of the “Early modern” or Tokugawa period in Japan (1600–1868) took shape as a field only after 1945, when the end of World War II came to be seen as a historical watershed, and the introduction of modernization theory prompted historians to re-evaluate the Tokugawa period in terms of its contribution (or lack thereof) to Japan’s modernity. This narrative begs the question of why historians in the early 20th century chose to neglect the period in favor of the classical or medieval periods or the Early modern periods of other countries. Common explanations point to the ideological use of the classical period for the ultra-nationalist “emperor system” of the 1930s or the detrimental role of the Marxist argument about “Asian mode of production” for the evaluation of Japanese “feudalism”. Others highlight Japanese historians’ fraught relationship with Taiwan’s, China’s or Korea’s Early modern periods, as Japanese research on the history of those countries was implicated in the imperial project and the justification of Japanese rule.

While there is certainly merit to these arguments, this paper proposes to approach Japanese historiography on the Early modern period from the opposite direction – by focusing on those scholars who did contribute to its understanding. When Japan’s new universities established History as an academic subject in the late 19th century, scholars began to do research on all kinds of aspects of the Tokugawa period. With the introduction of world historical frameworks, the Western tripartite periodization scheme and later the Marxist stage model of history, they integrated the Tokugawa period into bigger spatial and temporal contexts. Why did these scholars choose to study the Early modern period in a time when few others cared to – and what did they find?

The paper is divided into two parts. The first part gives an overview of the emergence of periodization schemes in Japanese historiography in the early decades of the 20th century and the concurrent rise of the concept of the “Early modern” (*kinsei*). It maps the frameworks in which the period was embedded and the temporal and spatial relationships it was assigned with regard to the histories of other Asian and Western countries. The second part introduces the work of important scholars that studied the period such as Nakamura Kōya or Inobe Shigeo. In contrast to Naitō Konan, who famously introduced the Early modern period into Chinese history in the 1920s, we still know comparatively little about these and other historians who wrote on *Japan’s* early modern period. How did they conceptualize the meaning and characteristics of the Early modern? How did they relate it to the histories of other times and places? Where did they mark off the period, and on which academic, personal or political grounds? And what kind of use did they envisage for their work?

Short Bio

Michael Facius received his M.A. in Japanese Studies and Linguistics from Bonn University in 2008. From 2008 to 2012 he was a member of the Research Training Group “Actors of cultural globalization, 1860–1930” at Freie Universität Berlin. Currently he is preparing his doctoral thesis on “Translating China: Globalization and Chinese knowledge in 19th century Japan” for submission. Since 2013, he is member of the DFG-funded Collaborative Research Center “Epistemes in motion”, also at Freie Universität Berlin, with a research project on views of the Early Modern period in 20th century Japan.

Fillion, Réal

Freedom in the archive: Foucault between La nouvelle histoire and French theory

Foucault's historiographical practices have posed a number of challenges to both historians and philosophers. As he once declared to a group of historians: "My books aren't treatises in philosophy or studies of history; at most, they are philosophical fragments put to work in an historical field of problems." (Michel Foucault, *Power: Essential Works of Foucault, 1954–1984*. Vol. 3, ed. James D. Faubion (New York: The New Press, 2000), 224.) This illuminating statement places Foucault's work squarely in a particular moment of French post-war history and historiography (a time leading up to and extending itself from the events of May 1968). The explosive creativity of French historiography with its challenge to the methods and objects of historical research is everywhere present in its pages, portending the institutional *éclatement* of historical research into a *Nouvelle Histoire*. But it also portends the way his work will be taken up in North America, as a rallying point of various attempts to make sense of a proliferating resistance to an incipient neo-liberal globalizing programme and regime.

What I would like to explore in this paper is how Foucault, positioning himself somewhere between philosophy and history, with what I will call his particular *modal sensibility* (a sensibility to how the necessary, the possible, and the contingent structure the historical field), encapsulates in his historical works some of the tensions and possibilities of the last fifty years. In particular, I would like to show how he let his particular sensibility operate within his archival research through an examination of some of the projects he envisaged but only partially realized, especially the projected *Parallel Lives*, for which the text "Lives of Infamous Men" serves as an introduction. It is perhaps within these projects that we can capture a sense of the troubled creativity of the time as historical research wrestled with the superstructural straightjackets of both the weight of institutions and a theory of History that would challenge them. Deep in the archive, Foucault's sensibility unearthed a sense of the past that in its disturbances resonated with the disturbances of the present.

Crossing the Atlantic, Foucault's work would be taken up by various intellectual movements, wrestling with a changing academic institutional landscape, providing here too, through his modal sensibility, a tenuous access to the possibility of a critique and transformation of the weighty over-confident terms of the present. More directly concerned with Foucault's theorizing of power-relations, his ubiquitous presence in these critical efforts nevertheless is best illuminated by his particular working of the historical archive.

Short Bio

Réal Fillion teaches philosophy at the University of Sudbury, Canada. He is primarily interested in the intersection of philosophy and history and the philosophical implications of historiographical practices. He is the author of *Multicultural Dynamics and the Ends of History: Exploring Kant, Hegel, and Marx* (2008) and *Foucault and the Indefinite Work of Freedom* (2012), both from the University of Ottawa Press. His most recent article is "The Continuing Relevance of Speculative Philosophy of History," *Journal of the Philosophy of History*, Vol. 8, Issue 2 (2014): 180-195.

Gallois, William

The Triumph of the Western Historical Imagination

In terms of the historical imagination and historical production, Oswald Spengler need not have been so gloomy in 1918. Rather than seeing the *Decline of the West*, the twentieth century witnessed the triumphant proliferation of a variety of forms and sub-forms such that the overarching discipline of History could claim a far more encyclopaedic hold over domains of knowledge at the century's end than had been the case in 1900. Furthermore, fields such as gender history, post-colonial history, Subaltern Studies and histories of memory could rightly claim that non-western actors had become dignified with the status of historical subjects rather than the objecthood to which they had generally been condemned in the formative days of the discipline in the nineteenth century. Historical knowledge was thus pluralised, the discipline made liberal where once it had been conservative, in every sense of that word, as a commonwealth of subjects stood proud across the pages of a field which at century's end took pride in the final creation of the categories of world or global history.

Taking its cue from Joseph Massad's *Desiring Arabs* (2007), and his critique of the manner in which western binaries of heterosexuality/homosexuality have served as a crooked lens through which more complex cultures of sexuality have been simplified in the Arab world, this paper argues that the twenty-first century might see much more radical forms of decolonization of the discipline of History. More specifically, the twentieth-century's focus on the dignity of the subject, might be accompanied by a de-occidentalizations of the forms of history. The shape of such work may often be sufficiently different that it will have little purchase in the global marketplace of monographs, refereed journal articles and doctoral scholarship, but we ought not assume that all knowledge creation should appear in such configurations. The temporal suppositions which underpin global (western) history, after all, militate against texts on time which operate with radically different temporal forms. Just as the diverse peoples of the planet live in cultures which are temporally more various than those commonly found in History, we ought to think that some temporal pluralisation of historical knowledge ought to be possible.

Concentrating on examples from the Arab-Islamic world, the paper will argue that the funnelling of knowledge into a hierarchical schema in which the subject is folded into the nation, then the supra-national and thence to the totemic lodestone of History which subsumes and watches over all, has ill-served many people in the modern era. 'Minorities' are by definition secondary to the stories of nations, and can sometimes become quite convinced that only by aspiring to the category of the nation, with the recreation of proto-national histories, might they acquire an equivalent status under Clio's watchful eye. Thus begins the reinforcement of the cycle of western epistememes which form the structures of our most basic understandings of the world, yet we can be hopeful that such things can change.

Short Bio

William Gallois is Senior Lecturer in the History of the Modern Middle East at the Institute of Arab and Islamic Studies, University of Exeter. His books include *A History of Violence in the Early Algerian Colony* (Palgrave, 2013), *The Administration of Sickness: Medicine and Ethics in Colonial Algeria* (Palgrave, 2008) and *Time, Religion and History* (Longman, 2007). He is currently working on a grant and book project, funded by the Gerda Henkel Foundation, entitled 'Forging 'Algeria': Constructions of National Space and Nationhood in Algeria, 1830-50'.

Gay, Eugenia

Time and Experience in the twentieth century: Historians and/as witnesses

The contemporary debate within the fields of theory of history and history of historiography seems to be ruled by a series of key questions, which could be grouped in two main clusters. On the one hand, those problems related to the nature of “experience” and, on the other, those related to the nature of “time”. The thematization of these concepts and its reciprocal relations is problematic, due to its double pertaining to the field of epistemology and ontology, and because of its ethical implications. This paper intends to examine the conformation of these problems in the context of post-war German historiography, considering that the limit of any theoretical discussion lies repeatedly in the limit-experience of the Holocaust.

Every interpretation of the “silence” on the Holocaust that followed the end of the war assumes that the end to that silence and the recovery of a “right track” was bound by the passing of time itself. That is, in a more or less close future, the perpetrators would disappear and history could begin to perform its work of recovering the objective truth of a past past. This paper proposes that this “future past” never really arrived. On the contrary, while German intellectuals were busy rebuilding their universities and their intellectual traditions, a silent change of course was taking place in the conception and meanings of experience as a way to relate to the past, and time as an explanation of the relation to that experience. This shift began with an intensive questioning of the foundations of knowledge and science, and the debate brought forth the ethical problem posed by a discipline which intends to produce objective knowledge of the past but couldn’t avoid acknowledging its own subjectivity as part and first hand witness. Even more, the humanities found themselves as part of the so often evoked “tribunal of history” appointed to judge themselves as perpetrators of the crime.

Also, this transformation must be distinguished from the process of constitution of a specific field dedicated to the Holocaust studies, as far as, in many occasions, the debates that shape it have not dealt directly with the Holocaust, but have taken place in the field of theory or methodology of history, thus affecting the discipline as a whole. The problems arisen from what is today considered the “epochal” experience of the Holocaust are not reduced to what is discussed within the field of the Holocaust studies. Apart from taking Nazism in itself as a field of research, the post-war German university had to discuss the role played by intellectuals and its vision of knowledge in the most traumatic experience of the twentieth century from all fields of scholarship, and it did so in more or less veiled manners. The theoretical diagnoses produced by this discussion generated specific problems, such as the nature of memory and of oral testimony and its adequate approach, or the role of historians in official truth committees.

In an even deeper level, these experiences and the need to come to terms with them through new strategies have led us historians to reconsider the notion of objectivity and the scientific endeavour itself, as well as the role of the researcher, the nature of temporality and specifically of “the past”. This concern is expressed in the numerous papers and researches carried out on that subject within the past 20 years, although it is still too often dismissed as “mere philosophy”. Ultimately, if the foundation of historical objectivity is (or was) identified with the passing of time, a past that refuses to become past questions the possibility of any objective interpretation. As a result, debate over the epistemological possibilities of history, which once considered its “scientific” validity are nowadays settled in the context of a moral evaluation which ponders the ethical risks and the moral and political consequences entailed in our assertions about the past.

Short Bio

Maria Eugenia Gay is Argentinian, holds a PhD in History and works mainly in the field of theory of history, concentrating in the subjects of philosophical hermeneutics, Begriffsgeschichte, aesthetics and temporality, and the problem of the scientific approach to historical studies. Currently works at the Centre for Intellectual History in the University of Quilmes under supervision of Dr. Elías Palti, and is part of the Philosophy of History Chair research team at the Universidad de Buenos Aires, directed by Dr. Daniel Brauer.

Gekas, Sakis

The absence / presence of anti-colonial and post-colonial discourses in Greek historiography

The work of G. Filaretos, published in 1897, condemned ‘xenocracy’ and associated it with the monarchy; the paper reflects on this work to explore the historical conjunctures that ‘produced’ an anti-foreign, initially romantic, nationalist historiography in the nineteenth century. The rise of Marxist historiography in the interwar period marked the second phase of this historiography, cloaked in the paradigm of national continuity of Greekness. Svoronos’ argument of ‘anti-imperialist’ struggle that defined the Greek nation, fixed the complexities that a semi-colonial condition, such as that of the Ionian Islands in the nineteenth century and Cyprus in the twentieth, involves. This tradition continued with the Marxist historiography of Kordatos, Moskof and especially Psiroukis, whose subjectivity as historian was profoundly affected by his growing up in British-ruled Egypt, his connections with the African-Asian solidarity movement and the Cypriot struggle for independence; these experiences drove his political action in early 1960s Greece, similarly to the experiences that shaped the thinking and action of Frantz Fanon. Emblematic and revered political leaders, such as K. Karamanlis and A. Papandreou, fuelled the perception of Greece as a ‘protectorate’ and castigated foreign intervention. Karamanlis’ reactions to the 1955 Cyprus crisis led to meetings with Nasser, Tito and leaders of Arab states in a brief flirtation with anti-colonial politics. The 1957 ‘World Anti-Colonial Conference’ in Athens was organized by Cypriot students and centre-left and left political groups, the Greek ‘Anti-Colonial League’. The paper argues that political action stirred Psiroukis towards his anti-colonial historiography, but his views were silenced politically, were rejected academically and found hardly any following in the post-dictatorship turn towards social and economic history. As a result, significant ‘opportunities’ to rethink the history of the Greek state or its regions as part of the history of colonialism, drawing on the histories of the Ionian Islands, Crete and Cyprus and even consider Greece as a country with colonial aspirations, have been ‘missed’. The transplanting of post-colonial ideas from the 1990s onwards came as a radical break with previous historical thinking; anthropologists (such as Herzfeld) or historians employing concepts from anthropology (Gallant) have promoted arguments about the ‘colonial condition’ of Greece; Tom Gallant’s *Experiencing Dominion* and Michael Herzfeld’s ‘The Absent Presence: Discourses of Crypto-Colonialism’ were not influenced by historical events but signify the shift to a an understanding of Greek coloniality that goes beyond historical experiences of colonialism and enable us to contextualize present-day discourses of Greece’s colonial condition - once again - as a ‘protectorate’ but this time also as a ‘debt colony’.

Short Bio

Sakis Gekas is Hellenic Heritage Foundation Chair of Modern Greek History at York University, Toronto. Sakis works on British colonialism in the Mediterranean and the history of the Ionian Sate and offers courses on the history of Modern Greece, the history of Greek migration and Diaspora and the history of Empires and Colonialism in the Modern Mediterranean.

Geraskin, Iurii

Paradoxes of modern Russian History

At postsoviet period the history science in Russia developed in several stages. In early past soviet period it was typical rejection of all soviet symbols, values and soviet historical myth in general. Sometimes it was not just rejection but desacralization and mocking. One of specific features for political elite in 1991 became that after the rejecting soviet myth and soviet history except Great Patriotic War it could not return back the previous history of pre-revolutionary construction by its basis contradicted ideology of 1990 -s.

At the beginning of millennium the Russian power in attempts to search of substitutes for legitimacy and proofs to their stability began to regenerate empire ambitions. There were needed new symbols, values and history myths. It was impossible to construct something new in absence of national idea. In 1990-s crisis a lot of political doctrines were diffamated. That is why soviet history myths were cleared up of their communist essence. The national identity was constructed with images both with genius and evildoers, apologetics and critics. For that result there were selected are tendency commented the documents from archives that were primarily used in scientific discussion. There were cases of attempts to falsify the documents to create Stalin's positive image. The mythological history used these documents as just a thing trying to persuade itself and others that mentioned or cited document is a truth itself.

By that it searched the verification not inside itself but in authorities mentioned. B. Croce named these constructions defective history or pseudo history. To overcome the history myth dualism of 1990 -s and 2000 -s and the conflict of historiography and history itself the political regime started the idea of unified history textbook of Russia. The regime also tried to appeal to church history as the basis of national identity. But this makes the danger as the appeal both to religion and to ethnics roots in multiconfessional society can break it.

The problem is how to generate the new history myth and new social values, prospective goals that will unite citizens. Russian elite having lost the faith in national values, just pragmatically used them in its interest. The game in history myths, combining the empire syndrome with false anticorruption propaganda caused deep disappointment. The efforts to use sports patriotism gave poor result.

Many social groups that agreed with essence at empire myth were indignant by their imitation. As a result of that manipulation came the growth in opposition opinion and aggression in society. To stop it the new ambitious projects in foreign policy were started connected with civil conflict in Ukraina. Long before the active phase of Russia-Ukrainian conflict in Russian history disappeared the definition «Kiev Rus», the Norman theory was activated, the same for Novorussian history. It was an answer for attempt to create Ukrainian history with no place for Russia in it. But conflict in history soon moved into policy and again we see the script of Pereyaslavl Rada, unification of Russia and left shore Ukraina in 1654. That are history paradoxes.

Short Bio

Iurii Geraskin, 58 years old, professor of the history of Russia Ryazan State University. Doctor of History. Author of 5 books and 150 articles. Field of science interest - the history of the Russian Orthodox Church in the 20th century.

Gianakopoulos, Georgios

Britain, Zionism and the Roads taken: A.J. Toynbee and Lewis Namier on nationality and the Jewish question (1914-1945)

In his recent *Zionism and the Roads not taken* Noam Pianko (2011) sets out to excavate a hitherto marginalised Zionist tradition that formulated an alternative to the ‘acceptance of self-determination as the primary right of national movements and the realisation of Jewish Statehood’ (Pianko 2011:4). By inverting the title of Pianko’s thought-provoking work, this paper aims to uncover and contextualise past British debates on the prospects of Zionism, and more widely on the course of national self-determination, in the period spanning between the advent of the Great War and the collapse of interwar international order. By focusing on the political thought of the Anglo-Jewish historian Lewis Namier and Arnold Toynbee, this paper endeavours to address the critical question of the contested relation between political affiliations, regional knowledge and historical expertise.

Lewis Bernstein Namier was one of the many Eastern European Jews that immigrated to Britain in the turn of the century. Yet he was among the privileged few that were educated in Britain’s elite institutions. In Oxford, Namier studied alongside Toynbee and induced the latter to the perplexed realities of East-Central Europe. The outbreak of the Great War found both in the vicinity of the Foreign Office monitoring the political developments in Europe’s periphery and the Near/Middle East. In the aftermath of the war their intellectual paths diverged. Namier turned to the study of English eighteenth century and Toynbee undertook the task to compile annual reports for Britain’s Institute of International Affairs, whilst retaining an interest in the classification and discovery of the world’s main civilisations. Historians of international thought have argued that Namier’s secular ‘realist’ nationalism, driven by his Zionist politics, stood at odds with Toynbee’s more ‘idealistic’ forthright rejection of nationalism as a form of ‘idolatry’ (Hall 2009).

This paper aims to test such assumptions by locating the ‘dialogue’ and/or the ‘polemic’ between Toynbee and Namier in the rich tapestry of debates on self-determination and imperial rule in Britain’s Middle East throughout the twenties and the thirties. In doing so, it endeavours to problematize the ways in which historians conceptualise their own present turning from redeemers to things past to makers of contemporary history.

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Noam Pianko, *Zionism and the Roads not taken* (Indiana: Indiana University Press, 2011).

Short Bio

Georgios Giannakopoulos is a PhD candidate in History at Queen Mary University of London. He has studied Political Science and History (BA, MA) in Panteion University, Athens, Greece. His research revolves around ideas of nationalism and internationalism in 20th century Britain.

Gusejnova, Dina

Civilisation in the camp: Rethinking the cultural history of internment in World War II

If there is one type of institution that allows us to capture the full range of the Century of Extremes whilst giving it a distinctly twentieth-century shape, it must, surely, be the camp. Political philosophers such as Giorgio Agamben tell us that the camp reveals previously unknown insights into human life as ‘bare life’, which stands in sharp contrast to the Aristotelian conception of the human species as an irreducibly political (or civic) one. On the other hand, social theorists from Erving Goffman to Michel Foucault point to the fact that camps and asylums merely highlight the way other institutions order humans and establish criteria of the ‘normal’. In contrast to both polarities, historical research suggests we need to qualify the image of the camp as either extreme abjection, or extreme normality. Camps were also idiosyncratic frameworks in which peoples’ ideas about themselves and others were shaped and altered. Those who survived affected others with their ideas of human nature in its extreme as well as its ‘normal’ forms.

In this paper, I want to analyse the camp experience of a social theorist, Norbert Elias, during World War II. By contrast to artists and musicians interned in concentration camps or as enemy aliens, the history of internment of social theorists like Elias under the category of ‘enemy aliens’ in Britain, France, Canada, the United States, and Australia, has received comparatively little attention by cultural historians. My aim is to use this as a case study for understanding the function of internment in the cultural memory of post-conflict Europe. Unlike the memory of internment on the grounds of ethnic, religious, or political beliefs, the internment of people as civilian ‘enemies’ failed to provide an identity to the victims. This explains why even social theorists interned under these categories contributed to an active forgetting of this experience.

Short Bio

Born in Moscow, I went to school in Russia and Germany. I have a BA in History, an MPhil in Political Thought and Intellectual History, and a PhD from the University of Cambridge. As a graduate student, I was a Marie Curie and DAAD visiting scholar at the Universities of Groningen, Stanford, and UC Berkeley. From 2009 to 2011, I was a Collegiate Assistant Professor in the Social Sciences at the University of Chicago. I was a Leverhulme Early Career Fellow at UCL from 2011, and have joined Queen Mary as a Lecturer in Modern European History in 2014. (d.gusejnova@ucl.ac.uk)

Research

My research is at the intersection between modern intellectual history, political philosophy and the history of postimperial Europe. My current research project focuses on positive and negative notions of cosmopolitanism during and between the World Wars, with a particular focus on the relationship between political internment and cultural internationalism. I am also completing a book manuscript on aristocratic memory and European identity. I teach twentieth-century German thought in global perspective, social theory, and the history of cultural internationalism in twentieth-century Europe. I have published in German, English, and Russian, with slight differences in emphasis. Most of my work as an intellectual historian is published in English and German. In Russian, I have published more articles in political philosophy and social theory. Some publications relevant to these questions:

- ‘Embedded cosmopolitanism: Tolstoyan and Goethean ideas of world literature during the two World Wars’, eds. Eddy Kent and Terry Tomskey, *Negative Cosmopolitanism* (McGill University Press, 2014)
- ‘Noble Continent? German-speaking nobles as theorists of European identity in the interwar period’, in Matthew d’Auria and Mark Hewitson (eds.), *Europe in Crisis: Intellectuals and the European Idea, 1917-1957* (Oxford: Berghahn, 2012)
- ‘The Internet as a Potemkin Village of Modern Russian Penal Practice’, *Laboratorium 5*: 3 (December 2013), pp. 56-83.
- Book review of Sergei Oushakine’s and Alexander Etkind’s work on postsocialist memory and internal colonization, in *Cambridge Anthropology*, 30:2 (Autumn 2012), 147–152.

Hadjipolycarpou, Maria

History and Life: Postcolonial History and Autobiography

During colonialism, many European historians wrote their histories in the colonies, or rather, the histories *of* the colonies. The colonizer, according to Franz Fanon (1925-1961), was making the history of his mother country from a distance, for “he himself [was] the extension of [his] mother country” (1967, 40). Fanon pointed out the violent erasure of traditions, languages, and cultures of the non-Western world in the history of the metropolis that presented itself as world history (2007, 1). Along with Franz Fanon, postcolonial critics Edward Said (1935-2003), Homi Bhabha (1949—), and Gayatri Spivak (1942—) joined in the critique of those colonial historiographical traditions that overshadowed the historiography of postcolonial nations. As a way of extending this critique but mostly as a way of finding alternatives to colonial historiographical narratives, my paper argues that postcolonial autobiographical literature, narratives written from the perspective of a lived experience, constitute new versions of history.

Writers in postcolonial nations witnessing the aftereffects of colonialism and observing the ways in which the histories of their nations are written, face complicated questions of historical identity: how to situate their own life story? How to understand the story of each individual self as a unified entity in a historically fragmented world? In contrast to imperialist accounts of history, autobiography, the history of individual life, represents, I argue, another form of history, seen from a different angle, which is new to the moment. When life experience becomes the object of historical investigation and inquiry, as it does in the texts I study, then there are consequences for the structure and form of the historical process. The historical process adjusts to the object it investigates. I will discuss these processes and the larger implications they have for the idea of history.

Short bio

Maria Hadjipolycarpou, PhD Comparative Literature, finished her dissertation as a James A. Winn fellow at the Institute for the Humanities (University of Michigan) with title “Inter-subjective Histories in the Mediterranean and Beyond: The Poetics of Self in Postcolonial Life-Writing.” She is the co-founder of “Mediterranean Topographies,” an interdisciplinary research group, interested in Mediterranean culture, literature, society, architecture, and history. Within a comparative framework Maria points out critical connections between the Mediterranean and the Caribbean regions focusing particularly on islands and their contribution to the project of empire. She currently works as a lecturer at Columbia University in the Classics Department.

Hawari, Yara

Oral history and the Palestinian citizens of Israel: A history and people denied

In 1948 (an event known as the *Nakba* in Arabic) the violent establishment of Israel saw nearly one million Palestinians displaced, with only around 160,000 managing to remain in what would become the State of Israel. These indigenous people have had a troublesome existence in a state that was forced upon them. Not only do they contend with being second-class citizens (or even stateless citizens) with discrimination enshrined in Israeli legislation, they also have to contend with the aggressive war on their narrative and personal memories.

In 1948 Israel did not only conquer and appropriate the physical space of Palestine, it also conquered the space for memory and historical work. As a newly formed state, it was quick to spread its version of events and its national narrative became institutionalised, trumping the Palestinian oral narrative in terms of hegemony and ‘empirical’ reliability.

These contentions and conflicts between the spoken word and the written word mirrored the contentions in global historical study during the 20th century and have even persisted into the 21st century. Written sources have traditionally been given more credibility than oral sources because of the simple fact that they are written. A further problem that Palestinians face, as with other oppressed people, is that the bulk of archival and written sources are produced by their oppressors and those in power.

Although Palestinians continued to write and share their memories of Palestine after 1948, it wasn’t until the Israeli “new” historians emerged in the 1980’s that it became more accepted to a global audience as a plausible version of events. Palestinian memories and testimonies were presented by Western academics and examined through a Western accepted lens. This ‘new’ scholarship coincided with the opening up of Israeli military archives and gave the *Nakba* more historicity in the eyes of an English language audience. Although these scholars have made a significant contribution to history and historiography in Palestine, they highlight the problematic way in which knowledge is often produced and valued. Palestinian memory and oral history are given neither the credibility nor the significance they deserve unless it conforms to the western norms of knowledge production. The development of the oral historical scene in the late 20th century was significant for Palestinian historiography and we saw an acceleration of oral history works in the 21st century. Palestinians began to gather testimonials, recreating their archive through oral histories and creating a significant body of scholarship.

Nonetheless Palestinian memory still faces immense difficulty from the institutionalized dismissal of memory and oral history in Israel. But this is not merely a contention in historiography and historical methodology, it is also a manifestation of continued settler colonialisation. For Palestinians, the *Nakba* did not end in 1948, the destruction, the occupation and colonization of Palestine continue both physically and in the cognitive realm today.

Short Bio

Yara Hawari is a second year PhD Candidate at the Institute of Arab and Islamic Studies at the University of Exeter. She is also a visiting scholar at the Kenyon Institute in Occupied East Jerusalem. Her research focuses on narratives and memories, with a particular focus on the Palestinian citizens of Israel. In addition to her academic work, Yara is a freelance writer for publications such as *Electronic Intifada* and *the Independent*.

Ioannidis, Stefanos

“Class” in the Social History Journals: From Prominence to Marginalization

From the 1950s to the present, important changes have taken place in the ways in which the social category of “class” has been understood and utilized in historical practice by academic journals of the “social history” current, namely the *History Workshop Journal*, *Past and Present*, and *Social History*. The social historians’ focus on “class” has gone through periods of rise and decline. This shift can be followed in numerous key texts that have appeared in these journals, while explanations for the changes have often been offered by the social historians themselves. These developments are linked to the transformations brought about in the 1980s and 1990s by the cumulative and combined effects of the process of de-industrialization, the decline of traditional trade-unionism, as well as the political challenges of neo-liberalism and the collapse of the Eastern Bloc regimes.

Social history journals had in their early days been quite explicit as regards the importance of class and class relations as a research subject matter, indeed considering them as one of the “fundamental elements of social life”. This conception left its mark for several years on the scope and content of the featured articles, with the latter placing their emphasis on the the subjects of work or class-based collective action, as well as on patters of behavior, custom and practice in the home, the family and the locality. This historical undertaking was understood at the time as the reconstruction of the various intertwined aspects of the “total life-experience” of the working class, which was to be carried out in an “empirical” fashion.

The primary importance of class, even when implicit, has been also evidently reflected in many ways in the manner in which new research fields and theoretical approaches were discussed in these journals. It seems indeed possible that compatibility with notions of class and a class-based view of social change – or lack of it – had initially constituted one of the main criteria for determining whether new approaches would be viewed with suspicion or even hostility or, conversely, if attempts would be made to incorporate them in class-centered narratives.

By the 1990s, both major and more subtle changes in the material of social history journals had already been underway for several years. As a prominent social historian himself formulated the question in 1991, “issues of representation and the politics of identity”, as well as “memory and myth” had been given priority. Throughout the course of the decade, it became obvious that the previously prominent class-centered narratives were being increasingly contested, corroded and surpassed by new approaches to historical thinking and new ideas regarding the forces of social change.

The paper aims to provide a coherent presentation of the rise and decline of the use of “class” in social history texts, coupled with explanations linking the changes both to “internal” developments in historical thinking as well as to the social experiences of the last decades of the twentieth century, while hoping to stimulate discussion on the issue of the connection between experience and historical subjectivity.

Short Bio

Stefanos Ioannidis has graduated from the Aristotle University of Thessaloniki, Dpt. of History and Archaeology (2007). He holds a Master in Contemporary History (University of Sussex, 2008), and a Master in Political Theory and Philosophy (Aristotle University of Thessaloniki, 2010). He is currently undertaking PhD research on the Greek industrial workers’ trade-union organization and class struggles in the early post-dictatorial years (1974-1981) in the University of Athens, Dpt. of History and Archaeology.

Joanilho, André Luiz - Joanilho, Mariângela Peccioli Galli

Diagnoses on the nation: the Brazilian Cultural History in the 1930's

One can be surprised when observing Brazilian historiography in the 1930s, more specifically, the production of Sérgio Buarque de Holanda and Gilberto Freire. Both are associated with a field we might call Cultural History. However, it has nothing to do with the historiography production of 1980s years and 1990s, but there is a strong connection with cultural anthropology that gave its first steps at the beginning of the 20th century. It is in this way that the authors were guided to make the history of Brazil since the arrival of the Portuguese, firstly, an explanation for what they called "tropical civilization" and, secondly, to make an opposition to the explanations produced by the intellectual elite until the 1920's. This way of explaining the nation strengthens nationalist movements that occurred since the precedent decade, as the "lieutenants movement" and modernism. The authors oppose previous intellectual production, which saw Brazil as an expression of European culture with "pathological deviations" on account of African and Brazilian-natives descendants. It was therefore necessary to correct these "deviations" and make the country an emulation of Europe in the tropics. Both Sérgio Buarque and Gilberto Freire, on the contrary, understood that the three races, Europeans, Africans and Natives had created a new civilization, different from Europe. They sake to understand how this process had occurred and what it had been established. To do so, they could only understand the new civilization was a fusion of cultures, with particular forms of expression that had no equivalents. For them, it was an original civilization with a new character. This explanation also has its originality, because are fused with anthropology history, something that was being created, for example, in France with the journal *Annales*. In a way, it can be said that the Brazilian authors had approximated a lot of Marc Bloch, even without having made any reference to his work. Soon, we aim to demonstrate that "distant proximity" between the practices of historians who, even with different affiliations, ended up producing similar explanatory forms.

Short bios

André Luiz Joanilho (alj@uel.br) is an associate Professor of Cultural History at the History Department and Graduation Program of Letters. His directions have been directed to the formation of contemporary Brazil, especially concerning the passage from the 19th to the 20th century. These researches have lead me, in a sense, to works about the way of thinking of the intellectual Brazilian elite, about our culture and, on the other hand, about problems related to Theory of History. He is the author of many papers and books, among which the most recent:

- JOANILHO, André Luiz, DENIPOTI, Cláudio, LOPES, Itamar C. *Teoria da História IV*. Ponta Grossa: NUTEAD-UEPG, 2^a Ed., 2010.
- JOANILHO, André Luiz *et alii*. *História, Arte e Cultura*. Ponta Grossa: NUTEAD-UEPG, 2009.

Mariângela Peccioli Galli Joanilho (mgalli@uel.br) is an associate Professor of Linguistics at the Letters Department and Graduate Program of Languages. Her researches are about the metaphors in the area of Linguistics Studies, producing an offset in the classical concept that proposes the metaphors as a deviation, in the literal sense. Her concern is to bring the concept to a materialistic perspective of meaning, comprising the metaphor as a process and not as a product. We can observe this event in speeches produced about Brazilian identity and nation in the first half of the 20th century. Among her most recent publications:

- JOANILHO, André Luiz & JOANILHO, Mariângela Peccioli Galli. "Enunciado e sentido em Michel Foucault". *Revista Língua e Instrumentos Linguísticos*, v. 27/28, p. 1-17, 2012. <http://www.revistalinguas.com/edicao27e28/edicao27e28.html>
- JOANILHO, André Luiz & JOANILHO, Mariângela Peccioli Galli. "A produção de sentidos da nacionalidade: um estudo sobre práticas discursivas na Primeira República". *Revista Rua* (Unicamp), vol. 18, 2012 <http://www.labeurb.unicamp.br/rua/pages/home/index.Rua>

Jo-lan, Yi

A “New” History of Women in Twentieth-Century China

How did historians write women’s history at the turning point of 20th-century China? What is “new” and what is “old” in women’s historiography? Does that relate to feminism and nationalism? What are the factors in ‘internal’ and ‘external’ contexts for an author to write a “new” history of women in China?

In 1913, one year after the establishment of the Republic of China, Xu Tian-xiao (1886-1941) had his *New History of Chinese Women* published in Shanghai. This book is regarded as “the first systematic investigation on Chinese women’s history from ancient times to the early twentieth century.” Unfortunately it has been ignored by contemporary historians.

This paper attempts to explore the following: (i) what the word “new” refers to in Xu Tian-xiao’s history book; (ii) why he wanted to write Chinese women’s history during a tumultuous era; (iii) what are the specialties of this book in terms of traditional and new historical writings.

Prior to the twentieth century, the way of writing women’s history in China was biographical style. The compiler focused more on female’s virtues instead of women’s lives. Xu Tian-xiao did not follow the traditional paradigms of writing women’s history. He a new writing style which was imported in the late nineteenth century China—the chapter style in organizing this book. Xu Tian-xiao argued that women’s biographies in the past are not a complete record of women or a history but some little pieces of women’s lives. He thought they are just like a collection of women’s epitaphs and they have nothing to do with the development of political situations or the rise and fall of a dynasty.

Xu attempted to compile the history of Chinese women for facing the new road in the 20th century and in some points of his book he showed his anxiety on national crisis. This is similar to most of the revolutionists in the late nineteenth century China who appropriated civil rights as women’s rights while doing propaganda. But what most significant is he used took Chinese women’s history as a vehicle to awaken women/people in the early 20th century China. This case study will provide us an opportunity to review women’s historiography at the turning point of the twentieth century in China.

Short Bio

Yi Jo-lan is an Associate Professor of History at National Taiwan University. Her research interest is mainly in Chinese women’s history and historiography (from the 14th to the 18th century). She is the author of *Three Aunties and Six Grannies: A Probe into Women and Society in Ming China* (2002) and *Historiography and Gender: The Biography of Women in the Ming Dynastic History and the Construction of Women’s History in Late Imperial China* (2011). She has published more than 20 articles.

Kalburge, Mohit

Interpretation of history of early India from the perspectives of Savarkar and Ambedkar

In the Indian history, twentieth century is a very important epoch. It is marked by the struggle for the independence and finally getting it from the colonial rule. It was also a time when the historiography of Indian history was shifting its paradigm in the form of response to the imperialist British historian's many controversial interpretations about the history of India. Among the many historians from the pre and post independent India this paper will analyse the interpretations of two prominent activists and thinkers Vinayak Damodar Savarkar and Dr. Babasaheb Ambedkar. In Savarkar's thoughts we find the genesis of Hindutva i.e. nationalism based on the Hindu advocacy. Savarkar interpreted the early history of India keeping Hindu triumphalism in the mind. In the book 'Saha Soneri Pane' or 'Six Golden Epochs' he refuted the argument that the history of India is the history of defeat. He gave six different points in the history when Indians got victory over foreign attacks. After independence this thought was the base of Hindutva politics. This paper deals with 'four golden epochs' which are related to early India. The second thinker Dr. Ambedkar is one of the pioneers of dalit movements in India. He worked for the emancipation of the untouchables. He studied the history of India, Sanskrit and Pali texts. For him the Buddhist thought was not just a religious or philosophical system but a way to get the social freedom. This was his outlook towards early Indian history. In the book named 'Revolution and Counter Revolution in Ancient India', Ambedkar described the early history as the Buddhist revolution against the Brahmanism and then the decline of Buddhism because of counter revolution of the Hinduism. In his last years Ambedkar accepted Buddhist faith along with many dalits and this view became the base for Ambedkarite movement and politics.

These both stalwarts tried to interpret early India in their own way, but their interpretations are not free from colonial impact. They accepted some thoughts of imperialist colonial historians which became crucial in their interpretation of history. Other factor is contemporary politics. These both thinkers were active in politics in colonial rule's times. They had their own thoughts about it and had own imaginations about future of India. For this they both used history of early India to legitimize their views about future of India. In this paper interpretations of early history of India by these both thinkers will be analysed.

Short Bio

B.A., stood 2nd in rank in the university (Subjects – History, Political Science, Sanskrit) from Dr. Babasaheb Ambedkar Marathwada University. M.A. in History from the same university. SET in History.

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Karalis, Vrasidas

The History of Cinema and Cinema as History: Historiographical questions about changing regimes of visibility

Writing the history of a cinematic tradition raises many questions about the strategies of narrative ‘emplotment’ and the basic ‘narratemes’ of its articulation. In most existing histories as basic networks were taken chronological accounts of industry developments, spectatorship studies, representations of stars, auteur traditions, or in a more structural level, representational codes, psychoanalytic discourses, feminist reconsiderations or queer reinterpretations of dominant ideologies.

Drawing from a number of different approaches, but predominantly on David Bordwell’s and Noel Carroll’s “middle-level research” the paper argues that as central structural principles of historical narratives on cinema must be taken the converging spaces between cultural semiotics and technological equivalences as linked by individual choices. As such converging spaces must be ‘seen’ the filmic texts themselves being the material embodiments of historical problematics, societal realities and regimes of visual perception.

Furthermore, following Fernand Braudel’s statement that “history is the total of all possible histories’ as elaborated by Jean Luc Godard in his *Histoire(s) du Cinema*, we argue the cinematic history offers a narrative conceptualisation of intersecting micro-narratives as encapsulated by a number of films and their formal configurations. History of cinema means the study of how specific visual poetics were formed, reformed and transformed over long periods of time.

Short Bio

V. Karalis (Vrasidas.Karalis@sydney.edu.au) holds the Sir Nicholas Laurantos’ Chair in Modern Greek Studies at the University of Sydney. He has published extensively on Byzantine historiography, Modern Greek cultural life, Greek Cinema, European cinema and contemporary political philosophy. He has also worked extensively as a translator (Novels by Patrick White) and the theory of the trans-cultural translation. He has edited volumes on modern European political philosophy, especially on Martin Heidegger, Hannah Arendt, Cornelius Castoriadis. His recent publications include *A History of Greek Cinema* (Continuum/Bloomsbury, 2013) and *Greek Cinema from Cacoyannis to the Present* (Forthcoming by I.B. Tauris). He is currently working on the work of Elia Kazan.

Karpozilos, Kostis

History does nothing: Ex-Radicals and the Disillusionment with History

In the fall of 1987 the Grand Hyatt lobby in Washington, DC hosted a reunion. Leading figures of the 1960s political and social movements gathered there to discuss their youthful commitment to the idea of revolutionary change. The *Second Thoughts* conference was not though a nostalgic reunion; on the contrary it wished to transform reflections on the past into a vision for the future. Participants agreed that they had belonged to a “destructive generation” and declared their approval for the U.S. foreign policy regarding developments in Nicaragua- a sharp contrast with their stance on the Vietnam War. The conference epitomized the terminal disintegration of the New Left and served as a turning point for the appearance of a generation of disillusioned radicals turning into prominent neo-conservatives.

For David Horowitz and Ronald Radosh, two of the event’s key participants, breaking from the Left intertwined intrinsically with their research and writings on contested topics of American history- from imperialism to New Deal, and McCarthyism. Writing on these issues had been an integral part of their political commitment to the Left: a way to expose the continuities of exploitation and political suppression in the United States and at the same time a suitable medium to draw “lessons” from the insufficiencies of the Old Left as guidelines for contemporary political action. History appeared to be a tool for revolution, but gradually this certainty waned. Realizing that the “great steam engine of history” was not heading to the desired revolutionary station radicals were confronted with collective disillusionment and personal crisis. This transformative experience gave rise to a revisionist historiographical trend, which targeted the founding myths of the American Left, but also the writers’ recent experiences as active participants of the New Left. In the context of the neo-conservative tide, the self-reflection of ex-radicals on their political commitments became a popular way of addressing the transition from the Cold War -and the multiple polarizations it created within western societies- to the ideas of a global synchronization towards a dominant western paradigm.

This paper will focus on the interplay of political and historiographical praxis in the generation of the 1960s radicals. More particularly I will discuss the pivotal role of apocalyptic conceptualizations of history in the formation of political vanguards in order to propose that the transformation of radicals is fundamentally a byproduct of their disillusionment with history. To underpin this argument I will refer to the interwar communists who declared on the eve of the Cold War, in *The God that Failed* (1950), that they possessed the inner knowledge of historical development and at the same time they paved the path for ego-historical accounts of political commitment and disillusionment. Therefore, this paper will revisit the subjective experiences of political activism, the contested relation between history and revolution and finally, how disillusionment fueled political and historiographical ruptures and turns that, to a certain extent, define the world we live in.

Short Bio

Kostis Karpozilos is a Mary Seeger O’Boyle Research Fellow at Princeton University. He earned his doctoral degree from the Department of History and Archaeology, University of Crete in 2010. His thesis focused on revolutionary diasporas in the United States and the trajectory of Greek-American radicalism in the 20th century. He is the scriptwriter of the documentary *Greek-American Radicals: the Untold Story* (2013) and the author of a book on the Cretan socialist intellectual Stavros Kallergis (Benaki Museum, 2013). He was (2012-2014) a postdoctoral fellow at Columbia University (Stavros Niarchos Foundation Post-Doctoral Fellowship Program) and he has taught at the University of the Peloponnese, at Sciences Po and at Columbia University.

Kearney, Emma

Defining historical praxis: Intersections between academic history and the broader historical community.

Leopold Von Ranke's influence on history saw history established as both a science and a professional discipline. His view of history supported the idea of modernist time. This view underlined the significance of both the concepts of objectivity and historicism to 20th Century debates in historiography. After the Second World War, there was a general shift in academic historical studies towards an understanding of history as more of a social science. This led to a conception of historical inquiry as a democratic practice committed to democratic values of equality and justice. The rapid social and political change in the 1960s and 1970s, including movements such as feminism and postcolonialism, also led to a greater concern for identity as defined by culture, gender and social and economic status. This once again challenged the idea of objectivity as a value neutral practice leading to strong debates within the discipline concerning the nature of historical knowledge and the limits of what meanings might be derived from it.

One historiographical argument that emerged from these debates was how to remember the Holocaust. This debate raised epistemological questions within the discipline as the Holocaust came to be viewed by some as a 'limit event', while others found this characterisation problematic. This is particularly relevant to contemporary debates within historiography because it has at its core the question of what responsibilities historians might have to their subjects. It raised issues of right and wrong and judgement as important aspects of historical inquiry. This debate brings to light the ideal of 'objectivity' as being something tied to a concern for ethical practice in history. It is this concern that makes the idea of objectivity difficult for historians to give up and also adds to the complexity of how they frame their work.

Following the Cold War historians have been faced with new challenges to historiography due to its increased fragmentation and diversity. These global influences on historical thought contribute to how we might go about understanding the tensions that surround the discipline. They also bring to the fore history's role as a pedagogical space in which to transform our understandings of the world around us and our own place in that world. Ultimately deliberation between accounts in history requires an exploration of the ethical and moral dimensions of historical praxis.

With this in mind I position historical praxis as the mediation between historical theory, historical representations and historical practice. I use the term praxis rather than practice in order to suggest that historical knowledge and action are intrinsically linked. I also use the term to make reference to a broader historical community of historical practitioners that extends beyond the academy. Acknowledging a broader historical community is critical to developing historical understandings both within and between communities and brings the ethical considerations involved in all historical processes to the fore.

Short bio

My research interests cohere around the theory and philosophy of history, and how these intersect with public understandings of the role and purpose of history in contemporary global society. My PhD thesis explored the possibilities for developing historical understanding across epistemologies by innovatively considering how ideas of justice can and ought to inform contemporary historical praxis. I am currently a full time research officer working in the School of Education at Charles Sturt University, Australia.

Public History and the experience of torture under the Colonels

When in February 2013 a group of young anti-authoritarian terrorists was arrested in the Greek countryside, the heavily doctored photographs that were leaked to the press depicting their harsh treatment by the police, caused sensation to the Greek public. Some analysts likened their treatment to the Junta years, and in particular a rare incident of January 1973 in which students active in the emerging student movement against the Colonels appeared in the press with their faces visibly bruised – a clear proof of the brutal “interrogation” they went through. This incident came to mark a peak in public history’s interest in torture during the seven years of the Colonels’ dictatorship of 1967-74.

While the production of testimonies of torture victims was considerable in the years of the democratic transition and up to the early 1980s – with a keen public interest in the experience of torture victims, invested with heroism – it atrophied relatively quickly afterwards. In literature, as well, the issue of torture became marginal, with a few notable exceptions. Things seemed to change with the unprecedented riots of 2008 and the onset of the economic crisis, which politicized a new generation of young Greeks who wanted to draw political lessons from the past, putting in doubt some of the fundamental premises of the country’s transition to democracy. A renewed interest in the Junta emerged as the period of the Colonels’ rule became a point of reference, both in negative terms – as in the *indignados*’ slogans – but also in positive terms – as in the case of the Golden Dawn. This became a typical case of the past haunting the present and the present haunting the past.

Within this context, forty-six years after the imposition of the Greek *coup d’état*, torture, one of the main means of coercion for the consolidation of the Colonels’ power, started to be regarded as a distinct field for the analysis and representation of the experience of the Junta. An obscure topic for some time, torture has acquired a renewed impetus through its multifaceted treatment by a number of different media that aspired to analyze it in its complexity.

Torture studies had already formed a distinct field of analysis and representation of the coercive experience of authoritarianism, internationally. But it is the first time that academic works appeared in Greece too, prompted by novels, graphic novels and autobiographic writings. The case of torture in Greece became a typical case where public history reinforced or even created a historiographical trend – as we can see from recent works in the realm of history (Stefatos), political science (Xenaki) and even ethnomusicology (Papaeti), seriously complementing the scarce historiography on the matter.

As torture is a case par excellence whereby the tension between the private and the public is accentuated, it is worth analyzing how this *public history* – in the Habermasian notion of the *public sphere* – opened up the way for a more nuanced analysis of the *private* history of suffering. It is, this paper argues, primarily this new cultural output that placed the emphasis of public history not only back on the politics of 1967-74 and the repressive tactics of the regime, but also on the personalized stories and the individual traumas. This new tendency entailed talking about the past by people who did not experience it directly and who often adopt alternative forms of narration by selecting disparate material, narrativizing it in often very intricate ways. The cases of the novella *Interrogation* by Elias Maglinis (Kedros, 2008), the novel *Torturers* by Thodoris Rachiotis (Kastaniotis, 2009), the graphic novel *Lena’s Story* by French and Swiss artists Jose-Louis Bocquet and Andreas Gefe are typical of this trend. The deposition of memories by people who underwent torture themselves – such as Yorgos Kotanidis with *All Together, Now!* (Kastaniotis, 2011) – came as an interesting complement to the public history aspect of the above works. Finally, films such as Alinda Dimitriou’s *The Girls of the Rain* (2012) placed the emphasis back on torture as a link between the repressive state apparatus *then* and *now*. All this not only informed, but also altered the way in which we tend to look at the dictatorship years and the narratives constructed about them, switching our gaze from grand narratives to private tragedies inflicted on people, either real or fictional. Here, this paper argues, public history not only does not trivialize the historical events in question but, on the contrary, complicates our view of them and poses a series of questions on memory, trauma and representation. This paper presents the pieces of public history that form an unofficial corpus that can be weighed against the official history of a highly problematic and contested chapter of the Junta years.

Koufou, Angeliki

The “sublime” and utopian thinking: Considering the ethics of modern Historiography

During the last decades of the twentieth centuries a radical critique of the dominant paradigm of historical discourse made its appearance challenging, among other things, the preconditions of the professionalization of history, the basis of its promotion to the status of discipline. Hayden White, one of the most prominent exponents of this critique, investigates the kind of politics of interpretation involved in the transformation of historical studies into a discipline. The rise of history to the status of discipline is inextricably linked, according to White, to the politicalization of historical thinking in favour of a social function which serves social stability as an efficient political tool. The claim to “realism” as a purpose of the new discipline restricted the study of history in the recovery of the facts of the past by opposing an empirical historical method to a philosophy of history perceived as inherently metaphysical. In political terms this opposition was translated in the juxtaposition of a disciplined historical consciousness to **utopian thinking**.

The repression of utopian thinking was the outcome of a politicalization of historical studies which took the form of a de-politicalization and a de-ideologization underrating/ disregarding the **sublimity** of historical reality. The demotion of the aesthetic of the sublime in favour of the beautiful is responsible for the disengagement of history from a visionary politics, argues White, who urges historians to recognize its importance in historical understanding. While he contends that the exclusion of conceptions of historical process as a “spectacle of confusion”, or “moral anarchy” might be an important reason for the relative success of the model of democracy prevailing in Western societies, he realizes the dangers it engenders: The illusion of a perfected society depriving humanity of a demand for imposing meaning in historical process strengthens the appeal of reactionary ideologies in a moment of a legitimation crisis. White sees fascism as a negative recuperation of the sublime which exploits the meaninglessness of history.

The concept of the sublime is involved in a critical way in the politics of postmodernism- conceived as part of modernism- , according to Francois Lyotard, who challenges preestablished rules, totalizing narratives and the unity of reality. The nostalgia of the whole as a transcendental illusion and the reconciliation of mind and matter are responsible for totalitarianism and crimes against humanity in the twentieth century, claims Lyotard, conceiving the sublime as a weapon against totalization and conformity. Both White and Lyotard, in a different frame, fight for the vindication of the utopian thinking. The salvation of Utopian thinking is a way of integrating the present and the future into history, avoiding a narrow fixation on “the past”. This process involves the transformation of historical consciousness into a comprehensive philosophy of life which is linked to an ethics of care and a politics of responsibility.

I intend to discuss the recuperation of the Kantian theme of the sublime by modern thinkers in the context of the critique of dominant historical programs purporting to adopt a “disinterested” and “value neutral” position in their study of the past. I also intend to present the relation of the sublime and utopian thinking in the context of ethics of Historiography.

Short Bio

Angeliki Koufou studied History in Athens (University of Athens) and Paris (University of Paris I, Sorbonne and Institute of Political Studies). She prepared a Ph.D Thesis on Hayden White and the linguistic turn. Her research interests include Intellectual History and the Theory of History and Historiography. She is a founding member of the Review *Historein*.

Koundoura, Maria

The Form of the Present: Transnational Contemporaneity and the Narration of History

Contemporaneity, a key preoccupation of twentieth century historical thought, defined either as the attempt to identify the specificity of the contemporary as a historical period in its difference from the modern or as the attempt to identify events, people, moments that are contemporaneous with each other, inevitably has to come to terms with the condition of a growing transnational contemporaneity as a decisive phenomenon of the so-called globalized world. The contemporary as the time we now inhabit has become inextricable from the increasing contemporarization, that is, sheer proximity, of difference. Classic twentieth century accounts of this proximity, such as Benedict Anderson's, foreclose the possibility of approaching the contemporary in its most recent, problematic, and exciting way. In our transnational time, the same word, contemporary, names our time today and the impossibility of historical periodization, insofar as the unity of this periodization's subject unravels itself in singularities that are irreducible to generalizations. As postcolonial theory has shown us in the concept of time-lag, when those singularities are generalized, it is always in the form of narrative techniques from the past, which reflect the politics of that past. One might argue that transnational contemporaneity, by providing so-called Western cultures with an experience of the eruption of the outside world into their societies, seems to help leave behind the long held disciplinary (colonial encounter based) problem of the distance between subject and object of knowledge. Reflecting this shift, histories of the contemporaneous, transnational, present have adopted the form of the memoir rather than that of the novel and its omniscient narrator, characteristic of nineteenth century realism (but common also in the twentieth century) with its inescapably universal (which historically means European) narratives and methodologies of narrating the present. Is the form of the memoir capable of containing the histories of singularities that are irreducible to generalizations? Is it a form of the present? These are the questions this talk explores using examples from contemporary memoirs and rethinking the form of the memoir itself.

Constructed as a constellation of the author's recollections, memoir rejects the comforting familiarity of chronological narrative in favor of discrete moments that approach, yet always refuse to coalesce into, a complete picture. Memoir's form, one could argue, much like that of the novel in the nineteenth century, which Benedict Anderson saw as the precondition for the idea of the nation, contains the precondition of the idea of the transnational. As the literary equivalent of memory, the memoir claims that each of us has a story to tell and the potential to introduce complexity, through the individual voice, into the supposedly shared common narrative of history. The current popularity of memoir, might give one the impression that we are living in an age where history is made by all and expressed by all. While this fantasy might be worth pursuing if we wanted to maintain the fiction of memoir's intimacy with life, modern capitalist culture makes that rather difficult. The form of the genre of the memoir itself also compounds this difficulty. At the very least, it is impossible for memoir to be complete, because, if it could be, the author would not be writing it, since a complete picture of their life would have to include their death. For the same reason it is also impossible for memoir to give a complete picture of collective experience, a common history, despite the fact that readers tend to interpret most memoirs, especially from transnational writers, as representing their whole community and not just themselves. It is precisely this impossibility of collective representation and the ghost of that collectivity contained in the form of the memoir that makes it the exemplary narrative form of transnational contemporaneity: the memoir, in its incompleteness, does not foreclose the possibility of community, only one type of it, that of the nation that the novel's form exemplifies.

Short Bio

Maria Koundoura is the author of two books, *The Greek Idea: The Formation of National and Transnational Identities and Transnational Culture*, *Transnational Identity: The Politics and Ethics of Global Culture Exchange*. Her many articles on modernity's, including non-European, aesthetics and politics have appeared in US and international journals. She was editor of the journal *Antithesis* in Melbourne, a founding editor of the *Stanford Humanities Review* and, most recently, from 2010-2013, the editor of the *Journal of Modern Greek Studies*. She has a PhD in English literature from Stanford University and teaches English and global literature and criticism at Emerson College in Boston where she is Professor of Literature and also Chair of the Department of Writing, Literature, and Publishing.

Kousouris, Dimitris

Justice, Historiography and the quest for historical truth: the case of Raul Hilberg

The extensive judicial purges implemented in most European countries after the end of World War II might be considered as the largest experience of *transitional justice* ever applied simultaneously, affecting an unprecedented (and hitherto unmatched) amount of countries and people. In order to found a new world order and to rehabilitate state authority by ascertaining the moral superiority of the victorious side, those forms of extraordinary justice became, in different degrees and scales, major vectors of collective memory. As Justice R. Jackson had already posited in his opening statement in Nuremberg “the record on which we judge these defendants today is the record on which history will judge us tomorrow”.

Thus, representing a crucial component of the public sphere, the postwar “theaters of justice” established not only an official truth about the past, but also a “regime of truth” that is, following Michel Foucault's definition, the *types of discourse a society accepts and makes function as true [...] the mechanisms accorded value in the acquisition of truth, the status of those who are charged with saying what counts as true*. Those developments formed various national myths and influenced decisively the way historians approached the traumatic past, giving rise to a Nuremberg memory and a Nuremberg historiography, in what concerns the history of Nazism and Holocaust in a transnational level, as well as to the various national histories that flourished in the second half of the century.

In this paper, I will try to trace the different ways in which justice conditioned the way historians approached the age of extremes. By limiting the range of people accountable to justice, the “Nuremberg model” shaped a “criminologist” approach of Nazism and the Final Solution that lies at the foundations of the controversy between intentionalists and functionalists in the 1970s and 1980s. Focusing on the seminal work of Raul Hilberg, I will show, in the first place, how his *Destruction of the European Jews* was a project conceived and realized in order to fill the gaps and silences established by the Nuremberg trials. Afterwards, based on my research in the historian's papers at the University of Vermont, I will argue that the late work of the historian, was based on another judicial experience: during the 1970s and 1980s, Hilberg participated as an expert in tenths of trials of former East European nationals who had acquired US citizenship after the war and were accused as perpetrators of war crimes. Based on this experience, Hilberg gradually shifted his attention from the German bureaucratic and administrative machine to the broader context and actors of the Final Solution. Those cases were followed by a series of trials in other countries (such as the Demjanjuk trials in Israel and Germany) as well as other war crimes trials (Barbie, Touvier etc.) in the 1980s and 1990s, gradually reversing the traditional hierarchy between history and justice as techniques and procedures for the acquisition of historical truth.

Short bio

Dr. Dimitris Kousouris has studied History and Archaeology at the University of Athens (2000) and pursued his graduate studies in the École des Hautes Études en Sciences Sociales (Paris, France), where he received a Master's degree (DEA, 2003), and a PhD in History and Civilizations. He has conducted research for the “European Legal Cultures” project (2004–2007) and as a Post-doctoral Fellow in Princeton University (2010–2011) and at the University of Chicago (2011–2012). He taught Modern History at the University of Crete (2009–2010 and 2012–2013), and at the University of Chicago (2011–2012). Between 2012 and 2013 he was a visiting lecturer at the EHESS in Paris.

Kouta, Georgia

***Redeem, complete and create;*³ the historical consciousness of the Greeks in the London diaspora in the early 20th century.**

The centre of discourse, in this paper, is the shaping of the historical consciousness of the Greeks in the London diaspora and the parallel historical narratives produced in their writings. For this, we will examine the work of some of the most politically and economically influential Greeks of the British capital, who had an active role in the affairs of the Modern Greek State. In 1913, they organized into the *Anglo-Hellenic League* and since then, they have published extensively in their own pamphlets, in local and international journals and newspapers concerning the political situation of Greece in the Balkan Wars, during the National Schism and throughout the Great War.

Diving into their historical present, we seek to unravel their understanding and conceptualization of history as it was vested by the experiences of the deep past and the aspirations of a grand future: In the preparation of tomorrow, a fundamental ingredient constitutes the past, but no longer the romantic past of historicism with its utopias; rather, the past forms now, a vital constituent part of the desired future. The latter is as a copy-image of the past: the nation expanded, the irredentist populations redeemed and the tormented and tortured relieved and ready to enter the kingdom of Heavens.

The agents of our study practically draft their aims in relation to the future in which they will be absolute parts of and authentic makers. By writing about the *Great Idea* and the ‘mission’ of the nation, they make themselves integral part of its fulfilment. In a nutshell; they intervene in the realization of the future by creating a new image of the society, which stands essentially as an image of their image. In this respect, they form a small collectivity of history agents, which depict the future as a necessary fulfilment of a teleological development which is mandated by their economic perspective.

Last but not least, this will be a paper that aims to dive into the historical consciousness of this minority synthesized by ideas of *popular sovereignty* and *progress*, and claims of *territorial sovereignty*. In our descent into the deep, we will find ample insinuations regarding historical continuity and unity throughout their writings and manifestations which form the central postulations of nationalist thought and paint the canvas of their consciousness with the colours of nationalism, liberalism and modernity.

Short Bio

I am currently a PhD candidate in Modern History at King’s College London (2011-2015). I hold a BA in History and Archaeology from the National University of Athens (2010) and an MA in Modern History from King’s College London (2011). I have also studied in Aristotle University of Thessaloniki and History of Art at the Catholic University of Sacred Heart in Milan, Italy. I taught European history at King’s College London (2012-2014) and presented in various conferences in Italy, Greece, UK and the USA. My research focuses on the politicization of the London Greek diaspora and the establishment of the Anglo-Hellenic League in London in 1913.

I take a special interest in Art, Cinema and Literature, I am bilingual in English and Greek and I speak Italian.

³ Borrowed by Walter Benjamin’s confrontation of teleology via messianism in the *Theological-Political Fragment*, 1921

Kuukkanen, Jouni-Matti

From truth-functionality to performativity in historiography: Great theory disputes of the post-war period seen through a debate on the Great War

There have been two great traditions in theory and philosophy of history and historiography in the post-war period. Carl Hempel's article *The Function of General Laws* (published during the war 1942) kick-started scholarly discourse that later came to be known as the analytic philosophy of history. The analytic philosophy of history dominated discussion until the emergence of the narrativism in the 1970s in the form of Hayden White's *Metahistory: The Historical Imagination in Nineteenth-Century Europe* (1973). Frank Ankersmit's *Narrative Logic: A Semantic Analysis of the Historian's Language* (1983) amounts to another landmark publication in narrativism. It is my claim that there are now good grounds to consider moving from this kind of narrativist philosophy of historiography to a postnarrativist period of renewed theoretical innovation. Narrativists shifted the focus from atomistic statements or short segments of text to entire texts of historiography, and identified narratives as the central cognitive contributions of historiography. Further, a central tenet of the narrativist philosophy of historiography is that narratives cannot be true of the historical world. The reason is that they contain qualities, such as coherence, fullness or meanings, which have no counter-parts in the research object of the historian, i.e. in the past. I agree with the narrativists that the main cognitive contributions should be seen as something that colligate and synthesize lower-order historiographical data into comprehensive theses on the past. They are thus specific arrangements of data and proposals of how to view the past. My suggestion is that the problem with regard to truth-functionality is that these proposals lack references and therefore also truth-makers in the historical world even though they can be seen as potential truth-bearers. However, the narrativist philosophers of historiography also suggest problematically that narratives form holistic meaning-entities, whose components are analytically true of the narrative.

In my talk, I compare and explicate theoretical implications of three philosophical frameworks: the analytic philosophy of history, the narrativist philosophy of historiography and the postnarrativist philosophy of historiography. The most productive way to do this is by reference to a concrete historiographical case and sample text: Christopher Clark's *The Sleepwalkers. How Europe Went to War in 1914* (2012). It appears that the framework of the analytic philosophy of history is not able to provide an adequate account of the central textual and cognitive contribution (Clark's thesis of sleepwalking), but also that narrativism makes this contribution incomprehensible and irrefutable. By contrast, when the text is seen to contain an argumentative speech act for a historiographical thesis, one is able to account for what is claimed (meaning) and the kind of support it receives (evidence). My view is that it is argumentativity that defines scholarly historiography rather than narrativity. Historiographical theses are specific rational performative speech acts in specific argumentative contexts (further illustrated by a debate on the origins of the Great War), the justification of which depends on their rational warrant for what is stated. The warrant stems from three evaluative aspects: epistemic, rhetorical and discursive. These three aspects amount to overall cognitive warrant of a historiographical thesis, which can be used to rank different proposals according to their rational appeal. The view expounded in the paper is based on my forthcoming book *Postnarrativist Philosophy of Historiography* (Palgrave MacMillan, 2015).

Short Bio

Jouni-Matti Kuukkanen is Associate Professor in Philosophy at the University of Oulu in Finland and co-director of The Oulu Centre for Theoretical and Philosophical Studies of History (<http://www.oulu.fi/centreforphilosophyofhistory/>). He received a PhD from the University of Edinburgh and has held academic positions in the Universities of Durham and Hull in the UK and Leiden in the Netherlands. Kuukkanen has been awarded Fulbright and EURIAS fellowships and has published in leading international journals in the theory and philosophy of history and in the history and philosophy of science. He is finalizing a book *Postnarrativist Philosophy of Historiography* (Palgrave MacMillan, 2015). (jouni-matti.kuukkanen@oulu.fi)

La Greca, María Inés

What can Performativity Theory do for our Comprehension of XXth Century History and Historiography?

In his latest writings, Hayden White attempts to think the relationship between what he considers characteristic events of XXth century and their comprehension and writing through the concept of the *modernist event*. This concept aims at conceptualizing the epistemological, ethical and aesthetic issues that arise within the context of the experience, memory or awareness of events that could not have occurred before last century and whose nature, scope, and implications no prior age could even have imagined. He claims that their anomalous nature manifests in their resistance to be processed by our inherited categories and conventions for assigning meaning to events. In other words, the specificity of last century history demands us to rethink our inherited ways of comprehending and writing history, including the very idea of a historical identity as Western societies have understood it.

Opening up our perspective to the broader field of Western humanities we see a growing interest in performativity theory from within feminist, gender and queer theory. Following the groundbreaking work of Judith Butler, the very idea of gender identity -or even identity as such- has undergone major criticism and reworking. The performativity of identity refers to its normative historically constituted status. It stresses the contingent, non-essential or pre-given nature of identity. However, this perspective on identity as an *effect* -that is, as *produced* or *generated*- also means that it is neither fatally determined nor fully artificial or arbitrary and highlights possibilities of agency foreclosed by positions that take identity categories as foundational and fixed. Performativity, then, allows us to rethink the philosophical presuppositions of our very ideas of identity and agency.

White's thought on the modernist event finds an interesting link to Butler's work on performativity when he develops his own proposal of thinking the writing of XXth century history from the point of view of what Roland Barthes called intransitive or middle voice writing. White claims that for comprehending last century modernist events the historian should engage the writing of that past in the way of the Greek middle voice: in a relationship between the subject of the action (the historian) and the action itself (writing history) by which, by acting, the subject affects itself and thus remains inside the action. Barthes sees the middle voice as a distinct way of relating the agent to its action: it is not a mere activity (active voice) or passivity (passive voice) but a modality of action in which the subject affects itself. Thus, he presents Barthes' distinction between active voice and middle voice as the difference between two kinds of consciousness on the part of the subject involved in the action and the force of involvement of the subject in the action. For White writing in the middle voice is a perfect example of the kind of speech act that J.L. Austin called *performative*. For just as promising or swearing an oath, middle voice writing is a performative act by which we not only act on the world but also change our relationship to it. This paper aims at exploring this link between White's latest ideas and Butler's performativity to rethink our very ideas of history, identity and agency for XXth century history and historiography.

Short Bio

María Inés La Greca is a PhD in Philosophy from University of Buenos Aires, Argentina. She is an Adjunct Professor in Tres de Febrero National University, she holds a teaching position in Philosophy of History at University of Buenos Aires and a post-doctoral scholarship from CONICET. Her field of study has been Hayden White's thought and she is currently pursuing a performative development of White's insights on narration and history through a philosophical appropriation of Roland Barthes' notion of middle voice writing and Judith Butler's theory. Recently she has been a Visiting Scholar at Columbia University thanks to a Fulbright Grant with the sponsorship of Judith Butler.

Lalaki, Despina

Digging for Democracy in Greece Civilizing and De-civilizing Processes during the ‘American Century’

Archaeology – the handmaiden of history – is inextricably intertwined with questions of identity, historical memory, nostalgia and myth; its object is produced and re-produced on the excavation site, in academia, in museums, the school textbook, the mass media, in daily conversation. Greek classical archaeology, more specifically, despite its epistemological credentials and its ‘boundary work’ could probably never rid of aestheticism or its propensity for ideology and politics. I suggest therefore that it offers great opportunities for in depth ‘textual readings’ not only of the field itself but also of those societies’ cultural structures which are embedded in the tradition of Hellenism – this convoluted idea of Western heterotopia of civilization and culture built with the ruins of antiquity.

In this paper I take an interpretative approach trying to trace some of the transformations that the idea of Hellas underwent during the 20th century from being employed as a critique of the effects of modern civilization – primarily informed by German visions of cultural reform – to an expression of instrumental rationality, cultural commoditization and liberal democracy. Arguing that each institution constitutes a particular symbolic network, and while drawing from various normative conceptions of the symbolic order and cultural theories of power I explore the ways in which representative democracy as an endorsement of a capitalist economy was offered as a public narrative through various collaborative archaeological projects between American and Greek institutions: the excavation of the ancient Agora of Athens, the reconstruction of the Attalos Stoa as the museum of the site, a program for the repair and rebuilding of archaeological museums under the auspices of the Marshall Plan are some of the cases I will cursorily present. The systematization of the relations between the two countries, especially after the end of the Second World War when the American intervention put an end to the civil war between the communists and the old regime – the first American Cold War victory – led to some significant transformations of the imaginary components of western democracy and culture and to the reformulation of social and political identities. Classical archaeology provided the vehicle for symbolically articulating and expressing some of these transformations normalizing the new political and economic status quo and giving shape to new ontological and epistemological distinctions between the Democratic West and the Communist East.

If classical antiquity provided the foundations for the civilization of modernity, as scholars of the macro-sociological field of ‘civilizational analysis’ have explained, a closer study of the subsequent development, integration, appropriation and interpretation of the classical inheritance by various cultural programs may help us to provide an explanation for the endurance of that civilization. Furthermore, the examination of any new cultural facts born in the intersection of these cultural programs and their effects in our social, political and moral life may lead not only to better understandings of our distant or recent past but possibly to more informed choices for our future.

Short Bio

Despina Lalaki is a Visiting Research Fellow at The Center for the Study of Culture, Technology and Work at CUNY, The Graduate Center. She holds a Ph.D. in Historical Sociology from The New School University. She has held teaching positions at the New York University and The New School University and her research interests include modern receptions of antiquity, 20th century American and Greek history, civilizational processes and national identity politics. Her articles have been published in scholarly journals, newspapers and magazines and currently she is working on editing a group volume entitled *The Greek Culture in Crisis and the Culture of Crisis in Greece. Exploring Ambiguities and the Political in Representation*. (<https://nyu.academia.edu/DespinaLalaki>)

Laliotou, Ioanna

From cosmopolitanism to cosmopolitics: historical past and futurity in contemporary cultural theory and critique

This paper discusses the impact of postcolonial visions of the world on contemporary conceptualizations of world history and the historical past of globalization. More specifically, the notion of cosmopolitanism has dynamically re-emerged in critical cultural theory during the last two decades. Due to the close and long-lasting relation between the history of colonialism and heterotopic conceptualizations of the world, some of the most challenging approaches to cosmopolitanism are articulated from within the field of postcolonial studies. In this paper, I discuss this re-emergence of the concept of cosmopolitanism in cultural theory and critique and in the field of postcolonial studies. Emphasis is put on the ways in which critical approaches to the history of colonialism and colonial conceptualizations of globality and global history are currently elaborated from within visionary utopian narratives that envision the future of late postcolonial modernity.

Short Bio

Ioanna Laliotou is Assistant Professor in Contemporary History and Intercultural Relations at the Department of History, Archaeology and Social Anthropology, University of Thessaly (GR). She has received her academic training at the University of Athens in Greece (BA in History), Birmingham University in Britain (M.Soc.Sc. in Cultural Studies), and the European University Institute in Italy (Ph.D. in History). She has conducted research as a Fulbright Scholar at Columbia University (USA), as a post-doctoral fellow at Princeton University (USA) and as a fellow at the International Center for Advanced Studies at New York University (USA). She is author of *Transatlantic Subjects. Acts of Migration and Cultures of Transnationalism between Greece and America* (Chicago: Chicago University Press, 2004) and co-editor of the collective book *Women migrants between the East and the West: Gender, mobility and belonging in contemporary Europe* (London: Berghahn, 2007).

Lappa, Daphne - Hadjikyriacou, Antonis

Early Modernity as the Reflection of the Neoliberal Subject

Since the 1990s historians of the early modern world have increasingly been using the concept of fluidity. The proliferation of the employment of this notion and its cognate terms has created a virtually indispensable lexicon for students of early modernity: flexibility, accommodation, elasticity, tolerance, pragmatism, exchange, encounter, etc. Overall, historians are employing these concepts in an attempt to understand and explain the multicultural contexts of pre-modern realms characterized by religious, ethnic and linguistic diversity.

How did previously perceived stable geographical or identity boundaries acquire malleable qualities? If, for example, the early modern Mediterranean was perceived as the site of civilizational and cultural clash *par excellence*, a rigid boundary between Islam and Christianity, how was it transformed into a space of porous boundaries, constantly navigated by Muslims, Christians and Jews bearing shifting religious and ethnic identities?

In this paper we identify the connections between this historiographical shift and the political conjuncture of the 1990s. We argue that the shift should be understood in relation to the historical experiences of the post-Cold War era, and the interlinked emergence of ‘de-nationalization’ and multiculturalism as constituent elements of what is rather vaguely defined as the postmodern world. These developments came at a time when modernization theory was reaching its explanatory limits in making sense of a world that was not merely consisted of nation-states and the discourse they generated. Concurrently, Europe experienced the second largest wave of migration since WWII, while the affects of decolonization took the form of the crisis of integration of communities descending from former colonies. At this juncture, the notion of multiculturalism rose in prominence both as an ideology and a policy in order to provide answers to questions of identity, cultural and religious diversity, or integration.

Challenging the strong territorial rootedness and emotional bonding of nationalism, the idea of multiculturalism has consciously or unconsciously contributed to an agenda that suggested a globalized understanding of the self. If multiculturalism challenged conventional patterns of existence and collective belonging (real or imagined), it nevertheless contributed to, and fit nicely with, the neoliberal concept of rational, free individuals navigating a fragmented yet networked globe that is more or less a blank socio-economic slate. Within this context of ‘liquid modernity’, as Zygmunt Bauman labeled it, late-modern subjects project their experiences to the pre-modern past ‘acknowledging’ selective affinities or even identifying with the early modern subjects that navigated, at times with ease and at times perplexed, a world of networks and nodes, crossing diverse political, geographical and cultural entities.

Seeing the early modern world as a reflection of this condition conveys an impression of a romanticized space of value-free coexistence; a “cosmopolitan milieu” that nineteenth- and twentieth-century modernity may have obliterated, but is coming back with a vengeance in the form of neo-liberal postmodernity. The problem here is less the entailed historiographical anachronism, for the questions historians ask are articulated in the time(s) and place(s) of their own experience. Rather, we argue that missing in this narrative are the asymmetrical relations of power between individual and collective agents in different spatial and temporal contexts.

Short bios

Daphne Lappa has recently submitted her PhD in the Department of History and Civilization at the European University Institute, Florence, Italy. Her doctoral project engages with the historical contextualization of the religious conversion of Jews and Muslims to Christianity in 17th- and 18th-century Venice and Corfu. Tracing early modern mobility along with the cross-faith networks that sustained it in eastern Mediterranean forms the core of her current research. She is also especially interested in digital humanities. At present she is working on the development of a spatio-visual narrative of 20th-century Nicosia, Cyprus as a shared and contested space.

Antonis Hadjikyriacou is Marie Curie Fellow at the Center for Mediterranean Studies, Foundation for Research and Technology-Hellas. He earned his Ph.D. in History from the School of Oriental and African Studies, University of London, and he is completing his monograph entitled "Insularity and Empire: Ottoman Cyprus in the Early Modern Mediterranean". His new project is a comparative spatial history of Cyprus and Crete, mapping the development of economic structures in the two islands from the 16th to the 19th century.

Lemonidou, Elli

Revisiting the historiography about the First World War

The centenary of the First World War offers a perfect opportunity for a critical overview of the historiography concerning this milestone of world history. It is particularly interesting to see if and to what extent history-writing about WWI has followed the dominant historiographical trends of each particular period during these 100 years.

Historiography about the Great War initially followed traditional paths, with a vast production of books in the 1920's and 1930's adopting methods and objectives of political and military history, though even at that time the viewpoint of the simple soldier was not entirely neglected.

A subsequent major event, such as the Second World War, temporarily put the previous worldwide clash in a so-called "historiographical silence". In 1964, the 50th anniversary triggered a revival of the historiographical interest in the Great War, which would be strongly influenced by the fresh ideas of the *Annales* group and its followers, thus expanding in new critical approaches and previously unexplored fields of study.

This tendency has been further reinvigorated in the last decades through the influence of most up-to-date historiographical trends, which has led to the flourishing of scholarly interest in new issues, with a particular care, among else, for the individual and collective study of human cases (soldiers, women, children) throughout the war.

The 100th centenary has expectedly offered a new impetus to the historiographical production about WWI. A first overview of recently published works is attempted, in which a wide range of influences, from purely traditional historiography to modern trans-national approaches, is noticed.

The impact of the historiographical trends at a wider international level is also examined. There is a clear difference between countries where WWI historiography has been more influenced by modern historiographical trends and other ones, where the historiographical production about WWI has been rather conservative and, in some cases, apparently scarce in relation to the importance of the event. This divergence has to be attributed partly to the overwhelming impact of certain historical events (and the memory of them), as well as to the particular ways of remembering (or forgetting) WWI in each specific country.

The presentation closes by emphasizing on some of the main challenges which have to be addressed by current and forthcoming WWI historiography and by stressing the importance of following modern historiographical trends and revisiting forgotten or neglected issues of the WWI history as a prerequisite for a new overall understanding of the event by both historians and non-specialists.

Short CV

Elli Lemonidou is Assistant Professor of Modern and Contemporary Greek and European History at the Department of Cultural Environment and New Technologies' Management, University of Patras (Greece). Areas of her recent research interest include a) History of the First World War, b) Public History, especially the relation between academic and public history, as well as the links between official history, national identity and collective memories and c) History Didactics. She has published many articles in English, French and Greek historical reviews and collective volumes.

Lianeri, Alexandra

***Historia Magistra Vitae* and Future Time: Complicating the temporalities of Greek historiography**

Twentieth-century historiography has been centred on the question of historicizing historical time. R. Koselleck's path-breaking work in the 1970s proposed a large-scale model for identifying diverse ways of experiencing and conceptualizing time. Koselleck's emphasis was on the modern period from 1750 onwards, in which he traced the establishment of a new conception of the future as different from the present and past, and the bearer of something new. This concept, according to Koselleck, was characteristic of modernity and was intertwined with the birth of the modern concept of history as a collective singular, which brought together special histories under a unifying concept. The key distinction that sustained this scheme was offered by the opposition between 'ancient' and 'modern', wherein the former term pertained to the Ciceronian topos of *historia magistra vitae* which was taken to persist until the eighteenth century (cf. Koselleck, R. *Futures Past: On the Semantics of Historical Time*, 2004). Drawing on Koselleck's thesis, F. Hartog proposed the term 'regimes of historicity', which he defined as the ways in which a society relates to and experiences historical time. Hartog also considered the modern experience of time as marked by the dissolution of the *magistra vitae* logic and the establishment of nineteenth-century historicism (Hartog, F. *Régimes d' historicité: présentisme et expérience du temps*, 2003).

Such schemes have been criticised by medieval and Renaissance historians for the 'atemporal paralysis' they attribute to premodern temporalities and their oppositional logic formulated on a politics of periodization that sustains the philosophical and political claims of modernity. Building on these critiques, this paper will focus on considerations of future time in Thucydides in order to juxtapose ancient Greek and modern temporalities. How does Thucydides' appeal to the future in the description of his work as possession for all time compare to Leopold von Ranke's famous statement that his enquiry does not aspire to the high offices hitherto assigned to history, "the office of judging the past, of instructing the present for the benefit of future ages", but is rather an attempt to show what actually happened? The paper will argue that Greek temporalities display a level of complexity that prevents their unification against modern equivalents. On this basis it will seek to challenge the binary opposition between an idea of exemplary history collapsing the difference between past, present and future and the modern recognition of the future as different from the present and past. Using Bakhtin's concept of polyphony it will approach Greek historiographical temporalities as a discourse about future time formulated through the inclusion of antagonistic voices – including the voice of the historian, historical actors, and subsequent readers and other historians. Far from confirming the exemplarity of the past, these temporalities articulate a condition of equivocation in the face of oppositions, conflicts and dichotomies that constitute the object of historical enquiry and preclude its paradigmatic use in the future.

Short bio

Alexandra Lianeri is assistant professor at the classics department of the Aristotle University of Thessaloniki. Her work examines the intellectual history of classics in modern European thought with a focus on problems of translation, conceptual history, the history of historiography and the history of political thought. She is completing a monograph on the modern reception of ancient democracy. She has edited *The Western Times of Ancient History: Historiographical Encounters with the Greek and Roman Pasts* (2011), *Knowing Future Time in and through Greek Historiography* (2015) and co-edited *Translation and the Classic: Identity as Change in the History of Culture* (2008).

Lytje, Maren

The Historian, the Psychoanalyst and Cinema: Writing History in the Age of Film Making

In his Weimar essay *On Photography* the German film critic, Siegfried Kracauer called photography the "go-for-broke-game of history." Kracauer's point was that photography had caused a fragmentation of time: it simply displayed reality as one moment after another deprived of the narrative meaning which history had to offer. Kracauer's response to the crisis of time caused by photography was what American film historian and critic Ann Doane has referred to as cinematic time: the ability of the moving image to place photographs into coherent wholes through which the spectator might gain access to the ephemeral and the contingent. One of Kracauer's contemporaries, Sigmund Freud also grappled with the relationship between the random inscription of reality and the meaning making of the historical narrative. His theory of the psychic system is for all effects and purposes a theory of how the memory inscription passes from a random imprint of reality to a coherent whole through the operations of the consciousness of time, which places random memory traces in the right chronological order. While Freud was highly skeptical of the cinema, his theory of the psychic apparatus offers a similar solution to the crisis of time as Kracauer's. Despite Kracauer's go-for-broke-game of history, the discipline of history did not seem to go for broke; on the contrary, during the 1920's and 1930's history as an academic discipline flourished, most noticeably in the writings of the early pioneers of the *Annales* school such as Marc Bloch and Lucien Febvre. In his posthumously published writing, *The Historian's Craft*, Marc Bloch like Kracauer and Freud took cinematic time as a basic model for historical writing: the historian's job was to take the film off its spool, rewind it and play it forward. In other words, the historian was essentially a film maker in the reverse: (s)he has come too late for the show and therefore has to remake the film all over again from the fragmented photos of the past. For Bloch, the metaphor of the moving image resolved the problem of the crude positivism of his predecessors, Langlois and Seignobos, as well as the problem of the rhetorical ornamentation of their predecessor, Michelet: photographs were quite literally a random imprint of reality, but film was capable of making sense of them by putting them into strings of events which were meaningful to the spectator. Thus, there seems to be a peculiar overlap between photography, the cinema, psychoanalysis and historical writing. In this paper, I investigate this overlap further. The basic argument of the paper is that photography caused a crisis of time which gave impetus to history and psychoanalysis alike. History and psychoanalysis responded to this crisis by relying on cinematic time, which gave access to the contingent. Historical writing in the first half of the twentieth century is therefore informed not simply by the emergence of psychoanalysis but more importantly by the emergence and experience of the memory techniques of photography and the moving image. The paper is presented as a comparative analysis of Kracauer's essay *On Photography*, Walter Benjamin's critique of the moving image in *The Work of Art in the Age of Mechanical Reproduction*, Marc Bloch's *Feudal Society* and Freud's *Beyond the Pleasure Principle*. The point of the comparative analysis is to show how the crisis of time evident in these four works is resolved through the structure of cinematic time.

Short Bio

Maren Lytje is a Ph.D.-student and external lecturer at Aalborg University. Her Ph.D.-thesis focuses on the relationship between justice and justification in relation to western warfare in the twentieth and twenty-first centuries within a psychoanalytical framework.

Macón, Cecilia

On Not To Talk: Hope and Joy as Resilience. The Case of Female Victims of Sexual Violence in the Argentinian Crimes Against Humanity Trials

The affective turn has proved to be a relevant perspective in order to approach historical past. Indeed, the affective dimension illuminates the way in which historical actors give account of their experiences while challenging traditional strategies commonly used by historians to assess the past from the present. The origin of this paper can be traced to the unanswered questions prompted by a previous research: the analysis of the ‘metatestimonies’ performed by female victims of sexual violence as a crime against humanity who testified in the Argentinian trials. If in my previous investigation I delved into the complex role played by shame to reshape ‘agency’, the key question surviving from that paper - *Historiein*, 2014- concerns with the experience of the women who refused to testify in such trials: why did they reject the possibility of testifying? what are the affects involved in their account of their past experiences and in the way they imagine such possibility of testifying? The most common answer to this matter fundamentally refers to a situation of denial. It is said that these victims deny the conceptualization of the crimes they suffered as sexual violence and prefer to remain in silence in order to deceive themselves. We consider that this interpretation is, not only patronizing, but also mistaken. In the interviews these women do accept the sexual dimension of the crimes they suffered, but hold a complex and non-traditional notion of political hope that may help, not only to challenge the denial interpretation, but also to recast the distinction between public and private spheres. In their metatestimonies these victims express their need, not to protect their privacy or forget such crimes, but to preserve themselves from the structure of any established narrative, being the one deployed by the Judiciary, by Human Rights NGOs or by the media. Their decision is not lived as non-political, but on the contrary, as a public statement sustained in the need to look at the future challenging the progressive narratives these institutions frequently exhibit. They refer to hope, but not to optimism. To guilt, but not to shame. To the role played by joy in order to institute a transformed resilience after the trauma they experienced, but always through a systematic rejection of the idea of a happy ending implicit in the aim of a fair sentence. Thus, our paper intends to scrutinize the role played by hope (Muñoz, Bloch) and affects considered positive (Tomkins) -usually categorized as non-political- in the constitution of political agency in terms of ‘resilience’ (Macon). Even if it is true that denial frequently plays a role in the victims’ experiences (Cohen, Sutton), the way our female victims express the justification of their decision and their experiences is sustained in a political dimension of affects that may help to reconfigure the way we understand emotions usually considered positive and therefore naïve. We should remember that according to Claire Colebrook there is a strong difference between happiness and joy. If the former needs a narrative form and usually preserves the world order –a definition consistent with Sara Ahmed’s analysis-, the later can be described as the power to affirm and live life: the possibility of finding utopia in the quotidian through a non-abstract conception of hope that considers failure as a key feature of resilience.

Short Bio

Cecilia Macón holds a B.A. and a Ph.D. degrees in Philosophy (University of Buenos Aires), and a MSc in Political Theory (London School of Economics). She is Lecturer in Philosophy of History at the University of Buenos Aires. She has compiled *Pensar la democracia, imaginar la transición, Trabajos de la memoria, Mapas de la transición* –the latter in collaboration with Laura Cucchi- and, together with Mariela Solana, *Pretérito indefinido*. Since 2009 she coordinates SEGAP, an interdisciplinary group dedicated to gender studies, focusing on the issues stemming from the affective turn. Within this framework her research focuses on the issue of agency, particularly on its impact regarding the ways of approaching the past. Since 1996 she also works as a journalist for several national and international media.

Mahera, Anna

The return of narrative and the return of historicism: the unfolding of modern historiography in two distinct phases of the long 19th century

Modern studies on the history of history manifest in various ways a double return: on the one hand the return to the first half of the 19th century, used here conventionally as the end and the zenith of a long phase of narrative and amateur historiography from the 16th to the first half of the 19th century• but also a return to the historicism of the first phase of 'objective' history in the second half of the 19th century. This double movement apparently constitutes a contradiction, since the mid-19th century is considered a turning point for the passage of history from the amateur to the professional stage. But it doesn't depict, as might be expected, the conflict or rivalry between two different streams of modern historiography. It is rather the parallel expression of a common need resulting from our own " regime of historicity ", the manner in which each culture constructs representations of time . With its return to the 19th century the culture of historiography performs what Arlette Farge calls « an appeal to possibility". Nevertheless the " appeal to possibility " is at this juncture less of a step in understanding and more of an attempt to avoid the dead ends of history's existence today• and we must understand this attempt as a dual incarnation: that of the past and that of a scientific field. Historiography today is in need of a revision of historicism (with the gradual elimination of its negative connotations) , so as to continue to exist as a distinct research field after half a century of institutional, intellectual and methodological fatigue induced by its flirtation with other social sciences. It is also in need of the narrative, mainly to survive as a rendition of the past that is both necessary and useful for modern societies.

This paper seeks to examine the terms of framing this double demarche, the de facto absence of synchronization between each two sides, but also the modern needs that drive their explicit connection a posteriori.

Short Bio

Anna Mahera was born in 1969 in Thessaloniki. She studied history at the University of Crete. In her doctoral thesis she examined the economy of Marseilles in the 19th century and the conflict between free trade and protectionism. Her post-doctoral research at Ecole des Ponts et Chaussées focused on technology transfer issues by the European industrial nations to Greece in the 19th century. She is the author of the book, *The Double Life of Stendhal, his work, its reviews and the reproduction of revolutionary culture*, Crete University Press, 2014. Since 2004 she teaches modern and contemporary European history at the University of Ioannina. Her research and teaching interests include relations between the European center and periphery, political philosophy of the 19th-20th centuries, the history of the economic theories, the realist novel and the relationship between history and literature.

(Auto)biographing Revolution: History, Memory and the Long Sixties

During the last decade we have witnessed a memory boom. The global financial crisis in combination to a series of anniversaries of historical events—such as, the 40 years of May '68 in 2008, 50 years from the Greek *Metapolitefsi* and the Portuguese *Carnation Revolution* in 2014—have intensified a social need for (self)reflection and repositioning on personal and collective level in respect to the past.

Historical narratives and essays, (auto)biographies, (auto)biographical novels, memoirs, newspaper and magazine articles, dealing with past events and mainly the outcome of the *Long Sixties*—the period from the late 1950s until the late 1970s—and how this period shaped present times, have been blooming, worldwide.

This paper aims at presenting an overview of the specter of these narratives, their interaction with current social debates and how they form, or they are being formed by, public history. In addition, the communication between personal narratives and historiographical currents such as micro-history and oral history as well as how these narratives influence current debates within the ranks of historians such as the issues of subjectivity in history, or the multiplicity in historicizing the past rather than the pursuit of a single or objective historical truth or narrative.

A transnational approach is chosen, in accomplishing the aims stated above, focused but not limited to the European South. From the greek milestone works of Maro Douka (1979) and Tasos Darveris (1983) to the recent works of Lucio Magri (2011), Luciana Castellina (2014) and from Nanni Balestrini's trilogy of novels (1979, 1989, 2005), *La Grande Rivolta*, to the recollections of the former Weatherman Mark Rudd (2010), and the memoirs of the world known intellectual Tariq Ali (2005), the long sixties are being (re)presented, through the eyes of the actors of the time. We will examine whether there is a line that crosses the greek and the other (national) cases that will be reviewed, as if the memory of the Long Sixties is literally perceived as global, or local conditions overpower the sense of globality.

How this impartial and subjective glance to the past, is or may be used by historians, by presenting already given examples of such works (i.e. The Protest, Culture & Society series of Berghahn Books have such issues in their core, the centrality of memory in Holocaust Studies can not be neglected either, and of course, there is no better proof for this by the emergence of Memory Studies and all of its variations). The developments in the field, from the time of Maurice Halbwachs to contemporary historians such as Luisa Passerini and Alessandro Portelli will also be elaborated in respect to the works and projects regarding the Long Sixties.

Short bio

Christos Mais was born in Cyprus. After his studies in Economics in Thessaloniki he continued his education in Leiden, in Book & Digital Media Studies. He is currently a PhD Candidate at the Leiden University Centre for the Arts in Society. His research interests vary from Contemporary Social & Political History, to Oral History, Publishing History and the History of Communism. He is particularly interested in dissident and underground press during the Long Sixties and interdisciplinary approaches of the above issues.

Mako, Gerald

A Tale of Two Wars: Lev Gumilev, the Eurasianist School and the Turning Points of the Twentieth Century

Lev Gumilev (1912-1992) was one of the most controversial figures of Russian historiography, who is often called the ‘greatest Eurasianist’. He was born into a family of artists as both his father, Nikolai Gumilev and his mother, Anna Akhmatova were acclaimed poets. In 1921, when he was 9 years old, his father was executed by the Cheka (emergency commission), the first of the Soviet state security services. In 1938 he too was arrested by the NKVD and was sentenced to 5 years in Siberia, the experience of which did not stop him to join the Red Army and fight in an artillery unit until the end of the war and take part in the Battle of Berlin. Following the war, until 1953, Gumilev served time again in various labor camps, and it was only in the late 50s that he was allowed to return to his studies.

Eurasianism was born among the Russian émigrés during the 1920s, and it influenced Western historiographical trends through émigrés teaching at universities in Western Europe and the USA. Despite there are major differences between its ideological fractions, all of them agrees that Russia is a separate civilizational unit, different from both Asia and Europe. Unlike the vast majority of scholars, Gumilev believed that Russia was born not from the Kievan Rus’ but from the Mongol Empire, and the so called ‘Tatar joke’ was in fact a symbiosis between the Russians and the Tatars. On the other hand Gumilev saw Europe as a hostile entity to Russia – this proved to be one of his most popular and enduring ideas. In part because of his staunch anti-Semitism, many of his writings were circulated in samizdat until 1989, however, after glasnost and perestroika came censorship waned and his works started to appear. His posthumous fame rose rapidly not just among the laymen but also among those in Russian politics, as his works were able offer a sound ideology to fill the ideological void created by the collapse of the empire. In this sense, Gumilev was in the right place at the right time, and as a consequence his Eurasianism bears considerable influence on the concept of Russian national identity in the 21st century.

In the paper I shall explore to what extent did the experiences of the First World War, the Bolshevik Revolution and the Civil War shape the views of the Eurasianists, and how did Stalin’s terror and, to a lesser extent, WWII shape that of Gumilev. Other questions I would like to focus on are: what are the connections between his experiences during the Great Purge and his anti-Semitism, and how did ideologies like Fascism, Marxism, and historical realities such as the Cold War, the creation of Israel and the fall of the Soviet Union change the views of the Eurasianists over the decades? What were the main theoretical differences that emerged between those working in exile in the West and those in the Soviet Union?

Short Bio

Gerald Mako is a PhD candidate at Cambridge University: his dissertation is devoted to the historiographical issues surrounding the Khazar Qaganate, a realm of Turkic nomads who ruled over vast lands in Eastern Europe and the Caucasus and converted to Judaism around the first half of the 9th century. He has published several papers on the history of the Khazars and the Volga Bulgars, and his wider research interests include the life of the Saxon bishop Bruno of Querfurt and the history of the Pechenegs, with a special reference to their connections with Christianity.

Malerba, Jurandir

Paths of Historical Writing in Brazil: Marxism and its presence Brazilian Historiography along 20th Century

Although there are minor signs of the existence of Marx's work still in the last years of the 19th Century, it will be in the early decades of the 20th Century that Marxism will arrive strongly to Brazil, initially far more as a doctrinaire body for political action than as a theoretical inspiration for academic debate. When one assess the debates that had constitute Brazilian historiography along the 20th Century, one finds the major role played by Marxism. Although nowadays it is in decline, Marxist-inspired historiography bequeathed decisive contributions to the field. Rather than offering a chronological approach or a catalog of works and authors, this paper focus on the major issues addressed by Brazilian historiography along the 20th century. Amongst these debates, the discussion about the meaning of colonization in Brazil becomes paramount. For Marxists and interpreters of Brazil in general, the challenge was that of explaining the vector or vectors determinant for the country's history. The point is basically whether the country would fulfill a subordinate role in the concert of nations or its history has its own internal logic.

This debate leads to a second one, about the nature of Brazilian society since colonial times: one seeks to know how Brazil fits into the global expansion of capitalist mode of production since the beginning of modern times, under the logic of commercial capitalism. In broad modernity, like other Latin American countries Brazil submits to capitalist logic as from the establishment of historically new modes of production, notably modern slavery. Against a background of such complexity, in which a late industrialization emerges from the rubble of a slave society, another issue that stirred Brazilian intelligence, particularly in the years 1950-1960, is: which path to follow to achieve revolution in Brazil? The scenario is the 1930s, when the old patriarchal elites were challenged before the emergence of new social classes, liberal professionals, and especially the urban proletariat. In the turbulent interwar period, a sector of the elite emerges victorious by blanking its opponents with violence and especially coopting workers with the granting of laws that should discipline employers and employees. This mixture of charismatic leadership and assistentialist policies, supported by the use of mass propaganda greatly inspired by fascist propaganda, generated the classic phenomenon of populism, another item of the agenda of Marxist historians, the outcome of which culminates in the long and traumatic period of exception triggered by the civil-military coup of 1964. Finally, the *loci* of thinking and research where the Marxist historiography gave perhaps its major contribution: to the "worlds of work", both the formation of the working class as the studies on slavery in Brazil followed by a brief analysis of the role of Marxism in Brazilian historiography in more recent years.

Short bio

Jurandir Malerba is a Professor of Theory of History at the Department of History at the Pontifícia Universidade Católica do Rio Grande do Sul (Pontifical Catholic University, PUCRS), Porto Alegre, Brazil. He has occupied visiting positions at University of Oxford, Georgetown University, and Freie Universität, where inaugurated the Sérgio Buarque de Holanda Chair of Brazilian Studies. Has issued articles, books and books chapters in English, Russian, Italian, Spanish, Croatian and Portuguese on issues as Brazilian History (19th, 20th century State formation and Nation Building), Theory of History and History of Historiography.

Mendes, Francisco Azevedo

Displaced Crisis and Historical Theory: The critical ‘intervals’ of historiography in the nineties.

There is a systematic discrepancy between the universal expression of the crisis of history and its disciplinary location in historiography. Moreover, given its generalization, the term crisis cannot be reduced to a unique meaning. The crisis encompasses both a potential originator of reality and the ability to put the order in question. This last feature connects with the flexibility of crisis and its capacity, as a critical instrument, to move between divisions that structure our perception of reality. To what extent talking of crisis in historiography matches the acute manifestation for problems and situations that go beyond historians? This question requires to be analysed in the context of peculiar movements of crisis: their intensities, mutations, transfers and mediations. The main issue is to understand the dynamics of the interactions underlying historical knowledge.

In the second half of the nineties of the twentieth century, three historians presented their own views on the crisis in historiography: G. Noiriel (France), R. Evans (England) and D. Harlan (United States of America). Their results, among others, must be read as the crystallization of internal evolutions of the respective national historiographies, but - and this is an aspect insufficiently taken into account - with transnational hegemonic expectations. The texts of these three authors (*Sur la «crise» de l'histoire, 1996; In defence of history, 1997; The degradation of history, 1997*) can be considered as narratives of redemption which, proposing certain contours of crisis in history, rehearse systematic attempts to overcome it. The intersection of these discourses of crisis allows one to detect the intertextual circulation of the network of references and frameworks, and pinpoints some reactive patterns of the historiography.

Nevertheless, discourses on crisis become more revealing when placed in a broader comparative perspective. Does the sensitivity of historians to crisis reflect a particular insertion of history in contemporary society? If so, can we determine the contours of this sensitivity, their supports, categories and channels of maintenance? The horizon opened by this heuristics of crisis can only be sufficiently understood if the research undertaken attends to the ‘critical’ intervals resulting from the lapses of time and space between the historians, their discourses and intellectual and social effects. The accumulation of diagnoses on the crisis in history does not mean a well-defined representation, but suggests its continued transformation into meta-cases that feed the collective experiences of historicity. Based on the discourses on crisis, measuring their internal and external causes, the degree of reaction they provoke, the trajectory of its evolution, this paper aims at examining the changing stratifications of historiographical crisis landscape in the nineties. Finally, I propose to discuss the conditions to obtain a minimal grammar of crisis in historiography in the 20th century.

Short bio

Francisco Azevedo Mendes is Assistant Professor of the Department of History, Institute of Social Sciences, University of Minho (Portugal), where he teaches Historical Theory. He holds a Ph.D from the University of Minho in 2007 with a thesis entitled *Crisis and passivity in contemporary historical theory. The transformation of the topic of «historical coherence»*, supervised by Jeffrey Andrew Barash (Université de Picardie-Jules Verne, France). He is member of the Lab2PT (Landscape, Heritage and Territory Laboratory), a research unit of the University of Minho.

Morales, David

The Americanization of Spain. A New Historiographical Contribution to the International Debate

The debate over the Americanization of Spain, initially raised as a political issue, was moved to academia in the seventies during which several studies helped formulate the paradigm of American cultural imperialism. This paradigm was intimately associated with the deployment of its foreign policy, which came to represent the threat of homogenization to not only to Spain, but to the cultures of other countries, as well. This orientation was consolidated in the following decade with, among others, the reference works of Emily S. Rosenberg (*Spreading the American Dream*, 1982) and Frank Costigliola (*Awkward Dominion*, 1984). Subsequently, other researchers have shown the limitations of such interpretations by noting both the processes of resistance from various countries and the adaptations of the American model that took place in them. Currently, there are two dominant interpretive paradigms of this phenomenon with several variants. Works like Richard Pells' (*Not Like Us*, 1997) argue that American cultural transfers are based on an exchange process and an equal interaction between different actors and territories. However, from a more nuanced perspective, studies from Richard Kuisel (*Seducing the French*, 1993), for example, argue that the strengthening of a global society has effectively established American cultural hegemony. Against this backdrop, questions can be asked: What is the role that Spanish historiography plays? To what effect does the international debate have? Are there any particular aspects of the debate that define a unique situation?

The emergence of analysis on the Americanization in Spain was the result of the coexistence of three important factors: the reception of foreign culture, the birth of new intellectual interests between Spain and the United States, and the presence of a strong animosity towards American power in Spanish society. The latter has forced Spanish scholars to recognize the need to establish more accurate assessments of relations between the two countries in order to counteract the continuation of certain stereotypes and prejudices within Spanish society. For this reason, they examined the Franco period not just because it coincided with the consolidation phase of U.S. cultural policy, but because there was also a strengthening of anti-Americanism among the most progressive sectors, which has remained until today. Facing simplistic assessments of American support for the dictatorship since the signing of the 1953 Pact of Madrid, current researchers have introduced new nuances and contradictions. American contributions were adapted to local peculiarities, but in some cases were rejected outright. At the same time, however, American influence in the modernization of many sectors did not cause a loss of national identity. For example, despite constant educational influences, the structure of the Spanish university system has not changed.

Throughout their research, Spanish historians have addressed new areas that have barely been explored in other European countries (i.e., the dissemination of American Studies, the programs of human capital formation, etc.) and have employed innovative methodological approaches, for example, analysis directed to a particular professional group. Similarly, these scholars have been undertaking comparative assessments of the impact of U.S. public diplomacy in certain regions of Europe. However, these studies have been determined solely by interest in official channels while ignoring other important areas, such as unofficial agents, and identifying entities receiving the studies. Additionally, future research should examine other processes of cultural transmission, such as the effect exerted by American consumer products on the collective imagination of the masses, and expand the time frame to demonstrate that the cultural ties between the two countries has been a two-way process. By doing so, Spanish historiography will avoid its academic isolation and incorporate new contributions in order to clarify the development and success of the process of Americanization in Europe and Latin America.

Short Bio

David Morales received his BA in History at Complutense University (Madrid), and is also where he received a Masters in Contemporary History. For his Master's Degree thesis, he addressed Spanish perceptions of the United States between 1898 and 1914. At present he is a Doctoral candidate in Contemporary History and is preparing a dissertation on the Americanization of children in Franco's Spain. His current research is directed towards the processes of emission and reception of American values and models in the collective imagination of Spanish society.

Muchowski, Jakub

Politics, Realism, and Historical Writing in the late XX century

What kind of historiography animates collective human action? Which modes of historiography have a potential to change the world? These questions gained some currency in the twilight of previous century and still acquires attention, particularly in the debate on universal history. They were brought into theoretical debate on historical writing by a set of global turns. The unexpected finish of Cold War, the collapse of Communism, the attack on “grand narratives”, and the emergence of “the end of history” idea moved history into the position of a severe critic of world changing political projects. This provoked an intellectual reaction by those who thought that historiography not only reproduces the present but also shapes a different future.

In my talk I will focus on two responses to the new situation offered by Hayden White and Jacques Rancière. They shared the idea that the rules of representation, including historical representation, define what is achievable and what is unachievable in social life. For both scholars probing the limits of representation meant engaging in discussion on the Western literary tradition of realism. This led them to the careful analysis of Erich Auerbach’s masterpiece *Mimesis*, the relation between the figurative and figural, the content and the form of historical writing, and finally, realism and modernism. Despite the common general aim they propose a separate, even conflicting comments on these topics. White and Rancière also participated – in different measure – in another huge international debate in the 90’s, which raised the question of realism: the debate on Holocaust representation. Participating in it they shared general view on the close connection between politics and poetics, but proposed different answers to the question. Moreover, both scholars had a common background in Marxism and poststructuralism, but brought them up in new contexts in independent manners.

In my comparison of Rancière’s and White’s replies to the end of practicing historical writing as political act I will focus on three questions: How the dominant poetics of history reproduce the present? What kind of historical writing engages people into negotiations over the rules and the status of the representation and have a potential to change the world? What does it mean that historiography is an autonomous kind of writing?

Short Bio

I am an Assistant Professor of History of Historiography and Methodology of History at Department of History, Jagiellonian University (Cracow, Poland). My dissertation thesis (2014) discussed the work of Hayden White as a project in politics of historical writing. I am an author of *Historyka Shoah. Problematyka przedstawiania katastrof historycznych*, Warszawa: PWN 2006 [*Historics of Shoah. The Question of the Representation of Historical Disasters*]. My fields of studies are history of modern historiography, theory of historical writing, holocaust and genocide studies. I am now working on Raphael Lemkin’s imperial biography.

Mudrovic, María Inés

The Pathways between History and Historiography

This paper concurs with the diagnosis of the call for papers of this conference: 1) currently, it is difficult to conceptualize twentieth-century historiography as a coherent subject of study, and 2) the various turns that historiography has undergone from the middle of the twentieth century to the present are related to the “living experiences” that have occurred outside of academia. That is, there is a connection and interrelation between the various experiences of the century, not only those considered “catastrophic” but also those arising from feminism or decolonization, for example, and the various “turns” of historiography. I believe that this diagnosis is correct.

My aim in this paper is to explain why this is so—specifically, why there is an interrelation between the experiences of the century and the turns in historiography, between the “outside” and the “inside” of academia. I will attempt to show that the present situation of historiography has emerged because the living experiences “outside” of academia made visible two unseen and repressed presuppositions of historiography since the nineteenth century, when it was first consolidated into a “scientific discipline”: its practical dimension and the historian’s belief in the rupture between the past and the present. These two presuppositions were considered foundational when historiography was established as an “objective” science detached from the interests of the present. First, and following the argument of H. White in his article “The practical past”,⁴ I will argue that if we recognize the unavoidable practical dimension of historiography, we can understand disciplinary transformations such as “gender history” or the “historiography of decolonization” that accompany “living experiences” outside of academia. Second, I intend to show how the catastrophic wars and genocides of the twentieth century have contributed to changing our experience of time, of which the emergence of the history of the present is a symptom. This new sub-field of historiography challenges the presupposition of the rupture between the present and the past.

The new living experiences outside of academia, such as the emergence of new subjectivities and the new orders of time of the twentieth century, have helped to expose some underlying and foundational presuppositions of historiography, including its unseen “practical dimension” and the separation between the present and the “historical past”. The exploration of this situation can help to explain why the disciplinary transformations in this field of study have had such an effect on the heart of historiography that it is becoming impossible to grasp it as a coherent field of study.

Short Bio

María Inés Mudrovic is a Professor of Philosophy of History at the University of Comahue, a researcher at CONICET, and the Director of the Centre for Research in Philosophy of Social Sciences and Humanities at the University of Comahue. She is the author of *Voltaire, el Iluminismo y la Historia* (Buenos Aires: Fundec, 1996) and *Historia, narración y memoria. Escritos sobre filosofía de la historia* (Madrid: AKAL, 2005) and editor of *Pasados en conflicto. Representación, mito y memoria* (Buenos Aires: Prometeo, 2009) and *En busca del pasado perdido. Temporalidad, historia y memoria* (México: Siglo XXI, 2013).

⁴ White, H., “The practical past”. *Historiein*, 10, May 2011. Available at: <http://www.historeinonline.org/index.php>.

Palmeira, Miguel S.

Moses I. Finley and the ancient economy: logic and social logic of an ‘academic battleground’

This paper examines the role played by Moses I. Finley (1912-1986) in the academic controversies about ancient Greek and Roman economic history in the second half of the twentieth century. During the 1960s and 1970s, studies of the “ancient economy” were transformed by systematic critiques of the use of formal modern economic concepts in the analysis of societies which had not themselves forged a concept of “economy”. Among those who got involved in these debates on economic history, Finley was considered their main protagonist. Based on a non-normative analysis of the views held by Finley, of the mechanisms of validation of these views, and of his trajectory, I try to elucidate some aspects of the social and epistemological conditions that made possible the reconfiguration of modern academic perceptions of ancient economic life. My argument can be summarized in two interrelated points: 1) as in many cases of intellectual controversies that are said to be stuck in sterile binary conceptual oppositions, the quarrels on the “ancient economy” are actually galvanized by the reproduction of theoretical dualities; 2) Finley’s textual strategies of persuasion and his condition of outsider in Classics were integral to make him the most influential scholar (according to his contemporaries) writing about the ancient economic history in the second half of the twentieth century. In order to outline a comparative approach of intellectual innovation I discuss my procedures in light of those used in recent work on scientific controversies and intellectual biographies.

The conclusions I reach are based on both historiographical and archival evidence: published texts on the ancient economy (books, articles, review essays, book reviews) and unpublished material from the Finley Papers (held by Darwin College, Cambridge, but now kept by the manuscripts section of the Cambridge University Library).

Short Bio

Miguel S. Palmeira teaches historical methodology and intellectual history at the University of São Paulo, Brazil. He is the author of “Moses I. Finley and the ‘ancient economy’: the social production of a historiographical innovation” (PhD thesis, University of São Paulo). He has recently published a book chapter on Moses Finley personal papers (in Portuguese) and is currently conducting a historical and ethnographical research on archival institutions.

Pankakoski, Timo

Hans Freyer and The Political Heritage of History

The paper reconsiders the historical and political thought of the German sociologist and philosopher Hans Freyer (1887–1969) – a figure mostly neglected in Anglophone debates, but influential in German cultural theory. In the Weimar period, Freyer published eruptive essays in the tradition of *Lebensphilosophie*, sketched guidelines for political sociology, and theorized a radical-conservative “revolution from the Right.” After his disillusionment with the Third Reich and the Second World War, Freyer deradicalized his positions into a moderately pessimistic analysis of the industrial society as well as switched from the anticipation of a coming political order into the criticism of the political uses of history for ideological ends.

The paper critically maps the continuities and discontinuities in Freyer’s thought as regards the political aspects of history and historical theorizing. I will pay particular attention to Freyer’s understanding of the heritage of history, his view of history as decision, his rendering of the continuities and discontinuities in history, and his central and influential notion of epochal thresholds. What does it mean for Freyer to carry, or have at one’s disposal, the heritage of history? How does the continuity implied by the idea of heritage relate to the discontinuity implied by the idea of history as consisting of decisions? If history rests upon singular decisions rather than growth, is it possible to bring about epochs – and thus manipulate history rather than merely observing its unfolding?

I seek to answer these questions and to clarify the relations between the themes specified above in Freyer’s post-WW2 work by scrutinizing not only Freyer’s explicit arguments but also their underlying metaphorical layers. In this respect, the paper has two specific aims. First, the analysis of Freyer’s abundant aquatic and geological images sheds light upon the links between his view of history, on the one hand, and his political criticism of the industrial society, on the other. By following these connections I seek to capture the political relevance of Freyer’s historical categories in its synchronic context of the Cold War era.

Secondly, and more diachronically, the analysis shows the continuities between Freyer’s late cultural theorizing, on the one hand, and his earlier, radically conservative positions, on the other. I will particularly focus on the question of epochal thresholds and their political ramifications. What lies beyond a threshold, Freyer argues, can only be anticipated, and this uncertainty, ironical enough, strongly resonates with the certainty of the pre-war anticipation of a coming shift in cultural categories and of progression to the elevated category of “state.” If history as continuous progress is a totalizing ideological vision, does not the imagery of epochal thresholds nevertheless carry the remnants of a similar project?

By close analysis in intellectual history, supplemented by metaphorological analysis, the paper provides a critical reconsideration of Freyer’s legacy and seeks to advance our understanding of the political commitments implicit in historical categories more generally.

Short Bio

Timo Pankakoski is a postdoctoral researcher at the Department of Social Sciences and Philosophy, University of Jyväskylä, Finland. He is currently employed by the research project “The Intellectual Heritage of Radical Cultural Conservatism,” 2013–2017, funded by the Academy of Finland. His earlier work on German political thought and the methodology of intellectual history, with particular focus on Carl Schmitt, Reinhart Koselleck, and Hans Blumenberg, has been published in *History and Theory*, *Political Theory*, and *History of European Ideas*.

Papadaki, Lydia

Inside-Outside the Borders of Western Modernity: History, Culture, Pedagogy in Latin America and the United States

The purpose of this paper is to explore the political, cultural, and pedagogical aspects of two “border” theories that emerged in the 1990s emphasizing the need for new epistemological paradigms that would cross the borders of western modernity towards an alternative model of “progressive” social organization. Despite their apparent similarities, however, “border thinking” of the Latin Americanist inter-university “Modernity/(De)Coloniality” research program and “border pedagogy” of the United States’ “Critical Pedagogy” project support two distinct world-visions in each of which history and historiography are playing different roles in the struggle against hegemonic structures of power and knowledge both inside and outside academy. Moreover, Latin American and US debates over history, multiculturalism, and education bring to the fore the question of engaged intellectuals, scholars, and educators as “public” agents who tend to reify, fetishize and instrumentalize the historical memories and living experiences of their human “objects” of study, while struggling to preserve their own academic authority and monopoly of knowledge. Most critics of this attitude call for a new intellectual culture that would defend freedom of critical thought as the most valuable ethical and political engagement against the conformist values, mechanistic views of society, and mimicry of travelling theories that dominate academy. In this context, it is argued that “border thinking” and “border pedagogy” articulate antithetical definitions and claims of critical thought due to the historical development of conflictual relations between subalternized “peripheries” and hegemonic “centers”. In fact, the theorists involved in these projects conceive western modernity from the unique historical perspective of their respective countries, with Latin American intellectuals striving for the autonomy of local histories and the global “decolonization” of knowledge through the ethical and political disengagement from the “invented” universality of both the right and left ideologies of Enlightenment and the French Revolution. On the other hand, the advocates of “border pedagogy” in the US support the consolidation of a French-oriented ideology of radical democracy through the implementation of postmodern politics of identity, resistance, and inclusion aimed at reinforcing rather than criticizing Enlightenment, western modernity and the imposition of Anglo-Saxon hegemony over the rest of the world. Such antitheses and contradictions imply that the engagement of intellectuals, scholars, and educators in politics at the expense of critical thought constitutes a morally ambiguous question that should be viewed with much skepticism and self-criticism, keeping the public debate regarding this issue always open and ongoing.

Short Bio

Lydia Papadaki studied in Athens, Paris, and London. She has taught History of Education (Department of Pre-school Education, University of Athens) and European History (Open University of Greece). She has published a number of monographs and articles on nineteenth century Greece. In 2013 she was elected Assistant Professor at the Department of Philosophy, Psychology, and Pedagogy, University of Ioannina. Her research interests include Greek History, European History, Latin American History, History of Education, History of Ideas, Cultural History, and Historiography.

Papari, Katerina

Neo-Kantian philosopher's conflict on Historicism's crisis (late 19th century-WWI)

Recent historiography trends study the comparative interrelation and cultural exchanges between Germany and Greece in the 19th and 20th century. However, in contemporary research a neglected issue is the intellectuals' influences between the two countries, emphasizing in the appropriation of historiography and philosophy in the configuration of politics in the Interwar period. My paper focuses on neo-Kantian philosopher's conflict on Historicism's crisis and its impact in Greek intellectuals' perception of Historicism, by confirming Foucault's dictum (1987: 63) that '*historicism invoked the past to solve the problems of the present*'. My purpose is to show that in a time of crisis, Germany's pursuit of its *Greekness* in conformity with *Bildung* tradition, and Greece's cultural dependence on Germany in the meaning-making of its own *Greekness*, shared as common ground the ideological uses of philosophy and history in the service of politics.

In the aftermath of WWI, German scholars, as Troeltsch, Spengler and Lessing raised the issue of the crisis of Historicism. Neo-Kantian philosophers got involved in this debate, as Bambach (1995), Beiser (2011, 2014) and Sluga (1993) indicate, posing the issue of historical objectivity. The demand for historical objectivity justified the discipline of history as a science; but Historicism's methods –that faced everything as the product of history— undermined the claim of history to provide a form of objective knowledge and brought Historicism's downfall. This question became the cause of conflict between neo-Kantian philosophers of the Southwest School. Dilthey's project, as an extension of Kantian criticism of history, defended the autonomy of history. Rickert, on the other hand, whose theory had a major impact on Greek intellectuals, argued that such a critique of historical reason needed a criterion, as a universal norm, whose validity should stand above the realm of history, otherwise Historicism would slide to relativism. The impasse that Rickert's philosophy of history met, led to an idealist philosophy of history in the 1930s that committed itself anew to politics and the state. Neo-Kantian philosophical programs in their beginning repudiated the speculative idealist tradition and had set the examination of philosophy as a 'normative epistemology', whose purpose would be to serve as a 'critical science of universally valid values'. However, while neo-Kantians sought to reclaim the objectivity of historical research, they utterly succumbed to a more fundamental deep rooted metaphysical thinking in their philosophy of history.

In conclusion my paper holds that idealism fortified Historicism, as the former not only conflicted with objectivity, but furthermore allowed any standpoint to serve as the *Idea*. Greek neo-Kantian intellectuals in the 1930s, under the guise of idealism, were claiming an objective historical narrative of the traumatic experience from 1922 and on, allowing the dominant political powers to articulate a nationalist narrative of the nation. Historicism served in the structure of an idealized ahistorical and mythic past, that precluded from this hegemonic discourse its political enemies, and propagandized the political struggle towards the fulfillment of the nation's historical and spiritual mission.

Short Bio

Katerina Papari is a doctoral candidate student in Contemporary Greek History in the University of Athens and scholar of the *Leventis Foundation*. She has studied History in the Aristotle University of Thessaloniki (1998-2003). In her Master's Degree (MA) she studied Philosophy at the Methodology of History and Theory of Sciences Department of the University of Athens (2003-2006). From 2003 until present she teaches Greek History, Literature and Ancient Greek in private tutorial centers. She also works as a copy editor with publishing houses and has been the author of tutorial textbooks on History.

Petri, Rolf

Vita magistra historiae? Biographical Experience and Meanings of the Past

My proposal is to reflect on how experiencing historical turns and events interacts with our conceptualization of the past. I wish to do this by examining my personal case. It is the case of a German historian who was politicized, then academically trained, in the 1970s and 1980s and who perceived the epochal turn of 1989 as a watershed for his professional elaboration of the past. The paper will be divided into three parts.

In the first part I will reflect on how at the age of an adolescent the experience of present political events, such as Brandt's *Radikalerlass*, and the shift from the crime of war to war crimes in the narrative regarding the Nazi past, influenced my world view in a permanent manner; and how the first wave of Hollywood catastrophe and dystopia films stimulated a sort of premonitory expectation as I saw an educational intention behind it.

In the second part I will try to explain why after the dismantling of the Berlin Wall I felt increasingly compelled to understand the 20th century events under the light of more distant periods such as humanism, colonialism and the enlightenment, and why my scholarly interest gradually shifted from industry to ideology. In the same context I will reflect whether the abandoning of my former teleological view on history was a pragmatic reaction to the failure of left-wing utopias, or rather the result of a theoretical elaboration around the concepts of causality, complexity and irreversibility in science and history. All this considered, what did 1989 mean to me? Did I feel a need for converging towards the worldview 'that had won' and accepting what some described as the definite verdict of history? Or did I feel even more motivated to reconsider the concepts of history behind both the dominant worldview and my own former one?

After narrating what looks like a logical sequence of cause-effect relations between personally witnessed changes and changing views on history, I propose however to ponder with more attention the actual reach of live experience. Is there anything compulsory in the nexus that an auto-biographical narrative like mine establishes between changing worlds and changing worldviews? More in general, can historical experience actually be the key to a more meaningful way of recalling the past and writing about it? Or is it just another variant of an all-encompassing sense of history which we have inculcated by education? A sense of history which makes us incessantly seeking for transcendent meanings behind the event, shapes our live experience already before we gain it, and entraps our imagination in a tunnel vision of past and future?

Short Bio

Rolf Petri is professor of contemporary history at the University of Venice. Born in 1957, in 1982 he obtained the university diploma from Philipps-University of Marburg and in 1988 the doctoral degree of the European University Institute in Florence. He was a researcher and assistant professor at Deutsche Historisches Institut (Rome) and the Universities of Bielefeld and Halle-Wittenberg. From 2006 to 2009 he coordinated the European Doctorate in the Social History of Europe and the Mediterranean «Building on the Past», from 2011 to 2014 he directed the Ca' Foscari School of International Relations. Presently he is part of the Swedish-Italian research project «Spaces of Expectation. Mental Mapping and Historical Imagination in the Baltic Sea and Mediterranean Regions».

Phungsoondara, Visarut

Gossip, Misinformation, Disinformation and the Rise of Modern Thai Historiography

This paper investigates the paradoxical relationship between gossip and the rise of modern historiography in Siam. Prince Damrong (1862-1943), one of King Rama V's half-brothers, was lauded "the father of Thai history" by inaugurating modern historiography in Siam. His historical works are grounded upon the Rankean model, which raised the standards of accuracy namely with a range of documentary sources, the use of impartial language and a causal nature of analysis which greatly differed from *phongsawadan*, the traditional court's historical writing. This paper argues that these tendencies not only result from the emulation of western historical scholarship or conscious shift from *phongsawadan*, but also must be attributed to the authority's uncomfortable relationship with the exposed narrative of gossip and the drama of exotic life in the Siamese court.

The court of Rama V, the great modernizer of Siam, was comprised of dozens of his half-brothers and sons who were the major impactors in reforming and governing the kingdom. Through the historical narrative of modernization and reformation, they were hailed as "fathers" or "founders" of the newly established institutions and newly reformed practices that structured the modern nation. However, behind the elitist, nationalist narrative of history, there also lies numerous stories of personal rivalry, strife and infighting caused by matters ranging from overlapping authorities to fighting over women. These personal and seemingly trite conflicts occasionally led to turmoil that threatened the newly reformed state constitutions, also made their way into official documents. The unprecedented level of the public's hunger for news and information concerning the administration of the kingdom also fueled their interest in court rumours.

During the reign of Rama V and Rama VI, gossipy and satirical accounts of the court came to the palace's and public attention: Anna Leonowens's memoir (1870), K. S. R. Kulab's "faked" histories (1901) and theatrical and historical works of the scandalized Prince Narathip (1861-1931), "father of singing theatre" and half-brother of Damrong. Several of the Kings' and Damrong's writings directly and tangentially commented upon these cases. They defended the principles of historical accuracy, the language of impartiality and the importance of official document. Moreover, they emphasized the unreliability of commoner's accounts and discredited commercial use and sensational-favouring tendency of history. This paper also argues that the impulse to create modern Thai historiography with new standards of scholarship has partly considered, with anxiety, that historical writing could also succumb to bias through spiteful, manipulated narratives of court gossip, as well as a conscious attempt to regulate it as irrefutable truth. Gossip was seen as disruptive to history which was established on the principles of reliability, accuracy and the primacy of written or published documents.

Short Bio

Visarut Phungsoondara is an Assistant Professor in History at Thammasat University, Thailand. Visarut completed his PhD from Middlesex University. He served as Chair of MA program in History and Director of PhD program between 2011 and 2014. He has taught postgraduate- and undergraduate-level courses in the subject of historiography, historical methods and cultural history seminar. He recently published a book on western historiography, a paper on gossip and historiography and recently completed a manuscript on concepts in cultural history. He is currently working on a history of secrecy.

Plantzos, Dimitris - Kotsonas, Antonis

Artefacts to things: the anthropological shift in archaeological discourse and its repercussions for the study of material culture

Structuralist and post-structuralist approaches to visual culture enabled archaeologists to open their subjects to new insights. Not all branches of archaeology benefitted from this to the same extent; whereas prehistoric, peripheral and other branches of ‘world archaeology’ seemed to be following a course taking them away from this newly found reading tools, western archaeologies – such as the study of classical and pre-classical cultures in the Mediterranean – embraced such linguistic approaches with greater ease. Classical and pre-classical ‘art’ – the sculptures, the frescoes, and the pots abundant in those cultures – enabled this linguistic turn in Mediterranean archaeology as they seemingly provided the visual record – the ‘language’ – available to our deciphering skills. Based on art-historical tools devised independently of archaeology (such as connoisseurship), classical archaeologists, followed soon enough by their colleagues working on pre-classical and post-classical cultures, forged a research model based on aesthetics and their reception, assuming however that their breed of archaeology was also value-free and their methodologies transparent. Connoisseurship still dominates vast areas of Mediterranean archaeology, from prehistoric frescoes to Late Roman jewellery. Still, art-historical reasoning is often used in combination with positivist tools (such as archaeometry); often enough, however, the former may be found to contaminate the results of the latter. The so-called ‘pictorial turn’ observed in cultural studies already in the late 1980s called for a renewed interest in the way images interact with their viewer, an interaction that dramatically supersedes the old creator/spectator axis. Inspired by parallel research in anthropology, cultural historians and archaeologists now accept that things (no more ‘artefacts’ or ‘objets d’ art’) interact with us through their own materiality, irrespective of whether we use them as everyday items, admire them as remains of a glorified past, or study them as historical reference. In other words, the division of subject and object is less straightforward than we once thought. This turn, a reappraisal of culture’s ties with the material world, a new view of material agency, and a novel approach to interaction that relies on network thinking, is bound to influence archaeological discourse in the years to come.

In this paper, we draw from examples from the archaeology of classical Greece in order to suggest that a new, anthropologically informed approach is possible in the study of Greek art – hitherto ignored by theorists of agency and materiality. In our discussion we hope to show that such approaches may reverse the standard flow of disciplinary power in classical Greece (from artist to viewer) as well as in classics at large (from scholar to the general public).

Short Bios

Dimitris Plantzos (dkplantzos@arch.uoa.gr) is a classical archaeologist, educated at Athens and Oxford. He has published on Greek art, the development of classical archaeology as a discipline in the twentieth century, and on modern receptions of classical heritage. He teaches classical archaeology at the Department of History and Archaeology, University of Athens.

Antonis Kotsonas (kotsonas@ucmail.uc.edu) is a classical archaeologist at the University of Cincinnati and has previously worked at King’s College London, the University of Crete, the University of Amsterdam, the Allard Pierson Museum of Amsterdam, and the University of Edinburgh. He has published on material culture and socio-cultural history in the Aegean and the Mediterranean.

Regan, John M.

The Exodus Myth and Ethnic Cleansing in Twentieth Century Ireland

After 1968, Northern Ireland experienced nearly thirty years of civil war. Though some denied it, the so-called 'Long War' influenced aspects of professional historical writing on Ireland. This paper addresses historical interpretations of the 'exodus' of Protestants from southern Ireland between 1911 and 1926. This case study demonstrates earlier explanations of ethnic violence in 1920-1923 came to mirror interpretations of contemporary violence in Northern Ireland 1968-1998.

In the 1980s and 1990s the dominant narratives of the war in contemporary Northern Ireland modified. The story of nationalist armed struggle striving for a united Ireland was sometimes replaced by 'primitivist' interpretations. These identified the conflict in Ulster as an ancient and intractable ethno-religious war between Roman Catholics and Protestants. Coinciding with this historiographical turn, in the early 1990s, some journalists and senior historians identified the 'ethnic cleansing' of Protestants as part of the Provisional IRA's terror campaign inside Northern Ireland. In 1993, Canadian born historian, Peter Hart, claimed to have discovered evidence of the IRA's attempt to 'exterminate' or 'expel' the Protestant minority in county Cork in 1922. In 1996, Hart said what might be described as 'ethnic cleansing' had been widespread in southern Ireland in the early 1920s. These revelations, Hart argued, helped explain the massive decline in the minority Protestant population between 1911 and 1926 (as much as 45% in some southern counties), with many being forced to leave by the IRA. Memories of these terrible events, Hart claimed, had been suppressed by local populations and were still denied by the nationalist population at large. In the furore following the publication of Hart's monograph, *The IRA and its enemies* (Oxford, 1998), the liberal academy sided with Hart against detractors coming mainly from the republican tradition. Enthusiastically endorsed by senior academics, Hart's career advanced rapidly. In 2002, he was appointed as a Research Professor at Memorial University, Newfoundland. Tragically, Hart died in 2010, at the age of 46.

The centre-piece of Hart's re-conceptualisation of the Irish revolutionary period (c. 1912-25) as an ethno-sectarian conflict was his interpretation of the so-called 'Bandon Valley massacre' of fourteen or more Protestants in county Cork in late April 1922. In 2012, John M. Regan published, 'The 'Bandon Valley massacre' as a Historical Problem', in *History*. Regan argued, that to simplify and exaggerate the religious and ethnic causal factors explaining the massacre, Hart employed a faulty empirical method. Notably, Hart elided evidence contradicting or complicating his narrative of sectarian inspired massacre. He also cited evidence which did not can be traced. Regan's intervention generated heated responses, including replies from Hart's PhD supervisor and internal examiner at Trinity College Dublin, David Fitzpatrick. Subsequently, Fitzpatrick revisited Hart's original research publishing an article in *Irish Historical Studies* in 2013. Employing data Hart used in 1996, Fitzpatrick's new analysis of Protestant demography identified that revolutionary violence between 1920 and 1923 played no exaggerated role in the Protestant decline. Protestant depopulation between 1911 and 1926 was steady, and Fitzpatrick concludes 'self-inflicted' through low levels of fertility and nuptiality.

How did Hart deduce ethnic cleansing in southern Ireland? Re-examining Hart's statistical analysis we see that he catastrophically misinterpreted the evidence. Yet some senior historians still credit Hart's research and his interpretation of ethnic cleansing even though Hart disowned his earlier conclusions in 2003. In June 2006, in a letter to the *Irish Times*, Hart denied he ever endorsed the term 'ethnic cleansing'. Empiricism, if it is to function successfully as a tool for interpreting the past, depends on scholars critically engaging one another. Where critical tensions lapse, as in the Irish academy, almost any evidence may be advanced in support of almost any interpretation. After 1968, scholars who challenged narratives endorsing a counter-insurgency historiography undermining contemporary republicanism risked denunciation as terrorist fellow travellers of the Provisional IRA. Fear of denunciation helped ensure a consensus among academics about Hart's research. Confronted with such a consensus, empiricism becomes vulnerable to what the historian of the Middle-East, Bernard Lewis, called 'invented history' or, as otherwise, myth-making.

Short Bio

John M Regan lectures in history at the University of Dundee, Scotland. After completing his doctorate at Queen's University Belfast in 1994, Dr Regan became the Irish Government's Senior Scholar at Hertford College, Oxford. He was later elected to a Research Fellowship at Wolfson College Oxford, and awarded a British Academy Postdoctoral Fellowship. In 1999, he published *The Irish Counter-Revolution 1921-36: Treatyite Politics and Settlement in Independent Ireland* (Gill & Macmillan), and in 2013 *Myth and the Irish State: Historical Problems and Other Essays* (Irish Academic Press). He has published extensively in *Historical Journal*, *Irish Historical Studies*, *History*, *Reviews in History*, *Dublin Review of Books*, and *The Journal of British Studies*. (j.regan@dundee.ac.uk, <https://dundee.academia.edu/JohnMRegan>)

Retz, Tyson

The Logic of Question and Answer: The Twentieth Century's Answer to Historicist Naïveté

The historicist ideal of understanding the past in its own terms lived on in the twentieth century in two versions of the logic of question and answer. First, Collingwood's formulation in the interwar period intellectualised the process of adopting the point of view of the historical agent that had hitherto been conceived in mostly psychological terms. Collingwood sought to illuminate to his realist colleagues in philosophy the essentially historical nature of all propositions and concepts. He argued that the scientific criterion of verifiability fails to grasp the function in life of the 'absolute presuppositions' we must hold in mind if we are to think at all. His characterisation of metaphysics as an historical science made it the business of the historian-philosopher to identify and articulate the absolute presuppositions operating in any particular epoch, to which the actions that historians reconstruct are answers. Question-and-answer logic served as a method for attaining self-knowledge of mind in a world content with forming ahistorical abstract categories.

Second, Gadamer's attack against the naïveté of historicist epistemology in *Truth and Method*, several decades later, foreshadowed his defence of Collingwood's conception of the logic of question and answer. Just as Collingwood's central concept of re-enactment is held together by the logic, so Gadamer's central concept of a 'fusion of horizons' is held together by the idea that it is within the 'horizon of the question' that the meaning of a text is to be determined. Gadamer disparaged Collingwood's doctrine of re-enactment for the same reason he disparaged any form of historicism that attempts to overcome the present to understand the past as it actually was. Yet in defending the logic of question and answer, Gadamer ended up making a similar case to that put by Collingwood regarding the process of arriving at understanding. The attaining of historical knowledge that for Collingwood is an activity mediated and verified by self-knowledge, for Gadamer is an historically effected event of understanding, a conjunction of what is handed down from the past, which manifests itself in the question to which the text is an answer, and the 'prejudices' or presuppositions that make up our thinking and illuminate those to be understood in the object. Both thinkers prioritise the understanding of objects in their own terms—the most basic tenet of historicism—while accounting for the role of the subject's historicity in such an undertaking.

Collingwood and Gadamer resuscitated a species of knowing that could overcome historicist naïveté without having to relinquish the notion that the past can be understood in its own terms. Their two versions, this paper argues, kept alive the promise of historicism in an intellectual climate mostly hostile to it.

Short bio

Tyson Retz is a PhD candidate and tutor in the School of Historical and Philosophical Studies at the University of Melbourne, Australia. His research investigates the history and function of empathy in historical studies. He is currently serving as Guest Editor for a special issue of *Educational Philosophy and Theory* on history education. He has contributed articles to this journal on the structure of history and on the relation between Collingwood and Gadamer in history educational conceptions of empathy.

Riecken, Nils

Modernity as rupture: analyzing Abdallah Laroui's epistemology of history as a postcolonial intellectual practice

My paper examines the epistemology of history developed by the Moroccan historian, intellectual and theorist Abdallah Laroui (*1933). I argue that his particular form of historical-epistemological critique and historical comparative thinking is closely linked to his specific way of dealing with the experience of multiple political, historical and epistemic ruptures he associates with the impact of modernity and colonialism in Morocco and the Arab region. Methodologically I draw on Joan Scott's constructivist perspective on the notion of experience based on a non-essentialist understanding of difference (Scott 1991). Linking her perspective to the notion of intellectual practices, I will make a case for a notion of experience as translation that cuts across the common dichotomy of individual and society. I will illustrate this by analyzing how Laroui translates a socially shared memory of defeat and humiliation during colonial times into a world-historical perspective that historicizes modern colonialism within a larger epistemic frame. His conceptual means in this regard is his inquiry into the dialectics of history and the relation between time and temporalities or, in his words, how humans have been making experiences with time within time.

One of the central concepts that Laroui uses to theorize his and others' experience of modernity and colonialism in Morocco is the epistemological rupture – a term first coined by the French philosopher Gaston Bachelard. Laroui sees modernity and colonialism as having brought about epistemological ruptures in Morocco and the Arab region on three levels: the self, society and the Islamic tradition. In his view, these ruptures implied a loss of self-evidence of prior epistemic frames and ways of looking at the world. His approach enables him to rethink the epistemic and temporal frames of the self, society and the Islamic tradition towards an open future horizon that is in his view negated by Orientalist, culturalist, traditionalist, and Islamist views of Islam and Muslims. His epistemology of history and his theory of time and temporalities can thus also be interpreted as a response to the experience of the negation of this very open future horizon in the discourses he found himself confronted with. From this perspective, the emphasis he puts on self-reflexively and constantly crossing epistemic limits (Arabic *tajāwuz*, French *dépassement*) corresponds to the acuity of his perception of the limitations implied in culturalist understandings of difference and history.

Concluding on a more general note, I will propose to study the link between experiences and historical thought by paying greater attention to the analysis of historical ways of conceiving historical difference, which is in my view highly relevant for comparative and global outlooks on the theory of history, the history of historiography and a transcultural notion of objectivity.

Short Bio

Currently I am a post-doctoral research fellow at the Centre of Modern Oriental Studies (ZMO) in Berlin. I have studied History, Islamic Studies and Political Science. My PhD-dissertation is an intellectual biography of the Moroccan historian, intellectual, theorist and novelist Abdallah Laroui (*1933) and is entitled "Abdallah Laroui and the Location of History. An Intellectual Biography". My current research focuses on the life and the activities of the Iraqi journalist and traveler Yūnus Baḥrī (d. 1979) from a global historical perspective.

Syed Muhammad Naquib al-Attas' Decolonization in Malay Historical Studies: A Refutation of Colonial Historical Theory

Malay historical studies had witnessed a domination of colonial history written in a various stream of orientalism. The most celebrated subject of it is the history of Islām. Nevertheless, the issue of its spread, pertaining chiefly to a question from where it was originated, has been the debate for decades by many historians from various backgrounds. Contested theories concerning it therefore prevailed supported with their historical evidences. Rather than portraying the reality of Islamic history in the region, most of the theories delivered seemed to avert it from Islām itself and to look upon any influences even from other religions for the history and culture of Malay world instead. This paper argued that those theories according to Naquib al-Attas were only assessing the external aspects of the history of Islām particularly to its process absorbing into indigenous people and failed to extent its internal aspects, which could exactly help historians to reveal as well as demonstrate its realities. From his historiographical works, the internal aspects of Islamic history are demonstrated to refute prevailing theories. In so doing, empirical method is not employed in dualistic manner in studying history, particularly of the Islamic civilization that was not built within physical forms but rather preserved in religious, intellectual, and cultural history. Yet, it must be supported by rational estimation to get proper interpretation and explanation considering past facts are no longer accessible by direct experience though some can be traced through documents and other physical materials. The paper eventually found what he has attempted is a major breakthrough in the Malay historical studies as for many historians failed to interpret and explain it lucidly in logical and rational manner. Hence, history can be an interesting subject of study as well as a means to add new dimensions for a future life if lessons from it appropriately taken.

Short Bio

Fiqih Risallah obtained his M.A. in Islamic political thought from International Institute of Islamic Thought and Civilization (ISTAC-IIUM), and is currently completing his Ph.D. in Philosophy of History at the Centre for Advanced Studies on Islam, Science and Civilisation at Universiti Teknologi Malaysia (CASIS-UTM). He authored a book *Islamic Political Ethics in Advice Literature* (2012) which was originally of his thesis. Besides philosophy of history, other fields of his research interest are education, political ethics, Islamic thought and issues in the Muslim world.

Roiban, Cristian

(Re-) thinking History. Historiography as ideology diffusion channel in the communist Romania (1964-1989). A begriffsgeschichtliche approach

This paper investigates the relation between historical reality, political thinking and their linguistic articulation through concepts. Its theoretical framework is the Koselleckian conceptual history. According to it every historical account is a construction in discourse of a past reality and not the simple transmission of facts via written or spoken language. The work-hypothesis of this research is that during the 20th century the conceptualization of *history* and the study of past influenced the historical experience. Starting from Mohan's definition of intellectuals as "mythmakers" this paper reveals the way historians and historiography inculcated values and attitudes belonging to various ideologies significantly altering the perception over the past and present reality and thus the social reality itself.

This study focuses on the *writing, diffusion and appropriation of history* within the Romanian communist totalitarian context (1964-1989). It will approach the conceptualization of *history* on three levels, which traditionally have been regarded as different topics and therefore approached separately: *historiography, history education* and the *collective memory* regarding the past. It is the very aim of this paper to show how these three dimensions of the concept of *history* interrelate and mingle. How was *history writing* used as a tool and channel for ideology construction and diffusion during communism? How do concepts employed in the historiographical discourse relate to the historical reality? How does *history education* relate to historiography? How do textbooks contribute to the construction of a *Weltanschauung* particular to a certain socio-historical context?

The study will scrutinize the history textbooks during the communist regime in Romania. The relevance of a conceptual analysis of textbooks resides in their role as bridge between the academic historical discourse and the population. As a social construct, textbooks reflect the socio-historical conditions which in turn explain a certain selection of content. Thus, they are both indicators and factors of socio-historical processes. History textbooks in particular have a formative role. They construct identities, modulate individual's relation with the culture the individual lives in, they fundament citizen's attitudes towards past and present realities. In most European countries the curricula and the contents of history textbooks was approved by the government. Therefore they provide the official interpretation of the state ideology on a certain event. As will be revealed in the study, particularly in Central and Eastern-Europe, where traditionally the construction of national identities appealed to romantic interpretations of past along the whole "short century" the influence of historical studies over the population was considerable.

Short Bio

Cristian Roiban has a Ph.D. in conceptual history at West University of Timisoara, Romania, with a thesis on ideology and historiography. In 2013 he graduated the *Reinhart Koselleck International Doctoral School of Conceptual History* in a *cotutelle* between the West University of Timisoara and Historisches Institut der RWTH, Aachen, Germany. He has a MA in European history of culture at Augsburg University (2008) and a MA in medieval studies at Central European University Budapest (2003). He was granted several fellowships such as Soros Foundation, Open Society Institute, Volkswagen Stiftung, Georg-Eckert Institut für internationale Schulbuchforschung Braunschweig and DAAD. His field of interest is conceptual history, national-communism, ideology, theory of history and historiography.

Salvanou, Emilia

Refugees in the 20th century: European approaches

The paper aims to approach critically contemporary refugee' studies and discuss both their genealogy and their interrelation with historiography. While the focus will be on the way refugees were included as a topic in Greek historiography, the paper will attempt to use the specific case study as a window to understand the way social and political contexts shifted historiographical interests during the 20th century. It's main argument is that although refugees have been present in historiography already from the 19th and early 20th century, referring to expatriates of different historical periods, they became a historiographical category only when connected to the major events of the 20th century that disrupted continuities, or in other words, when contextualized to what Hayden White calls "modernist events".

In the Greek historical narrative, the first to be referred to as "refugees" are the intellectuals that fled the Byzantine Empire in the 15th century, without though being regarded as a specific cultural category. Later on, in the 19th century, refugees reached the Greek kingdom during and immediately after the revolution of 1821. Although this time they were considered collectively as a social category, they still did not consist a distinct cultural category nor were they historiographically debated as such; they were rather quickly included in a teleological narrative of the nation's history. It was only in the 20th century, in the context of rapid nationalization of the Balkans and the massive expatriations it caused, that refugees became a distinct social category. The permanence of their condition after the Lausanne Treaty and mostly after the Ankara Agreement gradually transformed them in a cultural category that claimed its inclusion as such in the national narrative. It was then that refugees became for the first time subjectified though their refugee-hood alone – a process that involved both their being an object of state policy and agents of their historical and political construction. The second phase took place after the Second World War, when trauma culture and politicization of memory shed new light in the way past traumatic experiences were understood. During this phase, refugees entered historiography through two different paths. On the one hand, the issues of refugees became part of academic historiography, after the field's opening up through its encounter with social anthropology and memory studies. This process was encouraged partly by ongoing debates on the politics of memory and the way sufferings of the past were re-inscribed in the present and partly by new waves of refugees after 1989 that renewed the interest on the subject. On the other hand, the issue of refugees became a popular subject in public history, which draws from the politicization of memory and the generating of a distinct collective identity, based on post-memory, restorative nostalgia and trauma.

Short Bio

Emilia Salvanou was born in 1972. She studied History at the University of Athens and completed her Phd thesis in the University of Aegean (2006). She completed her post-doc fellowship at the University of Athens and currently is a researcher at the Act Aristeia": "Greek Historiography in the 20th century. Debates on identity and modernization", affiliated to the University of Peloponnese, Greece. She is also an appointed lecturer of European History at the Hellenic Open University and the "ambassador" of INTH for Greece. She has participated in EU research networks and published on issues of migration and memory.

Sánchez, César Augusto Duque

Open the Colombian Historiography: Colombian Historiography in compared and connected perspectives.

Colombian Historiography has an essential debt with his interested public: A comparison or connection with Latin-American histories of historiography and international, global and world histories of historiographies.

This paper study two cases of connected historiographies: The Colombian Academy of History –between 1902 and 1930- and the “New History” in Colombia –in mid-twenty century-. These two cases show how the exchanges and cooperation between historians in two moments of history –with many differences- could review the thesis of intellectual dependence and closed nationalism in the production of history.

Short Bio

César Augusto Duque Sánchez –profile-:

1. Graduate student of master at Andes University.
2. Professor –with a fellowship- of Department of Languages and Cultural Studies.
3. Work in the Colombian Organization of Students of History and in the Network of Students of History at Bogotá, Colombia.
4. His interests are: the history of social sciences in Latinamerica; connected histories; the problems of theory of history, radical history, history and the praxis of intellectual office, the social history of intellectuals and the history of historiography in XIXth and XXth centuries.
5. Actually, work in his thesis of master and research about the historians of Colombian Academy of History and his intellectual exchanges with other intellectuals of the world. Some of his publications are: “The development notion of Colombian historiography: the case of professionalization”; “What happen when an organization of historians forget his own history? Contribution to the dialog on the Asociación de Historiadores Latinoamericanistas Europeos’s profile”.

Sato, Masayuki

Role and Purpose of Historiography

For the most part, the task of historiographical compilation in East Asia was traditionally a state-run project. The 'official history' produced by that compilation, along with materials collected for the purpose, constituted the core of East Asian historiography. It could be said that historiography was the primary cultural undertaking in East Asia. This is in contrast to the cultures of Europe, India, and Islam, where the concentration of cultural power has not been fixed in history.

For 2,000 years, Chinese historiography centered on the 'official history' compiled by each successive dynasty as a state enterprise. Later generations positioned the *Shiji* (*The Records of the Grand Historian*) by Si-ma Qian (145 - ca. 86 BC) as the first official history and since then, 24 official histories have been compiled. A characteristic of these official histories is that they have an encyclopedic tinge; that is, the body of the work originated by Si-ma Qian brought an entire culture, its politics, economics, society, culture, technology, etc., into one unified structure. History was written as a means of comprehensively describing such a world system. (Watson 1958)

Historiography in East Asia is perhaps equivalent to such 'primary cultural undertakings' as Biblical commentary and the *Corpus Iuris Iustianianus* in the West, the *Laws of Manu* in India, and the *Koran* in the Muslim world.

The purpose of writing history in East Asia was based on the Chinese philosophical premise that historical facts were the only certain and immutable reality. Chinese metaphysics was not premised on a revealed religion based on the existence of a unique, almighty God, like Judaism, Christianity, and Islam. Rather, it took the world as an ever-changing phenomenon, as presented in the *Yijing* (*The Book of Changes*). Therefore, it sought immutable reality in history, because human beings could not alter that which had already happened. This belief took history as its axis in Chinese civilization.

This culture of history later spread throughout East Asia in tandem with Confucianism, creating a common historical culture throughout East Asia. The proclamation of this philosophy may be found in Confucius' statement that, 'All the empty words I want to write down are neither so clear nor so startling as seeing their meaning in action' (*Shiji*).

The Chinese had developed their own way of creating an immutable past. In China and Korea, it was standard practice that, once the state's historical compilation bureau had completed compiling the official history of the previous dynasty, the bureau destroyed all the sources it had collected. This was to prevent the revision or rewriting of the official history, for once it was published by the government, the history itself took on the character of a sacred text. The most certain way to endow the official history with the imprimatur of authority was to destroy the sources on which it had been based. During the Korean Choson dynasty (1392 - 1910), for example, the source materials were burned after use. When that was done, the account embodied in the official histories became the facts of history.

In this fashion, East Asian cultures preserved the ideal that history was the sole immutable basis for human judgment. The biographies that comprise over half the material in the official histories maintained this tradition of objective narration in their own way. In the biographies, as in other sections of the official history, they first set forth what they believed to be 'fact,' and following that, the historians added their own evaluation. This vast corpus of biographies forces us to consider why the historians believed the biography to be a necessary part of a history. It is because in a culture that lacks a unitary supreme being, the records of the lives of eminent individuals are the only true sacred texts.

Scheuzger, Stephan

Writing History in the Age of Human Rights. Truth Commissions and the Representation of Historical Injustices

In the late 20th century, a new instance in the production of historical knowledge about mass crimes emerged: the truth commissions. The instrument came up in the 1980s in the context of the transitions from repressive dictatorship to democracy and rule of law in South America and travelled in the following decade from Argentina and Chile to Central America, the Caribbean and South Africa to become a conventional option for governments confronted in political or post-conflict transformations with the legacies of past atrocities. At the turn of the century, truth commissions represented a global tool in dealing with the past, established in Latin America, Africa, Asia and Europe.

Truth commissions were the product of the “human rights revolution” of the 1970s and therefore ultimately rooted in a central, albeit discontinuous development of the second half of the 20th century: the increasing importance of human rights in international politics. The human rights discourse provided not only the categories of the commissions’ inquiries and the language of their representation of the past. It was also the precondition of the concept’s capacity to travel worldwide between nations with very diverse experiences of political violence. Truth commissions are therefore to be understood as a prominent institutional manifestation of the mutually dependent tendencies of the particularisation and the universalisation in history writing in an increasingly globalised world.

Already the first internationally well-known truth commission – the Argentinian Comisión Nacional sobre la Desaparición de Personas (CONADEP) – expressed in the emblematic title of its report “Nunca más” (“Never again”) that the mandates of these fact-finding bodies always included a preventive task: the disclosure of the truth about past crimes was meant to contribute in a significant way to reduce the probability of a recurrence of gross human rights violations in the future. Thus, truth commissions never confined themselves to the documentation of violations of human rights. They were always mandated to reveal also causes and circumstances of the past criminal violence. Their reports had accordingly the character of “history lessons” for the national and international public about a conflicting past.

Truth commissions participated in important ways in the writing of history about experiences of fundamental injustice in the 20th century. Given the immanent tension between historiography and legalism in their task, this contribution evolved in complex relations with historical scholarship – with the commissions’ eponymous claim to produce truths about a contentious past as only the most evident point of friction. The conference paper analyses the production and representation of historical knowledge by truth commissions and explores the relationships of their work with academic historiography.

Short Bio

Stephan Scheuzger is Research Professor of the Swiss National Science Foundation at the Institute of History of the University of Bern in Switzerland. He received his PhD in history from the University of Bern and habilitated at the Swiss Federal Institute of Technology (ETH) in Zurich where he was Assistant Professor for several years. His fields of specialisation are global history (19th – 21st century), the history of dealing with the past, the history of knowledge, the history of punishment, Latin American history (19th – 21st century), the history of indigenism and ethnic movements, the history of Marxism and the theory and methods of historiography. He taught at universities in Switzerland, Germany and Mexico and he was a fellow at the School of History of the Freiburg Institute for Advanced Studies (FRIAS) in Germany and a guest scholar at the Universidad Nacional Autónoma de México and the Universidad Iberoamericana in Mexico as well as at the University of Constance in Germany. He realised extensive research in various Latin American and African countries.

Seirinidou, Vaso

Bringing Nature into History. A Plea for Environmental History

Historians do not feel comfortable in nature. As intellectual residents of the human, the social, and the cultural, they do not feel “at home” within the “global house”. The inconvenience historians face towards nature is at its core a relic of the emancipation of humanities and social sciences from the positivistic tradition. Briefly, it is an outcome of the very process that raised history to a critical science. In reality, the more scientific and critical history becomes, the more it distances itself from the realm of the “natural”, indeed the more it affirms the modern conceptualization of nature and culture, or society as opposing poles.

Against this dichotomic approach, environmental history appears today as a sub-discipline within history and attempts to insert nature as a co-creator of histories. The effort to incorporate the Other – in this case, Nature - into historical narrative is not merely a corrective criticism of the anthropocentrism, by which the discipline is characterized. It also constitutes an attempt of historiography to interact with the contemporary reflection and concern on the global ecological crisis. Associated with the emergence since the 1970s of an environmental consciousness and activism among the middle classes of Western Europe and North America, environmental history has been constituted as an academic field of the “core” not only institutionally but also epistemologically. For it was the historical experiences of the so-called developed world, with the industrialization as central process, that laid the theoretical ground and shaped the agenda of the field. Nowadays, the concepts of the environment, the “commons” and the “public” have become central notions of political vocabularies worldwide and environmental history has enriched its scope by including a variety of historical experiences and historiographic traditions.

After presenting the historical and historiographical contexts within which the various environmental history paradigms have been emerged and developed, the paper discusses critically some fundamental conceptual and methodological issues related to the field.

EH is confronted with problems of epistemological and methodological consistency derived by the claim of universality encapsulated within its own central organizing principle, the “environment”. Is every reference or focus on the environment enough to inscribe a historical narrative in the environmental history? Moreover, can the environment serve as an analytic historical category such as the class, the gender, the race, or the nation? On the other hand, the study and the interpretation of the environmental change constitutes a crucial challenge for the field. Historians face difficulties in their attempt to integrate natural history, social relations, technology and culture into consistent interpretations of the environmental change. In their predicament to follow the relationship between the environmental and social change they deal mainly with the sensational examples of this relationship, namely the ecological costs of capitalism and industrialization.

Finally, the paper explores the possibility for an environmental history paradigm in the Greek historiography of the early modern period.

Short bio

Vaso Seirinidou is an Assistant Professor of Modern Greek History in the Department of History and Archeology at the University of Athens. She has also taught at the University of Vienna and the University of Crete. Her research interests have been concentrated on the history of migration, intellectual history and environmental history. She is the Regional Representative of Greece in the European Society of Environmental History (ESEH).

Slávik, Andrej

Microhistory and cinematic experience: two or three things I know about Carlo Ginzburg

This paper proposes to explore the interrelation between the experience of history and the practice of historiography in the 20th century from the point of view of an altogether particular – ‘micro’, one is tempted to say – case: that of Carlo Ginzburg (*1939), most celebrated for his path-breaking studies of early modern religious persecution. In adopting such a limited perspective, I take to heart the Italian historian’s own deeply felt conviction that “the reduction of scale in observation [...] is a precious cognitive tool”, not least in the sense that “one intensely studied case can be the starting point for a generalization”. And, as Ginzburg himself adds, “above all if it is an anomalous case, because anomaly implies the norm (whereas the opposite is not true)”. My presentation will approach Ginzburg’s writings as just such an anomaly, implying yet irreducible to the ‘norm’ of microhistory as this historiographic current has evolved since the term was introduced towards the end of the 1970s.

More specifically, by intertwining two especially salient themes in Ginzburg’s own methodological reflections – the relation between history and literature on the one hand, word and image on the other – I will pose the question of what contribution audiovisual forms of expression can make, not only to the particular ‘style’ of microhistory, but also to history in general, conceived with Ginzburg and his colleague Carlo Poni as a *scienza del vissuto*: a science of the ‘past’ precisely in the sense of what we have ‘lived through’ – what we have experienced, endured, perhaps even learnt something from. In the course of my discussion I will address, among other things, Ginzburg’s own childhood encounter with post-war cinema, Anthony Gineratne’s notion (directly inspired by Ginzburg’s work) of cinehistory, the intimately related traditions of compilation and essay film, and the impact of digital technologies on contemporary historical practice. This train of thought has been developed within a transdisciplinary research project based at Konstfack University College of Arts, Crafts and Design in Stockholm, exploring the notion of microhistory as a way of bridging research in the humanities and the fine arts.

Short Bio

Andrej Slávik, PhD in History of Ideas, holds a post-doc position within the strong research environment Architecture in the Making at Chalmers University of Technology, Göteborg, Sweden. His research attempts to survey the consequences of the application of digital technology in architecture and urban planning, with special emphasis on so-called parametric architecture. In a parallel transdisciplinary collaboration, he explores the concept of microhistory as a possible point of intersection between artistic filmmaking and scientific historiography.

Shahidipak, Mohammadreza

Historiography of revaluations in twenty century by using theory of Aristotle about revaluation

Using the theory in history for historiography is one the most important way and method for historiography in twenty century. The historiography of twenty century is indeed the historiography of revaluation because The most studies of revaluations have been necessarily historical and the history of twenty century from 1911 to 1991 is just history of revaluation. there is any revaluations in the world appearance in this century and we must study these revaluation in frame of empirical perspective and upon analytic perspective and finally these studies possible just by historical investigation at revaluations and rebellions in the contemporary of world history .there are in 1906 constitutionalism revaluation of Iran and constitutionalism revaluation of Turkey in 1908 and revaluation of Mexico in 1910 and revaluation of Russia in 1917 and revaluation of china in 1911, 1949 and cultural revaluation of china in 1964 , and revaluation of India in 1915 and etc. one of the common background between revaluation of twenty century is the returns to strong power of past tense therefore return to the history is the aim of very revaluations . there is in this century any scholar studied revaluation by using theory of Aristotle in revaluation and state as Theda skocpol and fokoyama and shpelengler and theda skocpol said in state and social revaluation 1979, earlier model for reductionism although she herself focused upon only two main cause of the French, Russian and Chinese revaluation .her structural analyses centered on the decisive and autonomous role the state could play in meditation between groups . she discussed about inner and particular causes of revaluations. The revaluation changes culture and politic and structure of societies and political systems and economic systems but therefore if we can say the revaluation changes the path of world history in any aspects or not ? if possible we use the theory of Aristotle for study of revaluation in twenty century? Paper straggles to study the phenomenon of using theory for historiography of the history of twenty century by reexamine and investigation at the theory of Aristotle in revaluation. as a result all research about revaluation indeed return to Aristotle theory about revaluation. Because he said in first time in book v of politic for eternal and for all time the political and sociological and philosophical paradigm of revaluation by study of historical changes. he used first time the philosophical element in history and society. He described the various causes of revaluations and he created the science of revaluation

Short Bio

Dr. Mohammadreza Shahidipak is currently a professor assistant of Islamic Azad University Central Tehran Branch. Moreover, I have written several articles and books on various topics of Islamic science and civilization ,theology, Islamic jurisprudence, philosophy and history. He is the author of the books:

- 1-,Islamic Culture & Civilization in Ghom of 3rd Hijra Century.2003.
- 2- history of Islamic Administration.2012.
- 3-Al-Mojab fi Tarikhe -Al – Maghreb , translate from Arabic to Persian polished, 2011.
- 4- Analytic History of Andelusia.2010.
- 5-analytic History of Maghreb.2010.
- 6- The path of migration of Islam prophet from Arabic to Persian .2012.

Simon, Zoltán Boldizsár

The Impossible Possibility of Experience: On History's Ambivalent Attitude

The CFP of the conference seemed to be very clear about what could possibly explain the emergence and the peculiar characteristics of various historical practices, namely, their own historical environment. Given that the issue I wish to discuss – the issue of experience as it pervaded historical writing in the last decades – is both historical and theoretical, the historical environment that is supposed to explain certain historical practices will be, in my case, an intellectual environment. It is in this context that I would like to talk about two historical phenomena, both taking place in the second half of the last century.

On the one hand, experience as an object of inquiry gave birth to various forms of historical practices. The experiences of historical actors proved to be equally important for Italian *microstoria*, German *Alltagsgeschichte*, Anglo-American historical anthropology, French *histoire des mentalités* as practiced by the third generation of the *Annales School*, or, in general, for history from below. Regardless of their methodological and other differences, all these approaches shared the presupposition that the historical world is shaped by the ways historical actors make sense of it. All of them considered the experiences of historical actors to be an experience not of the historical world itself but an experience in relation to their pre-existing conceptualizations, that is, an experience constitutive of the historical world.

On the other hand, at the same time when historians became engaged in mapping how historical actors made sense of the historical world, theories and philosophies of history became engaged in the question of how historians make sense of the historical world when they investigate it. Surprisingly, in this regard historians exposed a rather hostile attitude towards the idea that they themselves also deal with the historical world in correlation with their conceptualizations, as an experience constitutive of that very historical world. This double-faced attitude towards experience, claiming that it is necessarily filtered through conceptualizations of historical actors but at the same time maintaining that historians themselves are able to free themselves (at least to a certain extent) from such conceptualizations, is nowhere exhibited more tangibly than in the work of the two leading figures of Italian microhistory, Carlo Ginzburg and Giovanni Levi, and in their unrelenting fight against what they consider to be the relativism of theory.

This situation invites to ask a large variety of questions and to discuss a large variety of issues, of which I would like to touch upon two. First, I wish to say a few words about what led historians to this rather ambivalent attitude, and second, from this I would like to draw some conclusions about the relationship between history and theory, between historical practice and the practice of theorizing or philosophizing about historical practice.

Short Bio

Zoltán Boldizsár Simon is a doctoral research associate at the Bielefeld Graduate School in History and Sociology at Bielefeld University, Germany. His theoretical and methodological articles can be found in *Rethinking History*, the *Journal of the Philosophy of History* and the *Journal of Microhistory*.

Sotiropoulos, Dimitri A.

Cultural dualism as a paradigm of political and sociological analysis in Greece and South Eastern Europe

One of the paradigms surviving from the nineteenth century is the binary concept “tradition and modernity” which dates back to Toennies. It has also been employed by social anthropologists and has found its way into the modernization theory after the end of WWII. After the emergence of dependency theory, Said’s criticism and post-colonial studies, the binary concept has been abandoned. In a more refined version, this paradigm has survived in the cultural dualism thesis, used to explain social and political change and impediments to change in post-authoritarian political settings, such as post-authoritarian Greece and post-communist South Eastern Europe. The contrast between reform or modernizing culture on the one hand and parochial or “underdog” culture on the other, is a contrast of two ideal types, and can be criticized on epistemological and empirical grounds. The cultural dualism thesis is useful in rare moments when a multitude of heterogeneous social interests and narratives clash over the prospect of a political regime change or a major government turnover or a specific policy issue. The thesis is much less useful when it comes to analyzing the multiple and changing strategies of individuals, families, social interests, political parties, segments of a population and whole classes or class fractions. All these individual and collective actors can be found on either side of the divide depicted by the cultural dualism thesis. Nowhere is this more evident than in the changing strategies of political parties and political leaders in new democracies, such as Greece after 1974 and South Eastern countries such as Albania, Croatia and Serbia after 1991. The certainties of the cultural dualism thesis will be questioned through an analysis of the transformation of political parties and political leaders during transition to and consolidation of democracy. An effort will be made to show the advantages and disadvantages of this thesis for comparative political and sociological analysis.

Short Bio

Dimitri A. Sotiropoulos (dsotirop@hol.gr) is Associate Professor of Political Science at the University of Athens and Research Associate of ELIAMEP (Athens) and the Hellenic Observatory of the London School of Economics (LSE). He has studied law, sociology and political science at the University of Athens, the LSE and Yale University. His publications include : *Is Southern Europe Doomed to Instability?*, co-edited with Thanos Veremis, London: Frank Cass, 2002; and *The State and Democracy in the New Southern Europe*, co-edited with Richard Gunther and P. Nikiforos Diamandouros, Oxford: Oxford University Press, 2006.

Spiropoulou, Angeliki

Virginia Woolf and the Call for Women's History

Virginia Woolf is one of the most celebrated and diachronically influential women writers and essayists of the twentieth century. Apart from her prominence in the formation of (anglophone) literary modernism, Woolf was also a committed essay writer on literature and wider social issues, most notably the woman's question. Interestingly, her feminist tendentiousness was imbricated with her interest in history and historiography viewed as a strong ideological means of establishing 'tradition'. In both her essays and fiction Woolf problematises dominant historiographical tradition, pointing to the exclusions and omissions on which its aims and methods are based. For example, in her famous essay, *a Room of One's Own* (1929), Woolf explicitly takes issue with Trevelyan's failure to provide us with any details on the condition of the Renaissance woman. She takes this to be paradigmatic of women's omission from official history and the concomitant denigration of the private sphere with which they are associated. Moreover, in her polemical pamphlet, *Three Guineas* (1938), Woolf traces the turbulent inter-bellum present back to women's exclusion from education and the public sphere, pinpointing to the actual intertwining of the two. In these and other essays, alongside criticising standard historiographical presumptions, Woolf also affirms the need to re-write the past 'through our mothers', to propose an alternative line of historical narrative that would take the excluded as its subject.

Short Bio

Angeliki Spiropoulou (MA; PhD Sussex) is Assistant Professor of Modern European Literature and Theory at Peloponnese University. She is author of *Virginia Woolf, Modernity and History: Constellations with Walter Benjamin* (Palgrave-Macmillan 2010); and co-author of *History of European Literature* (Hellenic Open University 2008). She has edited *Walter Benjamin: Images and Myths of Modernity* (Alexandria 2007), and co-edited *Culture Agonistes: Debating Culture, Rereading Texts* (Peter Lang 2002); *Contemporary Greek Fiction* (Alexandria 2002); and a special issue on 'Gender Resistance' for the *European Journal of English Studies* (Routledge 2012). She has a chapter forthcoming in *1922: History, Culture, Politics* (Cambridge UP).

Stamatopoulos, Dimitris

Byzantium in the age of Empire: Byzantine History in the 20th Century Balkan Historiographies

In the early twentieth century, but especially in the 1930s, Byzantium figured prominently in the debate on the shaping of the two Balkan historiographies that centered on the issue of continuity. This phenomenon emerged at the two edges of the Balkan peninsula: the edge linked to the West (Romanian historiography) and the edge linked to the East (Turkish historiography). The historians that advanced these arguments, respectively Nicolae Iorga and Mehmet Fuat Köprülü, were in some way exposed to the reorganization of Greek national ideology at the time—the former through a visit in 1932 that appears to have influenced his writing of *Byzantium after Byzantium* and the latter through his award of an honorary degree from the University of Athens in 1937. Of course both historiographies were not in the same phase of development. In 1930, Romania marked its seventieth anniversary as an independent state (and the fifteenth anniversary since the assimilation of Transylvania, although the issue of Romanian Bessarabia still festered), while Turkey was taking its first steps as a Kemalist republic. Romanian historiography had adopted the model of origin in the nineteenth century (the ancient descent from the Daco-Getes had been established, just as the descent from the Illyrians-Pelasgians and Thracians had been for the Albanians and Bulgarians, respectively), while Turkish historiography would take that route in 1932 with the first Turkish Historical Congress in Ankara.

Nevertheless, it seems that the adoption of the model of origin did not yield the same result with regards to understanding the model of continuity. To be exact, the problem reemerged as a management of “medieval” discontinuity. Discontinuity was problematic for the Romanians—aside from the huge gap between the Daco-Getes and the emergence of the Moldavian-Wallachian kingdoms of the Later Middle Ages, there was also, chiefly, the issue of the Romanians’ cultural Slavicisation—but was welcome to Turkish nationalists seeking a break from the tradition of the Ottoman Empire.

This paper thus examines the prerequisites for the historiographic discourse in the twentieth century regarding Byzantium as well as its heritage in the post-war debate among Balkan historians, especially the Greeks and the Romanians in relation to the Turks and the Slavs.

Short bio

Dr. Dimitris Stamatopoulos (ds@uom.gr) is Associate Professor in Balkan and Late Ottoman History in the Department of Balkan, Slavic and Oriental Studies at the University of Macedonia, Thessaloniki. He was member of the School of Historical Studies in the Institute for Advanced Study in Princeton for the academic year 2010-11. He is the author of "Μεταρρύθμιση και εκκοσμίκευση: προς μια ανασύνθεση της ιστορίας του Οικουμενικού Πατριαρχείου τον 19ο αιώνα" [Reform and Secularization. Towards a Reconstruction of the History of the Ecumenical Patriarchate 19th century, Athens: Alexandria Publications, 2003], "Το Βυζάντιο μετά το Έθνος: το πρόβλημα της συνέχειας στις βαλκανικές ιστοριογραφίες" [The Byzantium after the Nation: the problem of continuity in the Balkan historiographies, Athens: Alexandria Publications 2009] and has co-edited (with Fotini Tsibiridou) the collective volume "Οριενταλισμός στα όρια: από τα Οθωμανικά Βαλκάνια στη σύγχρονη Μέση Ανατολή" [Orientalism at the limits: from the Ottoman Balkans to contemporary Middle East, Kritiki: Athens, 2008].

Švedas, Aurimas

The Age of Extremes and Lithuanian Historians-Ploughmen, Historians-Fighters and Historians- Firemen

The object of the presentation is the process of the formation and change of the twentieth-century Lithuanian historians' identity in the inter-war, Soviet and post-Soviet periods.

The presentation discusses how the radically changing sociopolitical and socio-cultural situation determined the formation of the professional identity of three generations of Lithuanian historians – historians-ploughmen, historians-fighters and historians-firemen – and how these identities influenced the relationship between historians and the society.

The first part of the presentation deals with the much-repeated metaphor and its meaning of the historian as a “historian-ploughman” in articles, reviews or letters written by historians in the inter-war period. The people who used the metaphor in their research looked upon their work as gathering separate facts – “historical bricks” that will be needed for the construction of the “palace of history” (i.e. writing of works of general nature) in the future. Historians-ploughmen devotedly followed the methodological principles of the paradigm of historicism that was perfected at German universities.

The Soviet occupation interrupted the formation of professional science of history that was being created following the model of West European countries. Most of the Lithuanian historians' community withdrew to the West in 1945. Those who stayed were forcefully included in the ranks of a new community of “historians-fighters”. In the Soviet Union, the unquestioned maxim that literature, art, cultural and educational work was an especially important field in the “front of the great fight” became an essential premise of the “militaristic” concept of history science which was to be implemented in occupied Lithuania.

The second part of the presentation is concerned with the main methodological, theoretical and ideological attitudes of the Lithuanian “historians-fighters” as well as the most spread cases of “deserting the field of fight” (attempts to return to the work of the “historian-ploughman”; search for creative relationship with Marxism; dramatic cases of the creation of an original identity) and the ways “historians-fighters” interacted with society.

The third part of the presentation will introduce the Lithuanian historians' situation in the period after 1990, in which various processes that disclaim or complement one another take place – de-Sovietisation, Europeanisation, globalization, and postmodernization. In the light of these processes the work of historians is often looked upon as “putting out of fires” (i.e. problem solving) and the scholars who are engaged in the activities begin to resemble firemen.

Short Bio

Aurimas Švedas is an associate professor at the Faculty of History, Vilnius University. His area of research is history of historiography, history politics, communicative and cultural memory, oral history. His most recent books are (in Lithuanian language): *Painting Was Like a Door. Aurimas Švedas Speaks with Petras Repšys*, Vilnius, 2013; (With Lina Kaminskaitė- Jančorienė) *Episodes For a Final Film. Film Director Almantas Grikevičius*, Vilnius, 2013; (in English language) *In the Captivity of the Matrix: Soviet Lithuanian Historiography, 1944-1985*, Rodopi, 2014.

Syriatou, Athena

The rise, decline, and the constant resilience of the historiography of the “British decline”

The issue of the alleged ‘decline’ of Britain has been a recurrent theme in British historiography since the 1870s. However, some of its occurrences during the final decades of the twentieth century were particularly interesting, in that they reveal the dialectics between political priorities, a divided historical academia and popular perceptions of British identity. The decline-oriented theories, which appeared during the late 1970s and early 1980s and the counter arguments they provoked, mostly during the following decade, cover many key aspects of historians’ preoccupations, which have become pivotal for new interpretations of British history.

The famous cultural critique of British decline (Wiener, Barnett), which condemned the supposed reluctance on the part of middle- and upper-class cultures to embrace novelty and innovation in industry, science and technology thanks to an attachment to a relaxed pastoral idealism and lack of interest in training and education for long-term planning for business investment, constituted a set of arguments that proved very persuasive for more than a decade. Declinist historiography identified many other culprits, such as the trade unions, the failure of British managers to adopt to new methods of management, thus reflecting the turbulent present of the pre-Thatcherite period, while others focused on British institutions such as the empire, the administrative system, the welfare state and indeed the British state itself. Some arguments on the nature of the British state dwelt on the lack of state intervention in the economy, while other commentators thought that the interventionist nature of the state was the cause of decline. However, counterarguments, which also abounded, especially during 1990s, showed that the financial and commercial endeavours of the wealthy in Britain contributed to its success, rather than decline, they maintained that technology supported by the state throughout the twentieth century made Britain a powerful scientific and military force while its rural cultures had indeed been modernized, rather than remaining backward looking, as fervent declinists asserted.

As declinist histories had an authority and moral power both on the left and on the right in their attempts to explain what had gone wrong with Britain and thus to find what to do to make Britain great again, attention shifted from evaluating declinist arguments to an analysis of the phenomenon of declinism and its various agents. In this context, historians, politicians and public intellectuals from a wide ideological spectrum, who met in the ‘declinist arena’ to warn of the crises of the present, identify culprits and suggest remedies, came under scrutiny. Declinist arguments which acquired political affiliations and eventually popularity amongst different audiences came to attest the role of the historian as a ‘purveyor of morality tales’ regarding what it meant to be British in the end of the millennium. Decline as the reverse of progress fitted the mythology of the British as the first ‘modernised’ nation and never ceased to produce an illuminating literature on its cultural character, the peculiarities of its institutions, the racial and ethnic consistency of the population and its political culture.

Short Bio

Dr. Athena Syriatou is a Senior Lecturer at the Democritus University of Thrace, in Modern and Contemporary European History. She has studied British and European History at the University of Athens (B.A.) and University College London (M.A. and Ph.D). Her publications and research interests include issues on social and cultural history of Europe and particularly Britain: the role of education in the formation of a collective identity, the manipulation of memory and the formation of public history, twentieth century trends of social and cultural historiography of Britain as well as historiography of the British Empire.

Taccetta, Natalia

Image and movement in the construction of history. An approach to cinema from Walter Benjamin and Aby Warburg

From the way history is built on the Walter Benjamin and Aby Warburg's thought and assuming that both philosophers privilege the domain of the image to address the construction of the past, this paper explores the relationship between image and movement that the both authors thought to construct meanings that deviate from conventional historiographical approaches. Benjamin and Warburg are thinkers especially difficult to classify and they work in the complex and sometimes fuzzy border between history, art, philosophy and theory of history.

On the one hand, the thought of Warburg lead us to investigate a kind of cinematic attribute in history writing. His *Mnemosyne* atlas is an example of a non-hegemonic construction of cultural history (a kind of "nameless science" from Giorgio Agamben's perspective) that moves interest in significance to place it in the relationship between images from a point of view that can be characterized as an iconology of the interval, i.e., a method from which Warburg tried to explore formal, historical and anthropological problems posed by the relationship between words and images in historical accounts. On the other hand, it becomes inevitable to explore the notion of "dialectical image" from which Benjamin characterizes his conception of history. This is a notion which also carries a representation of the story that involves a kind of "awakening" of the tradition to return possible the reading of the experience and the political rewriting of history. This rewriting of history has a strictly political basis, so the philosophy of Benjamin allows also think about how historical narratives about the past are linked to the contingencies of the present.

From the fascination with the movement of the cinema pioneers that Warburg may have witnessed, or thinking about the film appropriation that made fascism as Benjamin did, none of the authors lost confidence in the image to account for the past –even to "save" political history or art history-. From this assumption, it seems possible to wonder how their conceptions of history are linked to the political-aesthetic potential of cinema. In both cases, the gaze on history is away from the historicist approaches and rests on montage as fundamental historic operation. Montage is the method used in Benjamin "Arcades" –his most important historical and political project- and also the mechanism from which the Mnemosyne sheets are organized to track the remnants of art history. In both cases, the mechanism itself shows that it is a historical-political operation and a tool that helps to the construction of memory. The warburgian montage had a cultural, historical, prophetic and essentially imaginative interpretation, full of "gaps" and cuts, typical of nascent film editing late nineteenth century. Images are not simply "present" because they are able to make visible complex time relationships about historical memory. These considerations about images –"anachronical" according to Georges Didi-Huberman perspective- lead us to interrogate history and their epiphenomena.

To question the Modernity's "dogma" and think the specificity of art, Benjamin and Warburg choose "micro-strategies" that allow us uncovering the secrets of the myth of progress and gaps through which to think about new ways of conceiving the relationship between history, politics and art.

Short bio

Natalia Taccetta has a PhD in Philosophy (University of Paris 8) and a PhD in Social Sciences (University of Buenos Aires). She is MA in Sociology of Culture and Cultural Analysis by the Institute of Social Studies, National University of San Martín. Her bachelor's degree is in Philosophy. She teaches at UBA and at National University of Arts. She participates actively in scientific meetings and has published articles in national and international journals. Her postdoctoral research is about the relationship between Walter Benjamin and Hayden White.

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Takemura, Eiji

Confucian Origins of modern Japanese evidential scholarship

Much research has already been done on Tokugawa Confucianism, predominantly on Japanese scholars' study of Song Neo-Confucian (*Shushigaku*) cosmology and philosophy, but, inadequate attention has so far been paid to an important element of Japanese Confucianism; that is, to an aspect of scholarly development that may be termed 'evidential research'. Many Japanese historians still believe that the historical research in Japan started at the time when the Rankean methods were "imported" to Japan in the Meiji period (1868-1911), though such historians of modern Japan as Shigeno Yasutsugu (1827-1910) and Kume Kunitake (1839-1931) identified the root of Japanese evidence-based historical research in late-Edo to Bakumatsu Confucian evidential scholarship (*Kangaku*), and the recent scholars such as Sato Masayuki and Margaret Mehl have touched upon this.

In fact, the modern evidential scholarship in Japan evolved from the scholarly developments in the mid-Tokugawa period, namely, a substantial advancement in classical philology (and/or 'textual criticism'), historical chronology, ritual studies, and linguistic approaches to texts, all of which are crucially important genres of modern historical research. These developments initially owed a great deal to the scholars of Ken'en (Sorai) and 'classicist' (Kogaku-ha) schools in the late-seventeenth and early eighteenth centuries, which was further advanced by independent evidential scholars of the second-half of the eighteenth century who vigorously adopted the increasingly influential Qing (1644-1911) evidential scholarship (清代考拋學), that saw a massive evolution in Qianlong (乾隆) and Jiaqing (嘉慶) periods. On the other hand, it was such a remarkable book as 『七經孟子考文』 compiled by Yamanoi and Nemoto (published in 1731) that decisively set the direction of Qing China empiricism in the eighteenth century. So, it was indeed an intellectual exchange between the both sides of East China Sea that enhanced the massive evolution of evidential scholarship in East Asia. The Bakumatsu evidential Confucianism helped develop the scholarly foundations of such influential Meiji intellectuals as Kume Kunitake, Nishi Amane, and even Nakamura Masanao, usually considered a *Shushigakusha*, who played a critical role in their absorption of new knowledge.

In this study such preeminent mid-Edo scholars as Ota Kinjo (1765-1825) and Nakai Riken (1732-1817) will be discussed in some detail, and how influential their evidential methods were even at the start of modern Japanese historical scholarship in the late-nineteenth and early twentieth centuries, and still remained as methodological '*basso continuo*' among the historians of the late-twentieth century.

Short Bio

Eiji Takemura is Professor of Japanese intellectual history with special reference to the development of Confucian studies in 18th and 19th century Japan. He teaches at Kokushikan University, Tokyo, and is also Research Collaborator of the Institute for Advanced Studies on Asia, University of Tokyo, and Research Member of International Research Center for Japanese Studies (Nichibunken). He did his undergraduate degree at the University of Melbourne, U.C. Berkeley, and a postgraduate degree at London University. His recent works include *The Ethic of the Samurai in Early-Modern Japan (Bakumatsu-ki Bushi/Shizoku no Shiso to Ko'i)*, published by Ochanomizu Shobo, 2008 (a monograph in Japanese), 'Nakai Riken (1732-1817)'s study of *Shangshu* and the Sung-Qing scholarship on the subject', *The Bulletin of the Institute for Advanced Studies on Asia* (University of Tokyo), No.167, March, 2015 (「元～清の『尚書』研究と十八世紀日本儒者の『尚書』原典批判 - 中井履軒『七經離題畧(書)』、同収「離題附言(書)」を題材に」(『東洋文化研究所紀要』〈東京大学東洋文化研究所〉第一六七冊〈二〇一五年三月〉、査読有), 'Confucian studies in the Tokugawa period and the modern intellectual foundations' (*AJJ*, 2013), 'Kume Kunitake and his study of Shang Shu' (『東洋文化』, 2012), and 'Hagakure' compiled in *Iwanami Koza Nihon-no Shiso* vol.5 (2013).

Tanaka, Jun

Personality of Historical Essays: Historiography of Yoshie HOTTA's *Hōjōki Shiki* (A Personal Note on *Hōjōki*)

In the 1970s and beyond, Japanese writer Yoshie HOTTA (1918–1998) wrote biographies and biographical essays on Japanese and European authors, including *Hōjōki Shiki* (A Personal Note on *Hōjōki*) in 1971 on Japanese essayist Kamo no Chōmei's *Hōjōki* (An Account of My Hut) of the Kamakura period; *Goya* in 1977 on Francisco de Goya; *Teika Meigetsuki Shisho* (A Personal Anthology from Teika's *Meigetsuki*) in 1988 on Japanese poet Fujiwara no Teika's diary, *Meigetsuki*, of the late Heian and the early Kamakura periods; *Misheru jōkan no hito* (Michel châtelain) in 1994 on Michel de Montaigne; and *Ra Roshufūkō kōshaku densetsu* (Stories about Duc de La Rochefoucauld) in 1998 on François de La Rochefoucauld. Hotta appreciated these authors as “observers” of history, able to describe the anarchy of transitional periods. His biographical style did not employ a method based on objective historical research but more of subjective essays; we should call his works “historical essays” than mere biographies. Hotta not only described but also commented on the lives and works of these authors from his own perspective formed through his personal experiences during the twentieth century. Hotta's interest in these artists was derived from his need to “observe” the twentieth-century historical experience. In this sense, all of his historical essays are “personal” notes, reflections, and anthologies, however, when taken together, constitute a transnational and transhistorical perspective for historiography.

Hayden White finds a need for “the practical past,” which can be perceived as a reaction to the “crisis of historicism” during the early twentieth century, in postmodernist versions of the historical novel, such as W.G. Sebald's *Austerlitz*. We can recognize the same need in Hotta's historical essays as showing the relation between history and literature or objective and personal writing, arranged in a unique manner giving Hotta's text a kind of historical “personality.” Therefore, Hotta's essays can be situated in a discussion about historical representation after the “crisis of historicism.”

In this presentation, I analyze the mixture of Hotta's reading of *Hōjōki* and his autobiographical reminiscence during World War II in *Hōjōki Shiki*, his first historical essay in which the “personal” character of the text is most evident. After the night of the biggest bombing on Tokyo during March 9–10, 1945, Hotta began to read *Hōjōki* and reflect on the Japanese through the eyes of Kamo no Chōmei, a keen observer of the decline of the Heian era. “So the old capital was already ruined while the new capital was not yet established. People came to feel like floating clouds.” In these lines of *Hōjōki*, the young Hotta felt the essence of anxiety or the uncanny caused by history itself, a direct encounter with the past, which Frank Ankersmit calls an “historical experience.” I investigate the concept of history in *Hōjōki Shiki* drawing on Ankersmit's notion of a “sublime historical experience” and discuss the “personality” of this historical essay relative to “the privatization of the past” (Ankersmit) in the historiography of the twentieth century.

Short Bio

I am a Professor of art and intellectual history in the department of Interdisciplinary Cultural Studies at the University of Tokyo. I was born in Miyagi, Japan in 1960 and earned my Ph.D. in art history from the University of Tokyo. My areas of expertise include European art and literature in the years between World Wars I and II, history of modern architecture, theory and praxis of urban imagination, comparative intellectual history of political esthetics, and biographical and theoretical research on Aby Warburg, particularly on his picture atlas *Mnemosyne*.

Tanaka, Stefan

Reconceiving Pasts in a Digital Age

This essay explores the way that digital media helps us think differently about how we practice history. Digital media can raise two issues about how our current practices and offer new ways to explore the current state of historiography. First, the more one is immersed in digital tools, they make us question first principles, the various practices and assumptions of modern history itself. Second, it offers ways of communicating the past that do not hide the process of "doing" history.

In this presentation I will draw from my project, 1884 Japan to raise questions about data or the fact. By using recorded happenings I plan to explore the distancing of fact from the context in which it was embedded. Recorded happenings exist prior to the filtering of importance. It 1) enables us to (1) recover the heterogeneity of pasts and (2) recover the stories and experiences of a variety of people who have usually been written out of Japanese history. Second, by presenting this material I will suggest a layered, multitemporal history that combines political and economic institutions with experiences of others.

Short bio

Stefan Tanaka is a Professor of Communication and Director of the Center for the Humanities Education at the UC San Diego. He is a historian who has worked on modern Japan. His earlier work focused on the ways that history, pasts, and time were configured to define Japan's world and itself. Recently that inquiry has shifted to history as a technology of communication. This shift to history as media opens an inquiry into different ways that historical knowledge, categories, and practices are both tied to particular literary systems and might change in the digital age. Selected publications: *New Times in Modern Japan* (Princeton: Princeton University Press, 2004); "Digital Media in History: Remediating Data and Narratives," *Perspectives in History*, May 2009; "Time and the Paradox of the Orient," *Toajia bunka kosho kenkyu*, 4 (bessatsu) (3.2009):165-77

Theodosiou, Christina

Writing the memory of the Great War in France and in Great Britain

Over the past decades, the study of the memory of the Great War has been placed at the heart of historical research. Shifting the centres of scientific interest from the political to the cultural, historians have explored in significant depth the aftermath and the legacy of the war in Europe. This paper proposes to examine the recent academic interest in the memory of the Great War in a historical perspective. It questions the difficulties of historiography to consider remembrance as a subject of historical study, and explores the ways in which historians reconsidered over time the conflict and its legacy. The study covers the period from the 1920's to the present. The intent is to present the variety of approaches in regards to both the political and social context of the age of extremes, and to the trends in historiographical thoughts. Therefore, two questions will be considered. The first question will consider how, and to what extent, the various military conflicts of the second half of the XXth century have encouraged the mnemonic turn in the cultural historiography of Britain's and France's Great War. The second question concerns the influence of dominant epistemological tendencies within historical research in the writing of the Great War and the study of its remembrance.

Short Bio

Christina Theodosiou studied history at the National and Capodistrian University of Athens and at the University of Paris 1 Panthéon-Sorbonne. Her doctoral dissertation was on the commemoration of Armistice Day in France in the interwar period. Her scientific interests are broadly focused on the memory of the First World War. She is the author of several articles in French and English as well as chapters in edited volumes such as "Symbolic Narratives and the Legacy of the Great War: The Celebration of Armistice Day in France in the Twenties", *First World War Studies*, vol. 1, n°2, 2010, p. 185-198 or "Lectures de la Grande Guerre sous le prisme de la réconciliation : l'exemple de la commémoration de l'Armistice du 11 novembre 1918 après Locarno", in Tavares Ribeiro, Maria Manuela, Rollo, Maria Fernanda, Valente, Isabel, Cunha, Alice (eds.), *Pela paz! For peace! Pour la paix! (1849-1939)*, Bruxelles, P.I.E. Peter Lang, 201

Tozzi, Verónica

Two approaches to the relationship between historiography and historical experience: Hayden White and David Carr 30 years later.

The relationship between academic history and popular or communal history has no been exactly harmonious. Although, few would still deny that historiography have to pay attention to the challenges posed by new social movements (postcolonial theory, the emergency of new forms of identity, and so on) in order to modify some of its disciplinary practices. Notwithstanding, at the same time, the so called “memory boom” and the political use of academic histories, as well as the proliferation of histories outside academy (in movies, novels, and even comic books), have often provoked defensive reactions from historians clinging to the preservation of a critical role for professional history. Two very recent books offer a proposal of comprehensive study about the connection that as human beings we have with the past (the experience past, the living past or the practical past) and its relationship (continuum or conflictive) with the past that historians talk about. I am referring to David Carr’s *Experience and History: Phenomenological Perspectives on the Historical World*, (2014) and Hayden White’s *The Practical Past*, (2014). Both books recover in a new way, with a new vocabulary, and in a quite different context, the disputed issues about the relationship between the writing of history and real life that took place in the 80’s when Carr, trough his *Time, Narrative and History*, posed a case against White’s account on the discontinuity between narrative and experience. The debate was mainly focused on the notion of narrative representation. Questions concerning to the nature of “truth”, reality and fiction, relativism vs objectivism, were in stake at that moment. But, today, almost 30 years later, and given the diversity not only of historiographical approaches but also of the different kinds of artefacts (films, comics, novels, performances, artistic exhibitions) in which historical accounts can be expressed, we should not be stuck in the traditional issues of epistemology of history. Most of the new approaches - Feminism, Memory Boom, Post colonialism, - sprung from a deep critic against the disciplinary historiography for not paying attention to “other” subjects or experiences of the past, or against the authority of academic historians to talk about the “historical”.

I approach to these works in terms of their heuristic power to give a positive account of the differences and the relations between popular and academic history with the purpose of enabling academic history to be attentive to those ‘challenges’ to history coming from popular modes of representation, and also encouraging popular history to take advantages with the ‘criticism’ that professional historians can direct at other modes of appropriation of the past. I will take as a test case, the relationship between recent history and literature of the last dictatorship in Argentine.

Short Bio

Veronica Tozzi is Professor of Philosophy of History at the University of Buenos Aires and Epistemology of Social Sciences at the University of Tres de Febrero. Some of her recent publications are, in 2009, *La historia según la nueva filosofía de la historia. Estudios en torno a la representación del pasado después del giro lingüístico*. “Figuring Malvinas War Experience. Heuristic and History as an Unfulfilled Promise”, (Ankersmit, Domanska, Hans Kellner, eds.) *Re-Figuring Hayden White*, Stanford University Press. “Pragmatist Contributions to a New Philosophy of History”, *Pragmatism Today*. Eslovakia, 2012 and “The epistemic and moral role of testimony in the constitution of the representation of recent past”, *History and Theory*, Vol 51, 2012. Her main issues of interest are: Philosophy of History and Social Sciences, Epistemology of Testimony, and Politics of Memory in Argentine Recent Past.

Trindade, Luís

Cultural History and the Twentieth Century

In this presentation, I will analyze a set of recent works where different authors tried to define the *twentieth-century* as both a historical object and a concept. These works are traversed by a tension between chronology and conceptualization: the twentieth-century emerges as an open field, still not determined by layers of memory and historiography, and thus less reducible to the classifications that usually confine centuries to master narratives. What the works I will be referring to have in common is thus the ability to analyze the century as a concept that both defines its conditions of study and whose theoretical relevancy was already grounded in the historical period. In the context of the chronological and political end of the century, such works were able to create an interval reflected in the different forms of methodological experimentalism we can see in the way the authors tried to keep their narratives open. These works dealing with the century as a problem (rather than a context) come from different disciplines: *Dreamworld and Catastrophe*, by Susan Buck-Morss (2002); *Le Siècle*, by Alain Badiou (2005); *Eye of the Century*, by Francesco Casetti (2008); and *Lipstick Traces. A Secret History of the Twentieth-Century*, by Grail Marcus (2003). In common, all these authors seem to identify the model for a new historiography of the twentieth-century in filmic montage. The opposition between communist and capitalist utopias in *Dreamworld and Catastrophe*, the parallel between the work of different authors in *Le Siècle*, the dualisms of film editing in *Eye of the Century*, or the counter-history of *Lipstick Traces*, can be seen as a joint effort to trigger the century's contradictions by juxtaposing different historical phenomena, which seems to evoke a suggestion recently made by Fredric Jameson, according to which the task of historical narrative should consist of *making history appear* through its contradictions. The strong constructivism implicit in this idea – *making history appear* by confronting different objects – also seems to be what Georges Didi-Huberman identifies in Brecht's journals, or Warburg's *Atlas*: political positions determining, not so much how we should interpret history, but the ways in which the choice and deployment of the objects we use to narrate it determine our work as historians. All these authors thus pose a major challenge to the way historians reenact historical contradictions. In the specific case of cultural history, this challenge can be seen as an invitation to question the gap between practices and representations, where the latter are usually seen as a consequence of the former, and propose a working hypothesis according to which “representations” were, during the twentieth-century at least, among the most decisive historical phenomena.

Short Bio

Luis Trindade is Senior Lecturer in Portuguese Studies at Birkbeck, University of London. He has worked on Portuguese nationalism and several other aspects of twentieth-century cultural history and historiography. In 2008, he published *O Estranho Caso do Nacionalismo Português*, on the relations between Salazarism and literature. More recently, he edited *The Making of Modern Portugal* in 2013, the most updated synthesis on modern Portugal in English. He has also published on the histories of Portuguese cinema, intellectuals, journalism and advertising. His current research focuses on Portuguese revolutionary and post-revolutionary culture.

Turin, Rodrigo

The (de)classifying of time: theory, *empiria* and normativity

In the past few decades, reflexions on the subject of temporality have come to stand out in the agenda of research within the fields of theory of history and of history of historiography. This phenomenon is also related to the expansion of these fields of scholarship, which borders differ in accordance with the contours of different national academic communities. In general, however, as long as the historiographical practice itself became a common focal point of theoretical reflexion, the rapport between time and the writing of history were bound to arise as one of its main topics. Apart from that factor, related to the dynamics of the discipline, another element which seems to be linked to the increasing interest on temporality is the elaboration of diagnoses of contemporary social and political experiences, which point either to a crises of socially stratified temporal categories, or to a new relationship with time. This state of affairs has prompted the elaboration of categories which would allow the examination of different configurations of the interweaving of time and the writing of history, which result in different narratives of history of historiography and/or of modernity, as well as producing criteria for the elaboration of those diagnoses and, in some cases, prognosis which address contemporaneity.

This paper aims to perform a comparative analysis of two such theoretical proposals which have found repercussions in that agenda, even if with different intensity: François Hartog's, which concentrates in the categories of "regime d'historicité" and "presentism", and Hans Ulrich Gumbrecht's, mainly concentrated in the categories of "chronotope" "slow present" and "latency". Even if these categories are sometimes used interchangeably, they yield important differences, regarding their epistemological foundations and heuristic scope as much as the manner in which they deliver their diagnosis (and prognosis) of contemporary experience, as well as standing in different ethical standpoints.

In order to problematize these two approaches and evaluate its possibilities and limitations, this paper intends to concentrate in the relation between theoretical language and examples, assessing to which point those languages count for what Jean Claude Passeron has called "empirical vulnerability". Such vulnerability is not here understood from the perspective of the frail opposition between value and fact, but through the manner in which the very elaboration of theoretical languages make visible (or readable) certain experiences, without reducing them to illustrations of what was already prefigured by the categories themselves. At the same time, this problematizing sets the way to the questioning of the potential that these proposals and its respective narratives offer to embrace a plurality of temporal experiences not contained in them, both internal (Europe and the USA) and external to the spaces they privilege. Finally, we suggest that the synchronic plurality of temporal experiences perceptible today, which cross over in different space fluxes (either physical or virtual) resists too generic or epochal classifications, structured in oppositions such as "modern" vs. "non-modern", "centre" vs. "periphery", or "global" vs. "local", and demand both ethical caution and analytical rigor from historiography in its elaboration and use of theoretical languages for the depiction of the world.

Short bio

Rodrigo Turin (PhD UFRJ, Universidade Federal do Rio de Janeiro) is a Professor of Theory and Methodology of History, and History of Historiography at the Federal University of the State of Rio de Janeiro. He is a Member of the Brazilian Society for the Theory and History of Historiography. Main research fields: Theory of the Historical Knowledge, Brazilian Historiography of XIX century, History and Theory of Historiography, History of Anthropology, Philosophy and Theory of History.

Valatsou, Despoina

20th century history revisited through novel historiographical practices and methods of the 21st century

In the current digital era of network technologies and the Internet, history both as an academic discipline and as a way of thinking about and experiencing the past is challenged; its characteristics are re-appropriated and even transformed; its boundaries are being reconsidered. Historical narratives about the past overwhelm the web; at the same time, historical content and information is massively produced and diffused online not only or exclusively by professional historians and scholars, but all the more often by the public, by individuals with little or no academic training in the discipline of history, who become involved in this online historical practice out of personal interest and motivation, in response to open calls for participation. Numerous and diverse digital forms of personal and collective historical memories and testimonies are produced and disseminated online, forging a novel historical culture about the past. People use digital tools, network technologies and the Internet not simply as a way of accessing a huge sum of online historical information already uploaded by official institutions and history professionals, but mainly as an open hybrid space, a common free accessible public sphere to tell their own stories, to remember their own past(s), to present their own memories and testimonies.

The basic characteristic of the digital turn in history is the emergence of participative and collaborative practices and genres of configuring memory narratives online. The participative characteristic can be traced in the production of new historical content and information by the public (personal stories, memories and testimonies in various forms, i.e. text, image, sound etc., usually based on a sentimental and emotional approach of the past), whereas the collaborative element can be tracked in collectively formed projects of historical content, such as the online encyclopedia Wikipedia. It has been argued that the Wikipedia historical entries in particular constitute a paradigmatic site of historical memory online, an excellent example of how people try to remember and understand the past, as well as how they collaborate in an effort to narrate it.

This contribution aims to highlight some key issues concerning the participative and collaborative aspect in the current production and communication of history on the Internet. In this respect, this contribution will present examples of 20th century history topics and discuss the ways these topics are treated within the context of particular digital historical projects online. What seems to be of importance is the emergence of digital historiographical innovations that change the way history is practiced and the past is experienced and remembered at the beginning of the 21st century.

Short Bio

Despoina Valatsou was born in 1975 in Athens, Greece. She has studied History and Archaeology (1998) at the University of Athens, and Digital Media (MA, 2000) at the University of Sussex (UK). She holds a PhD in History (2014) from the University of Athens. Her PhD thesis is entitled “The emergence of new sites of memory on the Internet”. Her academic interests involve digital humanities, digital history, crowdsourcing and public history, memory studies. She speaks English and French.

Valera, Gabriella

**Cultural History and Cultural Art-History during the first Half of the 20th Century
(A paradigm shift in the use of Time, Space and Subject as historical categories)**

During the first half of the 20th century, particularly between the First and the Second World War a great crisis (the *Europäische Kulturkritik*) upset the “European Consciousness” (by applying to a different context the famous words of Paul Hazard). It about time and space, basic categories of historical thinking and historical narrative.

On the one hand Historicism provoked a *temporalization of the space* “State” focusing on its history as a “*Nation –State*”, on the other hand the development of Anthropology and the different ways of defining “Culture” contributed to *spatialize* history and historical time in the form of a confined “cultural space”.

That resulted in a crisis of the European legal and political culture that was founded on a precise relationship space-time as pillars of the historical world.

Analysing and comparing the works of the cultural historian Johan Huizinga and the cultural art-historian Aby Warburg, the paper will show that the *Europäische Kulturkritik* implies a total paradigmatic change, which affects the position of the *Modern Subject* in front of space and time i.e. before history as his own product.

The analysis also suggests that the so-called *Cultural Turn* dates back to the crisis of the scientific paradigm of Modernity and cultural historical Narrative should be understood from this point of view in its theoretical foundation concerning the system of categories available to organise the “body” of history in different ways.

Short Bio

Gabriella Valera

Professor for History and Critics of Historiography, University of Trieste

Founding Member of the International Society for Cultural History

Director of the International Studies and Documentation Centre for Youth Culture at the Department of Humanities – University of Trieste

Main research field: Modern political and juridical thought: Modernity and its scientific paradigm (Hobbes, Pufendorf, Vico, juridical disciplinary german traditions); Cultural History and Secularization (Jacob Burckhardt, Max Weber, Methodentstreit of the end of 19th century); Critics and Hermeneutic (Levinas, M. Walzer, Derrida), Cultural History of Modern Politics: spatial metaphors; many topics *coming from* and *concerning* the “Youth Culture” of contemporary time.

Voglis, Polymeris

Rethinking Violence in 20th Century History: From Victims to Agents of Violence

War, in all its different forms and types (like world wars, civil wars, colonial wars, etc.), has been a permanent characteristic of the 20th century history and occupies a central position in historiography and public history. The huge number of conferences, exhibitions, talks, books, ceremonies that were held in 2014 for the centennial from the outbreak of the First World War is just one, very recent example. One can argue that scholars were always interested in wars and societies had always ways to remember and honor their dead in the battles, even more so after the establishment of modern state in the 19th century when war became associated with national history and the cult of the dead was became the cradle of national memory and national identity as well. But what exactly we as historians study or as societies we remember in relation to war has changed throughout the century.

The proposed paper will argue that after the Second World War the focus of historiography and public history have changed. Until then the main object of study and remembrance were the “fallen soldiers” but after the 1960s the main object became the victims of the war. This shift from the “heroes” to the victims of war resonated with broader changes inside and outside the academia. On the one hand the anti-colonial wars and the peace movement questioned the legitimacy of the state in Western Europe and the United States as “warmaker”. On the other, the realization of the significance and the uniqueness of the Holocaust together with the flux of testimonies of Jews who survived from the concentration camps made historians to turn to the study of the victims of war and society aware of the collective suffering of the wars in the past. Hence, an interest on the victims of war, violence and persecution emerged and prisoners, refugees, civilians, minorities and slave laborers attracted the attention of both the historians and public history.

However, the proposed paper will argue that it is time to turn to the study of the agents of violence. Against the dichotomy that approached armed men (and women sometimes) as either “heroes” or “villains”, social and cultural historians need to develop a new understanding of “people at arms”, that is soldiers, paramilitaries, guerillas, etc, and to take into account that the dividing line between belligerents and civilians in many wars is not so clear as it seems. Drawing from my own research on the Resistance and the Greek civil war and the relevant debates in Greece, I will discuss how the study of agents of violence can offer new perspectives in understanding war and violence in the 20th century. More specifically, the paper will address two questions: a. the relation between different forms of violence and the culture of their agents, b. the relation between the place of these agents in public history and the legitimacy of the violence they exercised.

Short Bio

He was born in Athens in 1964. He graduated from the History and Archaeology Department at the University of Athens and received his PhD from the European University Institute in Florence. He was a postdoctoral student at Princeton University and New York University. He has published the books *Becoming a Subject. Political Prisoners in the Greek Civil War* (New York, 2002) and *The Greek Society in the Occupation, 1941-1944* (in Greek, 2010). His interests concern social history and contemporary history and he is Associate Professor in the Department of History, Archaeology and Social Anthropology at the University of Thessaly. His new book *The Impossible Revolution. The Social Dynamics of the Greek Civil War* (in Greek) will be out in the fall of 2014.

Voutira, Eftihia

From the Unwanted to the undesirables. Can there ever be a refugee historiography? Some preliminary remarks on the question on ‘who speaks on behalf of refugees’.

The 20th century has been called the Refugee Century. Yet the paradox remains why there has been no generally accepted Refugee historiography? Although the phenomenon of refugees was not novel to the 20th century (Marrus 1985), the technical meaning of the term refugee as it developed after the First World War was mainly concerned to differentiate between the people who had lost the protection of their own state-i.e. refugees, as opposed to ordinary migrants, ie. immigrants. At the beginning of the 21st century the Office of the United Nations High Commissioner for Refugees (UNHCR) estimates that there are 16.7 million refugees worldwide at the end of 2013, 11.7 million under the mandate of UNHCR, around 1.2 million more than at the end of 2012. This paper considers the question of who speaks on behalf of these massive numbers of people and how are refugee narratives constructed. It considers the basic 20th c, refugee historiographies focusing on the more standard texts seeking to identify the large scale transformations in the evolution of the 20th century refugee historiography. It identifies the disciplinary biases that have produced these historiographies, ie. International relations, Politics, Sociology, Social Anthropology, and the changing refugee paradigms within these disciplines. It also considers alternative historiographic accounts coming from journalism, Human Rights activists and international Organisations dedicated to documenting Human Rights abuses according to International Standards. The main argument supported in this paper concerns the identification of the changing actors and methods of documentation in assessing and thus including refugee narratives. For example, since 2010 UNHCR is documenting refugee voices in its website making thus allowing for a typology of refugee-like narratives to emerge and circulate on the web as successful asylum applications are predicated on establishing a credible refugee narrative. Thus the social construction of credibility becomes a key issue in answering the question of who speaks on behalf of refugees and why as hypothesized in this paper there cannot be an *official* refugee historiography

Short Bio

Dr. EFTIHIA VOUTIRA (B.A. Philosophy, The University of Chicago; MA. PhD. Harvard University) and M.Phil. Ph.D. Social Anthropology, (University of Cambridge). Professor of Anthropology of Forced Migration at the Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, Greece. Key works include: *Conflict Resolution: A Cautionary Tale* (with Shaun A. Whishaw Brown; Uppsala, Sweden: Nordiska Afrikainstitutet 1995), *Anthropology* (Network on Humanitarian Assistance-NOHA, 2nd edition, Brussels 1998). “Post Soviet diaspora politics. The case of the Soviet Greeks”, *Journal of Modern Greek Studies* 24 (2006), *Between Past and Present. Ethnographies of the Postsocialist World* (Kritiki, Athens 2007), and *The Right to Return and the Meaning of Home. A Post Soviet Diaspora Becoming European?*, Lit-Verlag (2011), (2012), ‘Jus Sanguinis and Jus Soli Migration Patterns’, Contribution to the IMISCOE Textbook Series, International Migration, Integration and Social Cohesion, University of Amsterdam Press. “Post Soviet Greeks: A resourceful diaspora” in *Diaspora as a resource. Comparative Studies in Strategies, Networks and Urban Space*. Freighbourg Studies in Social Anthropology, W. Kokot, C.Giordano, Mijal Gandelsman-Trier (eds), 2012.

Vranic, Igor

Historiographical decline and collapse of transnational connections among Croatian historians after 1945

From the beginnings of professional Croatian historiography in the mid-nineteenth century and its establisher Franjo Racki, Croatian historians formed a part of larger scholarly community in the Habsburg Monarchy. Historians from the Monarchy were in close relations and frequent contacts which can be seen from abundant preserved correspondence. Also, they were acquainted with the most important historiographical works of international historians and knew all major European languages (English, German, French, Italian and Latin). All of them spent some time studying abroad at the best universities of Monarchy, mostly in Vienna or Budapest. The most prominent professional historians from the mid-nineteenth century until the end of World War II were: Tadija Smiciklas, Vjekoslav Klaić, Milan Sufflay, Ferdo Šišić, Miho Barada. Main topics of their research were political and diplomatic history of Croatian lands from Early Middle Ages until contemporary times. Most of them were politically active and historical writing served to show a state-legal continuity of medieval Croatian Kingdom and consequently the right of Croatian people to choose their own position and destiny in the Monarchy and later in the Kingdom of Yugoslavia.

Situation drastically changed by the end of the World War II when older historians either died or fled country to escape Communist mass terror. New generation of *politically correct* historians emerged whose most prominent members were Nada Klaić, Miroslav Brandt and Jaroslav Šidak. Those historians had modest intellectual capacities and lacked knowledge of foreign languages and contemporary historiographical literature. Older transnational professional contacts with scholars from Central Europe were replaced by contacts with scholars from the newly formed Yugoslavia. The only exception was aforementioned Miho Barada who remained working in Yugoslavia, but lacked any colleague for debates or cooperation.

Unlike in the West, disciplinary gates in historiography were narrowing and the number of research themes decreased. New research topics were strictly Marxist and covered predominantly *National Liberation Movement* from the World War II and themes from economic history.

Short Bio

2014- PhD researcher at the department of History and Civilizations, European University

Institute (Florence)

2013-2014 MA in Central European history, Central European University (Budapest)

2011-2013 MA in Communication sciences, University of Zagreb

2010- 2012 MA in History, University of Zagreb

2007-2010 BA in History and Croatian Language, University of Zagreb

Research interests:

Modern European History; Central European Historiographies; Historical Theory

Weisz, Eduardo

Narrativism in the Light of Max Weber's conception of Social Sciences

Max Weber was one of the most lucid exponent of a generation which, heir of the XIXth century *Methodenstreit*, opened up many of the discussions that remained decisive along the XX century, and still are.

This becomes apparent when we make use of Weber's historiographical conceptions to discuss the problems posed by postmodern philosophy of history. Both were confrontations with the *Wissenschaftsanspruch* –that is, the XIX century's claim for scientificity through which the dichotomy between myth and truth was thought to be overcome in favor of the latter, through science.

First, I will discuss Weber's and White's relativist conception of historical writing. Both would agree in that a mere list of events that happened in the past doesn't constitute in itself an historical writing. A historical piece of writing needs a coherent plot that brings together these events in a specific interpretation framework. While White stresses the narrative essence of any historical writing, for Weber, the meaning that allows the configuration of the historical field is determined by the values of the researcher. This difference will be thoroughly discussed, because it is from here on that the two other aspects can be approached. These will be tackled departing from two different problems posed to postmodern historiography.

The first one is centred on the critiques raised against postmodern abandonment of any strive for objectivity in social sciences. As Chris Lorenz wrote, “[a]lthough the ideals of ‘resurrecting’ the past and ‘reenactment’ in past persons ‘objectively’ have been given up for good epistemological reasons this does not imply that the idea of reconstructing the past is dubious or unsound”. The idea of History as narrativity has precisely put under question the possibility of reconstructing, in any way, the past. Weber's idea of an articulation between “Wertbeziehung” and “Wertfreiheit”, his intricate conception of objectivity in social sciences, I will discuss, is a fruitful way for a certain reconstruction of the past without falling back into positivist conceptions.

The second problem posed to postmodern historiographical conceptions comes from a phenomenologist approach. In Ricœur, and mainly in David Carr, we can find objections to the way White deals with the distance between the narrative made by the historian and the events being narrated. What Carr confronts is the idea that events do not have intrinsic narrative features, that they only acquire them through the narrative structure imposed by the historian. What I will try to show is that Weber's approach, focusing on the conduct of life of the historical agents, deals with the relationship between actor's and historian's values. By this, his understanding establishes necessarily a more or less explicit connection between the past events and the writing of History.

In my presentation I will end up expounding on these issues through Weber's approach to the history of world religions, his main concern in his last decade. This will allow me to put forward some conclusions, where I will be stressing the enduring relevance of Max Weber's historiographical approach.

Short Bio

Eduardo Weisz (Ph.D. U.B.A. and E.H.E.S.S.) is professor and researcher at the Universidad de Buenos Aires. His last books were *Max Weber en Iberoamérica. Nuevas interpretaciones, estudios empíricos y recepción* (Fondo de Cultura Económica, 2014), edited with Álvaro Morcillo and *Racionalidad y tragedia. La filosofía histórica de Max Weber* (Prometeo, 2012). Earlier publications dealt with Argentinean contemporary history, and with sociological theory. Currently, his main fields of research are the sociology of religion and the political sociology of Max Weber, as well as contemporary historiographical problems.

Wiklund, Martin

Experience lost and regained – experiences of modernity and attempts to regain historical experience

The crisis of historicism, related both to the experience of World War I and the experience of the irrelevance of 19th century historicism, historiographically marks the beginning of the short 20th century. The crisis gave rise to modernist perspectives saying "goodbye to all that" while endorsing either ahistorical forms of legitimation or a strict separation between historical knowledge and issues of legitimacy. However, it also gave rise to new perspectives that wanted to revive the past and make it relevant for the present. Some of these perspectives became influential during the late 20th century. An important trajectory of Western 20th century historiography can be conceptualized in terms of historical experience lost and regained. This may at first glance seem implausible and remote from the experiences of the 20th century, but the relevance of this dimension is illustrated in this paper by three important historiographical perspectives. In order to relate historiography to the experiences of 20th century history, it is relevant to consider not only experiences of specific events but also more general experiences of modernity and modernization. 1) In his essay on *Historia magistra vitae* (1967) Reinhart Koselleck pointed to the growing gap between past experience and future expectations in modern historical thinking after 1750, an observation related to his critique of the irrationality of abstract reason and the historically groundless modern political thinking. Already in *Critique and Crisis*, with the Cold War and its threat of mutual destruction in mind, had he analyzed the shocking consequences of Enlightenment utopianism and its morally overloaded philosophies of history. Negative experiences of the 20th century were thus diagnosed as the result of a lack of historical experience and a more prudential attitude. Since the 1970s, some attempts have been made to reintroduce renewed forms of *Historia magistra vitae*. 2) Wehler's *Gesellschaftsgeschichte* was formulated in relation to the failed modernization process in Germany and the negative experience of National Socialism. The latter is generally considered one of the most important phenomena of the 20th century and modernity. Interestingly, Wehler's form of modernization theory can be understood as an attempt to gain practical insight based on historical experience of the gains and costs of different paths of modernization. By comparing how crises of modernization were handled in different societies, it rehabilitates a way of learning from historical experience, something Wehler also gave explicit consideration. 3) A third example is the tendency to listen to voices of the past and to victims of past injustices that has appeared within memory studies. Experience of the past is recovered mainly with critical intensions and for ethical reasons. The anti-instrumental attitude of listening to the claims of the voices of the past can be related to the critique of violent uses of objectifying perspectives in research and more generally to the experience of instrumental rationality, a central dimension of the discourse of modernity. Together these three examples illustrate the loss and recovery of historical experience by relating different historiographical paradigms to experiences of modernity in the 20th century.

Short Bio

Wiklund, Martin (1970), Associate Professor in History of ideas at Gothenburg University, Ph.D in History, 2006, Lund University (*I det modernas landskap. Historisk orientering och kritiska berättelser om det moderna Sverige mellan 1960 och 1990*). He has also published a second monograph (*Historia som domstol. Historisk värdering och retorisk argumentation kring "68"*, 2012) and a number of articles on historical consciousness and theory of history, and edited a Swedish anthology with texts by Jörn Rüsen. He is currently working on a research project about historical lessons. Main research interests: theory of history, use of history, critique and narratives of modernity.

Wolfe, Thomas

The Legacy of Flourishing: Division and the Problem of Purpose in the Postwar American Historical Profession

The growth of higher education in the postwar era in the US, driven by the rapid expansion of the research university in response to the Cold War, included not only the sciences but also the humanities and social sciences. The discipline of history participated in this growth, as history was seen as a prestigious and important field, informing the expanding population of university students about the West, progress, and their own country's place in the Enlightenment project of civilization. The expansion of historical scholarship was driven by an unprecedented process of specialization, as scholars, driven by the demand of shaping a career in the very particular institutional, bureaucratic, and cultural setting of American higher education, and responding to events in the nation and world, produced not simply a greater number of books and articles, but ever more *kinds* of historical works.

This heterogeneity was built on connections to theory and continental philosophy, and on a rejection of theory and philosophy; it was built on an ever expanding global focus, as more and more groups around the world became the subject of professional historical interest, and it was built on an ever deeper excavation of American history; it was built on a new activist consciousness about the immediate value of history to change people's views of themselves and others, and it was built on an embrace of historicist priorities of ever closer scrutiny of more and more finely sculpted problems "in the historiography." It was a product of disciplinary borrowing as well as intense disciplinary commitment. Departments became complex, evolving expressions of this heterogeneity, as one set of interests aligned to make possible hires who would reflect the most exciting work in the proliferating subfields that crowded the disciplinary space.

My paper seeks to make sense of the legacy of this moment on the current situation in the discipline today. We are living in the shadow of what Louis Menand referred to as the "Golden Age" of the American academy, and I want to suggest that the biggest problem we are grappling with is the idea that with all this growth and expansion there is still a common "mission" that practitioners of the discipline can and must fulfill. The habit still exists of the most privileged practitioners in well-endowed institutions seeking to direct the profession down one path or another, attacking or defending one sense of what history should mean, and identifying the next big thing, the next "turn." In recent decades this task appears more and more urgent as the value of the humanities is questioned by the university's various publics.

I will argue, however, that the only promising start for constructing a common mission across such a wide set of interests is to embrace the priority not of disciplinary scholarship but of education, and that the real problem is how specialists in the past conceive the lives and futures of the complex populations they see in their classes every day.

Short Bio

Thomas C. Wolfe is Associate Professor in the Department of History and the Institute for Global Studies at the University of Minnesota, where he teaches 20th century global history and European history, as well as courses about utopias, morals and ethics, and media. He is writing about the problem of understanding postwar Europe, as well as about the intellectual and social situation of higher education in the United States.

***Panel: Beyond 'Women Were There': New Perspectives on Black Women's History
(Cooper, Brittney - Ford, Tanisha C. - Lindsey, Treva B.)***

Moving beyond a “women were there” approach to the study of Black women’s history, this panel will discuss how and why the historiography is pushing towards a greater analysis of Black women as cultural producers and pioneers of Black intellectual thought.

The panelists take a “long twentieth century” approach to unpacking new historiographical debates in the field. Brittney Cooper will discuss the importance of reframing Black women's intellectual history at the turn of the twentieth century by offering an alternative reading of the letters, speeches, articles, and other publications of women such as Fannie Barrier Williams and Mary Church Terrell. Cooper demonstrates that these women were complex public figures who challenged the constraints of respectability as much as they worked within them while developing the core tenets of Black radical politics. Tanisha Ford will focus on the Civil Rights era of the mid-twentieth century. The first generation of scholarship on Black women and the Black Freedom struggle sought to prove that they were the back bone of the movement who served as bridge leaders and community organizers. Ford’s research pushes the field in a new direction by moving beyond the arena of formal political organizing to illuminate how these women were engaged in forms of embodied activism that were also central to their activism. Treva Lindsey will focus on the latter part of the twentieth century, honing in on the richness of Black women’s cultural production—from literature to music and the visual arts—in the decades after the Black Arts movement. She argues that there was a clear, though multivalent, cultural renaissance that occurred towards the end of the 1970s of which Black women were central. Demonstrating how these women drew upon the strategies of resistance that their foremothers had developed over the course of the twentieth century, Lindsey makes a case for what Black women’s historiography will look like in the future as historians delve deeper into studies of the post-Civil Rights era.

By analyzing the historiographical turns in the field, the panelists will address current debates and tensions such as:

1. What are the limitations of the “politics of respectability” and why is this new generation less interested in framing Black women’s lives through this paradigm?
2. How are Black women’s historians engaging with paradigms such as “pleasure politics” and the “queer of color critique” employed by interdisciplinary scholars?
3. How/why are contemporary Black women’s historians in conversation/conflict with the broader field of women’s history, which is still framed through the experiences of white women?
4. Is intersectionality still relevant?

Short Bios

Brittney Cooper is an assistant professor of Women's and Gender Studies and Africana Studies at Rutgers University. She received her Ph.D. in American Studies from the Graduate Institute of Liberal Arts at Emory University in 2009. She also has an M.A. from Emory (2007) and bachelors degrees in English and Political Science from Howard University (2002). Cooper is currently completing her first book *Race Women: Gender and the Making of a Black Public Intellectual Tradition, 1892-Present*. She has articles about hip hop feminism in *Signs: Journal of Women in Culture and Society* and *African American Review*. Cooper has also published book chapters on Black women's history in fraternal orders and the Janet Jackson Super Bowl incident. She is the co-founder of The Crunk Feminist Collective blog.

Tanisha C. Ford is an assistant professor of Women, Gender, Sexuality Studies at the University of Massachusetts Amherst. She received her Ph.D. in 20th century U.S. History from Indiana University-Bloomington in 2011. She is the author of the forthcoming book *Liberated Threads: Black Women, Style, and the Global Politics of Soul* (UNC Press, 2015). Her other scholarly work has been published in the *Journal of Southern History*, *NKA: Journal of Contemporary African Art*, and a forthcoming edited collection, *The Transatlantic Black Freedom Movement*. She is currently a Ford Foundation Fellow at Princeton University's Center for African American Studies and a contributing editor at *The Feminist Wire* (dot com).

Treva B. Lindsey is an assistant professor of Women's, Gender, and Sexuality Studies at The Ohio State University. She received her Ph.D. in 20th Century U.S. History from Duke University. She has published in and has forthcoming publications in *The Journal of Pan-African Studies*, *SOULS*, *African and Black Diaspora*, the *Journal of African American Studies*, and *African American Review*. She is finishing her first book, entitled *Colored No More: New Negro Womanhood in the Nation's Capital*. Lindsey is also the co-editor of a forthcoming collection of essays on Black popular culture in the twenty-first century. Her next book project will focus on popular culture representations of contemporary African American womanhood from the late twentieth century to the present.

Panel: Relations between History and History of Science and Technology. (Theodore Arabatzis, Kostas Gavroglu, Vasia Lekka, Manolis Patinotiotis, Aristotle Tympas. Commentator : Dimitris Kyrtatas)

Arabatzis, Theodore

The turn to practice and the rapprochement between history and history of science

For some time now historians of science have been approaching their subject matter, science, as a cognitive practice rather than a body of knowledge. Various facets of that practice have been subjected to systematic historical scrutiny, including the construction of theories and models, the formulation of problems, the design of experiments, the building of instruments, the management of laboratories and research institutes, the search for patronage and funding, and the (often protracted) controversies among scientists. This turn to practice provides an opportunity to rethink the relations between history of science and general history. In my contribution to this roundtable I will argue that the historiographical shift from the product to the process of science has narrowed the gap between general history and history of science. When we think of science as a diverse human activity, rather than a set of disembodied ideas, it becomes evident that the scientific past cannot be adequately comprehended if we ignore its social, economic, and cultural contexts. From that perspective, general history is clearly indispensable for situating and interpreting past science. Conversely, the tremendous impact of scientific activity on social, economic, and cultural change suggests strongly that general history needs to integrate the history of the sciences.

Theodore Arabatzis is Professor of History and Philosophy of Science at the University of Athens. He holds a BSc in electrical engineering from the University of Thessaloniki, and an MA and a PhD in history of science from Princeton University. His research has focused on the history of modern physical sciences and on general philosophy of science. He has published many articles on these topics in international journals and edited collections. He is the author of *Representing Electrons: A Biographical Approach to Theoretical Entities* (University of Chicago Press, 2006), and co-editor of *Kuhn's The Structure of Scientific Revolutions Revisited* (Routledge, 2012). He has served as editor of the journal *Metascience* (2010-2014).

Gavroglu, Kostas

Social Constructivism and History of Science

During the last years many theoretical issues in history of science have been re-configured within the framework of social constructivism. One of those which has been an anathema to many scientists who were strongly attracted by positivism, is the contingency of scientific developments. The contingency of scientific developments

stipulates that developments could have followed different paths than those followed, without, however, knowing the exact alternative trajectories. The contingency of scientific developments further strengthened the social and cultural history of science, brought to the surface a number of new factors which are involved in scientific developments, and further weakened the view that history of science is the unfolding of a preexisting structure of an objective world. This short intervention will attempt to show how social constructivism has contributed to further blur the boundaries between history and history of science.

Kostas Gavroglu is professor of history of science at the University of Athens. His main work is in the history of physics and chemistry in the 19th and 20th centuries. He has published works on the history of low temperature physics, on the history of quantum chemistry and on issues concerning the appropriation of the sciences in the 18th century Greek speaking regions. His latest books are *Neither Chemistry nor Physics, a History of Quantum Chemistry* (MIT Press, 2012) co-authored with Ana Simoes and has edited the volume *History of Artificial Cold, Scientific, Technological and Cultural Aspects* (Springer Publishers, 2013).

Lekka, Vasia

The relations between history and history of science:

The case of the history of psychiatry

One of the main questions that undoubtedly “tortures” the historians of science is how exactly their research object – a specialized object that is balancing between history and science – can fruitfully discuss with history per se, that is, with social, political, economic history. In other words, the questions that are usually in the forefront are in regard to which tools can history offer to the history of science and, at the same time, in regard to how can history of science contribute to the widening of history’s scope, as well as to the re-shaping of the way of reading and interpreting the past. Our aim will be to try to answer the above general, methodological questions through the case of the history of psychiatry.

Actually, the course of mental illness and its lived experience, the attempt to illustrate the position of mentally ill people in past societies, as well as the evolution of psychiatry per se, have been the object of numerous studies during the past decades. Nonetheless, the issue that is arising is how the above studies could converse with the history of the time periods under study. In other words, how could the historical procedure described by Michel Foucault as the “Great Confinement” be included within the general social, religious and epistemological transformation that took place during the seventeenth century? How could the birth of psychiatry at the end of the eighteenth and the beginning of the nineteenth centuries contribute to the anew understanding of the consolidation of capitalism? What exactly could psychiatry’s uses (the biological therapies during the first half of the twentieth century, such as electroconvulsive therapy and lobotomy) and abuses (the Nazi crimes) reveal us for the “short twentieth century”? How could we associate the intensifying psychiatrization of several dimensions of human behaviour and conduct, as it is manifested through the latest version of the

“Diagnostic and Statistical Manual of Mental Disorders” (DSM-5) of the American Psychiatric Association, with the confrontation of modern western societies towards every “Other” and the revival of racism and neo-Nazism, at the beginning of the twenty-first century? Thus, it is through the above questions that we will attempt to highlight and clarify the relations and ruptures, as well as the fruitful dialogue between history and history of science.

Vasia Lekka received her PhD, entitled “The medical foundation of modern epilepsy: the case of the National Hospital for the Paralyzed and Epileptic (1870-1895)” (published by Springer, 2014), at the University of Athens, in 2009. Since 2010, she is teaching as a teaching assistant at the Department of Philosophy and History of Science (University of Athens). Her academic interests cover the fields of the history of psychiatry, the social and cultural history of medicine, and epistemology.

Patiniotis, Manolis

Moving Localities And Creative Circulation:

New Approaches in 20th-century Historiography of Science

The aim of this communication is to suggest a deeper understanding of the role of circulation in the production of knowledge. During the last decades, a special interest in circulation has developed as a result of historiographical reflections on the role of travels in the making of modern science. The contention that will be put forward in this paper is three-fold. First, that circulation is not only a way of transmitting or spreading knowledge, but also a way of producing it. Second, that *locality* is not necessarily coincident or constrained by *location*. Third, that centres and peripheries should not be regarded as tokens of steady, hierarchical geographies, but as co-constructed and mutually dependent entities that can change with time.

The conception of circulation as a knowledge making process opens the way for new kinds of historical actors. Much of the positivist historiography of science drew on the work of the great thinkers who conceived or definitely shaped the great scientific discoveries. The turn to circulation as *a site of continuous knowledge production* brings into focus the work of those intercultural subjects who move across disciplinary and territorial borders ‘by juggling possibilities and constraints, construct spaces tailored to their own activity, cultivate solutions of continuity, and function through networks’. These figures are usually absent from the official histories of the Enlightenment and if they are recognized, they are typically treated as intellectually parochial scholars, unable to fully embrace the ideal of modernization through reason and science. Bringing such figures to the forefront and confirming their role in the production of scientific knowledge helps historians tell more nuanced stories about the complex cultural encounters, social negotiations and material potentialities which contributed to the making of science.

The emphasis of this paper will be placed on the notion of *moving localities*, which plays a central role in the picture of circulation as knowledge production. It will be argued that *locality* as opposed to *location* is a complex set of connections, allegiances and commitments, which can travel with people and thus extend beyond perceived and effectively marked boundaries creating interconnected intellectual spaces over wide geographical locations. The sense of locality enables actors to perform distinct cultural

identities in the course of their travels, informed, but not confined by those assigned by their places of origin. Travels spur the ability to negotiate, to build and revamp meanings and to design and readapt paths and routes through conflicting agencies. Travellers bring the localities they experienced elsewhere into their spaces of departure in the same way they carry their original localities with them. Thus, travelling mediates between moving localities, and makes it possible for them to converge and coexist in a certain location. In this theoretical frame, the predominant contextualist view of the making of knowledge as a process tied to rigid notions of spatiality gives way to a more dynamic approach, that seeks to understand how knowledge evolves through fluxes of people crossing heterogeneous spaces, and to apprehend how the nature and status of these spaces change in the course of time.

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Tympas, Aristotle

The historiographical challenge of 20th century technological enthusiasm

The twentieth century generalized the nineteenth century drive towards building lines to carry humans and signals to the most distant places. Technological lines appeared to be the natural outcome of a welcomed evolution. Only a master analyst of appearances could manage to raise a doubt: "If there had been no railway to conquer distance", wrote Sigmund Freud in *Civilization and Its Discontents*, "my child would never have left town and I should need no telephone to hear his voice." The vast majority of those who lived in the twentieth century –builders and users of long technological lines- did not raise such doubt. Lengthening technological lines and interconnecting them so as to form endless technological networks appears as something natural in the evolutionist narrative of Thomas Hughes, author of the celebrated *Networks of Power: Electrification in Western Society, 1880-1930*. In *American Genesis: A Century of Invention and Technological Enthusiasm*, a popular book by Hughes that attempts an overview of the history of the twentieth century from the perspective of the history of technology, technological enthusiasm is presented as something that naturally accompanied the welcomed technical evolution of the *Networks of Power*.

Historians of technology who have argued that there was nothing natural in the prevalence of distant over local technological networks could not enjoy the immediate recognition of Hughes. This was also the case with historians of technology who have argued that technological enthusiasm was not natural, but, it was produced through a whole range of ideological mechanisms (like the mechanisms described in *Possible Dreams: Enthusiasm for Technology in America*, edited by John W. Wright). The presentation will introduce to a group of historians who pioneered in raising doubts

about the naturalness of twentieth century technology. Based on a synthetic review of works by this group of historians, it will pay attention to the relationship between the mass appeal of technological enthusiasm in the twentieth century and the historiographical struggle against its reproduction through the writing of the history of twentieth century technology.

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