

## Departmental Seminars - Autumn term 2007/08

The department puts on two separate seminar programmes: the Departmental Seminars (DS) and the Research Seminars (RS). The Departmental Seminars are joint seminars, organized by 2 or more professors (convenors), and are essentially teaching seminars, aimed at examining broad developments within the discipline, and exploring major theoretical and methodological issues. Each semester the department will put on 5 to 6 Departmental Seminars (8 to 9 sessions per semester). Alongside the Departmental Seminars are the Research Seminars (8 to 9 sessions per semester) which are organized by individual professors (or in some cases jointly organized by 2 professors). The Research Seminars are intended as specialized seminars dealing with the research in progress of professors, researchers and visiting scholars. Researchers normally attend the Research Seminars of their supervisors.

**First year researchers are required to take 3 seminars in the autumn semester (RS or DS) and two seminars in the spring semester (RS or DS). Of these five seminars the researcher has to choose two DS.** A researcher is not confined to the Departmental Seminars offered by the Department of History, but may, where appropriate and with the approval of her/his supervisor, take a seminar offered by another department. The Department formally requires you to **register** with Mr. [Sergio Amadei](#) the titles of the **seminars**, which you must attend during each of your first and second semesters of study. During the autumn semester all first year researchers will be required to hand in a written presentation and to give an oral presentation upon the subject of 2 of the seminars that they are attending.

The teaching programme for the autumn term will run from 8th October to 14th December 2007.

The Departmental Seminars in Autumn term 2007/08 will be as follows:

**Profs. Arfon Rees and Martin van Gelderen**, [Literature, History and Culture](#)

**Profs. Anthony Molho, Diogo Curto, Sebastian Conrad and Athanasios Gekas (Max Weber Fellow)**, [World History](#)

**Profs. Bartolomé Yun-Casalilla and Philipp Ther**, [Comparative and trans-national History](#)

**Profs. Antonella Romano, Giulia Calvi and Antonio Stopani (MWF)**, [History and Social Sciences: the Perspective of Microprocesses](#)

**Prof. Martin van Gelderen and Maxim Khomiakov (Marie Curie Fellow)**, [Toleration in Europe: History, Theory and Policy \(two term seminar\)](#)

**Prof. Kiran Patel**, [History of the European Integration Process During the 20th Century](#)

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**Profs. Arfon Rees and Martin van Gelderen**
***Literature, History and Culture***

In the past couple of years a series of seminars has been set up to study the hermeneutic and methodological traditions that have dominated the study of cultural and intellectual history in Europe. These courses have three principal aims. They seek to stimulate study of the historiography of cultural and intellectual history, focusing on distinct approaches to them. The seminars also address -and offer opportunities to discuss-- major problems of scholarly interpretation and research, which are at the centre of a number of recent approaches. Finally, the seminars highlight the 'interdisciplinary' nature of many research projects in cultural and intellectual history, so often standing at the crossroads of disciplines such as literature, social and political science, religious studies and anthropology.

This course offers such a combination of historiographical and methodological reflection, looking in particular at a range of interdisciplinary subjects and approaches that stand at the crossroads of the study of literature, history and culture. More specifically we explore how a set of key topics in Renaissance Studies, Enlightenment Studies and Modern History have been studied recently from distinct interdisciplinary perspectives—moving from Greenblatt's New Historicism to Lacanian analysis. Of course our list of seminars is in no sense representative. At a more modest level the seminar series seeks to offer a forum for the study and discussion of topics and approaches that are at the heart of ongoing research in cultural and intellectual history, here at the EUI.

Usually on **Monday at 15.00 in Sala Belvedere**

Date and speaker	Title and readings
8 Oct.	New Historicism and the Renaissance; the work of Stephen Greenblatt - Stephen Greenblatt, <i>Renaissance self-fashioning: from More to Shakespeare</i> , Chicago/London, 1984, Introduction and Chapter 6, 1-10 and 222-254 - Catharine Gallagher, Stephen Greenblatt, <i>Practicing New Historicism</i> , Chicago, 2002, chapters 1 and 2
15 Oct.	Sex, Lies, and Self-Fashioning: Reading Boccaccio and Machiavelli. (Peter Schwertsik, Matthias Roick) <b>A. Primary Sources:</b> Boccaccio, <i>Decamerone</i> : Novella 8.4 Machiavelli, <i>Lettere</i> :



	<p>Machiavelli to Luigi Guicciardini. Verona, 8 Decembre 1509</p> <p>Machiavelli to Vettori. Florence, 3 August 1514</p> <p>Vettori to Machiavelli. Rome, 16 January 1515</p> <p>Machiavelli to Vettori. Florence, 31 January 1515</p> <p>Pontano, Baiae:</p> <p>I.4 'To Hermione'</p> <p>I.7 'The Baths Speak'</p> <p>I.13 'To his wife, Ariane'</p> <p>I.16 'To Alfonsus, Duke of Calabria'</p> <p><b>B. Secondary Sources</b></p> <p>Patapan, Haig: <i>Machiavelli in Love. The Modern Politics of Love and Fear</i>. Lanham et. al.: Lexington Books, 2006.</p> <p>Introduction, pp. 1-11</p> <p>A part of Chapter 1, "Machiavelli and Love", pp. 21-31</p> <p>Ruggiero, Guido: <i>Machiavelli in Love. Sex, Self, and Society in the Italian Renaissance</i>. Baltimore: Johns Hopkins UP, 2007.</p> <p>Introduction, pp. 1-12</p> <p>Chapter 5, "Machiavelli in Love. The Self-Presentation of an Aging Lover", pp. 108-41</p>
29 Oct.	<p>Visualising Empire (Anastasia Stouraiti)</p> <p>- Liz Horodowich, "The New Venice: Historians and Historiography in the 21st Century Lagoon", <i>History Compass</i> 2 (2004) 1–27.</p> <p>- Bronwen Wilson, "Reflecting on the Turk in Late Sixteenth-Century Venetian Portrait Books", <i>Word &amp; Image</i>, 19.1–2 (2003), 38–58.</p> <p>- Bronwen Wilson, "Venice, Print, and the Early Modern Icon", <i>Urban History</i> 33.1 (2006), 39-64.</p> <p>- Peter Burke, <i>Eyewitnessing: The Uses of Images as Historical Evidence</i>, London, Reaktion, 2001, Introduction: The Testimony of Images", pp. 9-19; Chapter 7, "Stereotypes of Others", pp. 123-139; Chapter 11, "The Cultural History of Images", pp. 178-189</p>
5 Nov.	<p><b>Catherine Macaulay—Wendy Robins</b></p> <p><b>-Primary sources</b></p>



	<p>- 'Sophia', 'Woman not inferior to man: or, a short and modest vindication of the natural right of the fair-sex to a perfect equality of power, dignity, and esteem, with the men. (1740), extracts.</p> <p>- Catharine Macaulay, 'Letters on Education' (1790), Letter 22: 'No characteristic difference in sex'.</p> <p><b>Secondary sources:</b></p> <p>Karen Offen, 'European Feminisms, 1700-1950: A Political History' (2000) Ch 1 'Thinking about feminism in European history', and Ch2 'Reclaiming the Enlightenment for feminism'.</p>
12 Nov.	<p>Russian terrorist Novels—Arfon Rees</p> <p><b>Primary Sources</b></p> <p>Boris Savinkov, <i>The Pale Horse</i> (1909) or <i>What never happened</i> (1912)</p> <p><b>Commentary</b></p> <p>Daniel Beer, 'The Morality of Terror: Contemporary Responses to Political Violence in Boris Savinkov's <i>The Pale Horse</i> (1909) and <i>What Never Happened</i> (1912)', <i>Slavic and East European Review (SEER)</i>, vol. 85, no. 1, 2007, 25-46</p> <p>Aileen Kelly, 'Self-Censorship and the Russian Intelligentsia, 1905-1914', <i>Slavic Review</i>, vol. 46, no 2, Summer, 1987.</p> <p>Anna Geifman, <i>Thou Shalt Kill: Revolutionary Terrorism in Russia, 1894-191</i>, Chapter 2: The Party of Socialists-Revolutionaries and Terror, Princeton, NJ, 1993, pp. 45-83.</p>
19 Nov.	<p>Rewriting the History of Autobiography in the Light of a History of the Look (Katja Haustein)</p> <p>- Katja Haustein, 'Proust's Visual and Emotional Cavities', Chapter three from <i>Vision and Photography in the Autobiographical Works of Marcel Proust, Walter Benjamin and Roland Barthes</i>, PhD, University of Cambridge, February 2007</p>
26 Nov.	<p>Studying Collingwood—Fred Inglis, University of Sheffield</p> <p>- R.G. Collingwood, <i>An Autobiography</i>, Oxford, 1939</p> <p>- R.G. Collingwood, <i>The Idea of History</i>, ed. Jan van der Dussen, Oxford, 1994.</p>
3 Dec.	<p>Lacan for Historians: Reading Stendhal (Admir</p>



	Skodo) - Stendhal, <i>On Love</i> (1822) and <i>Le Rouge et le Noir/ The Red and the Black</i> (1830) - Julia Kristeva, "Stendhal and the Politics of the Gaze. An Egoist's Love", in <i>Tales of Love</i> , Columbia University Press 1987, 341-364.
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**Profs. Anthony Molho, Diogo Curto, Sebastian Conrad, Athanasios Gekas**

### ***World History***

This year, we shall continue the reflection we initiated last year in this seminar. Inevitably, the large questions will remain unchanged. But the format, some of the readings, and the teaching staff have changed. Last year, we started by posing some questions. We repeat them here:

Much is being written, even more is being said these days about the twin (and overlapping) concepts of world history and global history. What do these terms mean? How useful are they as analytical tools for the study of the past? To what degree should one accept claims that these concepts entail a radical re imagining of the past, most especially of Europe's past. These, and other comparable questions, will occupy our attention in this seminar. We shall approach the subject critically (if not skeptically) in an attempt to gauge the meaning and heuristic value of these concepts.

We expect that two questions/issues will recur in the course of our discussions:

1. To what extent will the concepts of world and global history challenge and might even change approaches to the study of historical problems conceived in local, regional, or national terms?
2. Traditional interpretations of Europe's relations with the rest of the world have often been defined as being "Eurocentric" (as per the currently fashionable term), imputing to European agents a major, if not principal role in the emergence of a world order, dominated by Europe. These interpretations were, in turn, rooted in the twin concepts of progress and of a unified, linear, almost teleological concept of time. The question on which we may wish to focus some of our discussions is whether the displacement of attention from Europe to other regions of the world compels us to alter (or even abandon) the concepts of progress and of linear time.

Following an introductory session that will be focused on Patrick O'Brien's tour d'horizon of the broad questions about world history, we shall devote meetings to specific issues and readings (as per the syllabus below). These will be followed by four meetings in which researchers (mostly from last year's seminar) will present their own research projects within the context of the issues we discussed last year.

Our weekly sessions will bring into focus issues contained in the readings that are indicated below. Where materials are available in JSTOR they will not be available for distribution. It will be your responsibility to download them and read them. Other materials may be obtained from Mrs. Koniordos, in the secretarial office. It goes without

saying that participants are expected to have read the assigned materials, and to be prepared to discuss them in class.

Meetings are mostly held on **Tuesdays, from 3:00 to 5:00 PM, in the Sala Europa.**

Date and speaker	Title and readings
9 Oct.	<p>INTRODUCTION – An Overview</p> <p>Patrick O'Brien, 'Historiographical traditions and modern imperatives for the restoration of global history', <i>Journal of Global History</i>, 1, 1, 2006: 3-39. (Available in JSTOR)</p> <p>Raymond Grew, 'Expanding Worlds of World History', <i>Journal of Modern History</i> 78, 2006: 878-898. (Available in JSTOR)</p> <ol style="list-style-type: none"> <li>1. <i>Why does Global History need restoration – if at all? What forms this 'restoration' needs to take?</i></li> <li>2. <i>What challenges do Global Historians need to address today?</i></li> <li>3. <i>What are the implications of acknowledging the different historiographical traditions of Global History, those of Europe and other continents?</i></li> <li>4. <i>What if any has been the relationship between the rise of the West and the predominance of Western/European historiography?</i></li> <li>5. <i>How did different cultures appropriate 'their' past and constructed or retreated into an ethno-centric and nationalist historiography?</i></li> <li>6. <i>What are the opportunities offered by Global History to avoid Eurocentric, Islamocentric or Sinocentric histories? How is this feasible?</i></li> </ol>
16 Oct.	<p>PROVINCIALIZING CATEGORIES OF EUROPEAN ANALYSIS –EUROCENTRISM AND ITS CRITICS</p> <p>Reconstruction of text (Chakrabarty, chapter 1):</p> <p style="padding-left: 40px;">What is meant by "asymmetry of ignorance" and "transition narratives"?</p> <p style="padding-left: 40px;">What possibilities do you see "to read lack otherwise" – and to privilege alternative readings of social development?</p> <p style="padding-left: 40px;">What is implied by the project of "provincializing Europe" – and what is not implied? What does Chakrabarty refer to as "politics of despair"?</p> <p>General (Landes, Chakrabarty, Lal):</p>



	<p>Is Global History an ecumenical or an imperialist project? What possibilities are there to establish alternative ways of knowing and reading the past? (Possibly: What is the postcolonial condition in which we rewrite our past?)</p> <p>David S. Landes, <i>The Wealth and Poverty of Nations: Why Some Are so Rich and Some so Poor</i>, Introduction; chapter 3.</p> <p>Dipesh Chakrabarty, <i>Provincializing Europe</i>, pp. 3-23.</p> <p>Vinay Lal, "Provincializing the West. World History from the Perspective of Indian History," in Benedikt Stuchtey and Eckhardt Fuchs, eds. <i>Writing World History 1800-2000</i>, pp. 271-289.</p>
23 Oct.	<p>CHINESE PERSPECTIVES ON WORLD HISTORY</p> <p>Kenneth Pomeranz, <i>The Great Divergence</i>, pp. 3-27.</p> <p>Andrew Gunder Frank, <i>Re-Orient</i>, pp. 1-51, 321-359</p>
30 Oct.	<p>RELIGION IN THE PERSPECTIVE OF WORLD HISTORY</p> <p>C.A. Bayly, <i>The Birth of the Modern World, 1780-1914: Global Connections and Comparisons</i>, 2003, ch. 9: "Empires of Religion."</p> <p>David Lindenfeld, "Indigenous Encounters with Christian Missionaries...," <i>Journal of World History</i>, 16, September 2005 (JSTOR).</p> <p>Luke Clossey, "Merchants, migrants, missionaries, and globalization in the early-modern Pacific," <a href="#"><i>Journal of Global History</i>, 1</a>, March 2006, pp. 41-58</p> <p>Questions for World History Seminar</p> <p>C. A. Bayly on religion</p> <p>The following questions/musings are meant to suggest issues to explore in the course of our discussion this coming Tuesday. They can be easily substituted by other such pointers suggested by members of the seminar.</p> <p>Ø <i>The chapter we had to read is entitled EMPIRES OF RELIGION. Yet, the very first time Baly uses the term religion, he places it in quotation marks, as if he wanted to point to the term's ambiguity. He writes that "the nineteenth century saw the triumphal re emergence and expansion of "religion" in the sense in which we now use the term." Two questions come to mind: why the quotation marks to refer to religion? In what sense do we now use the term?</i></p>



	<p>Ø (Note that more than in any other chapter of his splendid book, Bayly relies on quotation marks when using the term religion. Thus, he refers to "world religions," "imperial religions," and the like. Why this rhetorical device of the quotation marks?)</p> <p>Ø Any number of historians have characterized the period from the fifth to the fifteenth centuries as an age of religion. Do you suppose that the word religion refers to the same range phenomena when it is used for (say) the twelfth century, or the nineteenth, as per CAB?</p> <p>Ø And while dwelling on such philological matters, what does the chapter's title, <i>Empires of Religion</i>, refer to? Think, for a moment, about the range of possible meanings CAB may have wished to evoke with this expression.</p> <p>Ø Despite the chapter's length, and the wealth of examples, drawn from such an impressive variety of cultures across the globe, CAB presents here a fairly simple (if new) thesis. Can you try to briefly summarize this thesis?</p> <p>Ø According to Bayly, what common characteristics did various religions, across the world, assume in the nineteenth century? What reasons does Bayly adduce for these changes?</p> <p>Ø Finally, is it possible to play the role of <i>advocatus diaboli</i> and suggest the following thesis (supporting it with evidence in Bayly's book)? That religion in the 19th century was able to survive only by adopting itself to a world profoundly marked by the values of the Enlightenment and by the consequences of social and political (and, of course, ideological) changes that deeply marked the history of Europe since the middle of the 18th century.</p>
6 Nov.	THE TIDE IS RISING: THE HISTORY OF THE SEAS AND THE NEW "THALASSOLOGY." <i>American Historical Review</i> , "Forum, 'Oceans of History'", 111, 2006, pp. 717-780 (JSTOR). Markus P. M. Vink, 'Indian Ocean Studies and the 'New Thalassology'', <a href="#">Journal of Global History</a> , 2, 2007, pp 41-62.
13 Nov.	<b>2 sessions:</b>





	<p><b>1st session</b> , from 3:00 to 5:00 PM, in Sala Belvedere Indian Silks, Empire and Globalization Presentations by Roberto Davini (<i>How the Global Interacts with the Local. The History of Bangali Rawsilk as Connective Interplay Between the Company Bahadur, the Bengali Local Economy and Society, and the Universal Italian Model (1750c.-1830c).</i>) and Antonella Viola (<i>India, Italy, Japan: the global networks of Mysoresilk industry, 1860s-1870s.</i>)</p> <p><b>2nd session</b>, from 19:00 to 21:00 PM, in Sala Belvedere Presentation by Professor Eric Dursteler, Brigham Young University <i>Religious Conversion in the Context of World History – The Case of the Ottoman Empire.</i></p>
20 Nov.	PRESENTATION by Dr. A. Gekas and M. Mathieu Grenet (2nd Year Researcher) Port Cities.
27 Nov.	Open session
4 Dec.	Presentation by Prof. David Washbrook ( <i>Oxford Univ.</i> ) (Title, readings and specific time TBA)

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### **Profs. Bartolomé Yun-Casalilla and Philipp Ther** ***Comparative and Trans-national History***

Comparative history, the history of cultural transfers, *histoire croisée*, transnational history and other “relational approaches” (M. Werner) are not new at all. Already at the beginning of the 20th century M. Bloch claimed for comparative analysis of the past and L. Febvre stated that “there is no history but comparative history”. Explicitly or implicitly, historians make always comparisons and face the necessity of understanding the influences and interplay between diverse peoples and cultures. Yet, recent trends oblige us to enhance such approaches by consciously using more sophisticated and formalised tools of analysis. The image of Europe as a culture of cultures and the crisis of the nation state force the historian to compare different historical trends and to overcome the traditional national framing of history.

The search for new approaches which go beyond the national histories has been especially intensive at the EUI and has created a number of interesting empirical studies. But, in spite of its apparent simplicity, comparative history, the study of cultural transfers and transnational history imply the use of very specialised techniques, which require self-criticism, rigour and a good deal of reflection to make of them appropriate tools of analysis. The main aim of this seminar is to put the students in contact with the great theoretical debates taking place in this field and to provide them with some insights that might be useful for their particular research. We will proceed by discussing

the general problems of the discipline but also by considering some cases-study ranging from the 16th to the 20th century, which –we hope- will be useful for them no matter their specialization or field of research.

Usually on **Thursday at 9.00 in Sala Belvedere**

Date and speaker	Title and readings
10 Oct. (Wednesday ) 17,30	General introduction to the seminar
11 Oct. 9.00AM	<p><i>Comparative History (theories and methods)</i></p> <ul style="list-style-type: none"> <li>- M. Bloch, Pour une histoire compare des sociétés européennes, <i>Revue de synthèse historique</i> 46, 1928, 15-50 ; as well as in <i>Melanges historiques</i>, vol. 1, Paris 1963, 16-40; in English : in Frederic C. Lane (ed.), <i>Enterprise and Secular Change : Readings in Economic History</i>, London 1953.</li> <li>- H.G.Haupt, Comparative history, in: <i>International Encyclopedia of the social and behavioural sciences</i>, 2001, 2397-2403</li> <li>- D. Cohen, Comparative History: Buyer Beware, in: D.Cohen and M.O'Connor (eds.), <i>Comparaison and history. Europe in a cross-national perspective</i>, New York 2004, 57-70</li> </ul>
18 Oct. 9.00AM	<p><i>Cultural transfer and histoire croisée</i></p> <ul style="list-style-type: none"> <li>- M. Espagne, Sur les limites du comparatisme en histoire culturelle, in: <i>Genèse</i> 17, 1994, 112-122.</li> <li>- M. Espagne and M. Werner, La construction d'une référence culturelle allemande en France : genèse et histoire, in: <i>Annales ESC</i> 42-4, 1987, 969-992.</li> <li>- M. Werner and B. Zimmermann, Penser l'histoire croisée: entre empirie et réflexité, in: <i>Annales HSS</i>, 2003, 7-36; in English: <i>History and theory</i> 2006</li> </ul>
19 Oct. (Friday) 11.00AM	<p><i>Towards a definition of transnational history</i></p> <ul style="list-style-type: none"> <li>- C. Conrad, "National historiography as a transnational object" in <i>Representations of the Past: the Writing of National Histories in Europe</i>, Newsletter 1, October 2004. pp. 3-5.</li> <li>- C. A. Bayly, S. Beckert, M. Connelly, I. Hofmeyr, W. Kozol, and P Seed., "Conversation: On Transnational History" in <i>The American Historical Review</i> num. 5</li> </ul>



	<p>(December 2006) (JSTOR) <a href="http://0-www.historycooperative.org.bibliosun.iue.it/journals/ahr/11.5/introduction.html">http://0-www.historycooperative.org.bibliosun.iue.it/journals/ahr/11.5/introduction.html</a> - B. Yun, "'Localism', global history and transnational history. A reflection from the historian of early modern Europe" (photocopies)</p>
31 Oct. (Wednesday) 17,30	<p><i>Structures in a comparative and trans-national perspective. Some cases.</i></p> <p>N. Farris, <i>Maya Society Under Colonial Rule: The collective Enterprise of Survival</i>, Princeton, Princeton University Press, 1984, Chapter 10. P. Ther, "Beyond the Nation: the Relational Basis of a Comparative History of Germany and Europe" in <i>Central European History</i> 36 (2003) pp. 45-74.</p>
7 Nov. (Wednesday) 17,30	<p><i>Case study of Cultural history from a comparative and trans-national perspective</i></p> <p>Ch. Freest, "The Collection of American Indian Artifacts in Europe, 1493-1750" in K. Ordahl (ed.), <i>America in European Consciousness</i>, The university of North Carolina Press, 1999, pp. 324-60. R. Pells; "From Modernism to The Movies: The Globalization of American Culture in the 20th Century, in: <i>Comparativ</i> 16 (2007), H. 4, 34-48. P. Ther, "Das Europa der Nationalkulturen. Die Nationalisierung und Europäisierung der Oper im langen 19. Jahrhundert, in: <i>JMEH</i> 5 (2007), 39-66 (unpublished English version can be obtained from Francesca Parenti)</p>
8 Nov. 9.00AM	<p><i>Comparative and Transnational approaches to Postcolonial History and the history of Empires.</i></p> <p>P. Chatterjee, "A Brief History of Subaltern Studies" in S. Conrad et al (eds.), <i>Transnationale Geschichte Themen, Tendenzen und Theorien</i>, Gottingen 2006, 94-104 L. Wolff, "Voltaire's Public and the idea of Eastern Europe: Towards a Literary Sociology of Continental Division, in <i>Slavic Review</i>, 54 (1995), pp. 932-942. Ch. Daniels and M.V. Kennedy (eds.) <i>"Negotiated empires : centers and peripheries in the Americas, 1500-1820</i>, New York and London. Routledge, 2002 Introduction" and chapter XXX</p>
15 Nov.	<p><i>Migrations in a Comparative and Trans-national approach</i></p>



9.00AM	<p>- Ida Altman, « Introduction » and « Marriage and family » in <i>Transatlantic Ties in The Spanish Empire</i>. Stanford, Stanford University, 2000, pp. 1-7 and 129-155.</p> <p>- N. L.Green, « Le Melting-Pot : Made in America, Produced in France », in <i>The Journal of American History</i>, Vol. 86, No. 3, <i>The Nation and Beyond:...</i>, (Dec., 1999), pp. 1188-1208;</p> <p>alternatively : L'histoire comparative et le champ des études migratoires, in : <i>Annales ESC</i> 1990,1335-1350</p>
22 Nov. 9.00AM	<p><i>Consumption and Comparative and Trans-national history</i></p> <p>- G. Clunag, "Modernity, global and local: consumption and the rise of the West, in <i>The American Historical Review</i>, 104 (1999) pp. 1497-1511. (JSTOR)</p> <p>- J. Brewer and F. Trentmann (eds.) <i>Consuming cultures, global perspectives : historical trajectories, transnational exchanges</i>Oxford, New York: Berg, 2006.</p>
6 Dec. 9.00AM	<p><i>Problems of empirical research</i></p> <p>Case studies presented by researchers and Max Weber on their own research.</p>

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**Profs. Antonella Romano, Giulia Calvi and Antonio Stopani (MWF)**

***History and Social Sciences: the Perspective of Microprocesses***

The seminar addresses the methodological approaches and epistemological issues connected to the historical analysis of microprocesses, i.e. of areas of enquiry that select a small scale approach.

The seminar will therefore introduce and discuss, through comparative analysis of different (European, North American and non western) historiographies, the ways in which "microhistory" has been interpreted and used in these different contexts. Has this approach allowed historical research to "find" new objects? Has it defined new forms of agency and social interaction? Has it succeeded in producing "total" histories through a dense and in-depth questioning of sources? What are the implications of this narrative choice focused on micro scales on broader issues concerning the writing of history? Relevant schools and studies pertaining to the social sciences will be discussed with reference to small scale analysis, oral sources, and symbolic interaction.

In all of these areas of research issues of evidence and proof will be one of the main connecting themes, as well as the interpretation of historical narratives that challenge linear conceptions of time and a purely 'local' conception of space.



Usually on **Tuesday at 11.15 in the Cappella**

Date and speaker	Title and readings
9 Oct.	<i>Introduction</i>
16 Oct.	<i>Narratives and epistemologies</i> L. Stone, "The Revival of Narrative: Reflections on a new old history", <i>Past &amp; Present</i> , 85 (1979), pp. 3-24 ( <b>Jstore</b> ) C. Ginzburg, "Clues: Roots of an Evidential Paradigm", in <b>Carlo Ginzburg, <i>Clues, myths, and the historical method</i>, translated by John and Anne C. Tedeschi</b> , Baltimore, Johns Hopkins University Press, 1992, pp. 96-125.
23 Oct.	Microprocesses in the Social Sciences C. Geertz, Thick Description: <b>Towards an Interpretative Theory of Culture</b> ", in <i>The interpretation of cultures: selected essays / by Clifford Geertz</i> New York, Basic Books, [2000], c1973, pp. 3-32. F. Barth, <i>Process and Form in Social Life, selected essays of Frederik Barth</i> , London, Routledge & Kegan Paul, 1981.
30 Oct.	<i>Italian Microstoria</i> G. Levi, "On microhistory", in <b>New perspectives on historical writing, edited by Peter Burke</b> , Cambridge : Polity Press, 1991, pp. 93-113. Simona Cerutti, "Microhistory: social relations vs. cultural models ? Some reflections on stereotypes and historical practices", in A.M. Castrén, M. Lonkila and M. Peltonen (dir.), <i>Between Sociology and History. Essays on Microhistory, Collective Action, and Nation-Building</i> , S.K.S. Helsinki, 2004, pp. 17-40.
6 Nov.	<i>Biographies / autobiographies. Biographical / autobiographical writings. Medieval and Early Modern perspectives</i> <b>Natalie Zemon Davis, <i>The return of Martin Guerre</i></b> , Cambridge (Mass), Harvard University Press, 1983, pp. 1-50, 82-93, 123-125, 132-149, 156-157. Jean Claude Schmitt, <i>La conversion d'Hermann Le Juif. Autobiographie, histoire et fiction</i> , Paris, Seuil, 2003.
13 Nov.	<i>Biographies / autobiographies. Biographical / autobiographical writings. Modern Perspectives</i> <b>Alessandro Portelli</b> , "The oral shape of the law: the '7 april case'", in <b>The death of Luigi Trastulli, and other stories : form</b>



	<p><b>and meaning in oral history</b>, Albany, N.Y : State University of New York Press, 1991, pp. 241-269.</p> <p>Giulia Calvi, <i>Women in the Factory: Women's Networks and Social Life in America (1900-1915)</i>, in E. Muir and J. Ruggiero, <i>Sex and Gender in Historical Perspective</i>, the Johns Hopkins UP, Baltimore and London, 1990, pp. 200-234.</p>
20 Nov.	<p><i>Back to casuistry? Scales of analysis</i></p> <p>Jacques Revel, "Micro-analyse et construction du social", dans <i>Jeux d'échelles. La micro-analyse à l'expérience</i>, Paris, Hautes Etudes-Gallimard-Le Seuil, 1996, pp. 15-36.</p> <p>Albert R. Jonsen and Stephen Toulmin, <i>The abuse of casuistry. A history of moral reasoning</i>, Berkeley-London, University of California Press, 1988, p. 1-20 and 23-46, [trad. française "A quoi sert la casuistique?" dans Jean-Claude Passeron et Jacques Revel, <i>Penser par cas</i>, Enquête 4, Paris, Editions de l'Ehess, 2005, pp. 95-127].</p>
27 Nov.	<p><i>Microprocesses and cultural history</i></p> <p>E.P. Thompson, <a href="#"><i>The Moral Economy of the English Crowd in the Eighteenth Century</i></a>, in <i>Past and Present</i>, 50, 1971, pp. 76-136 (Jstore)</p> <p>Suzanne Desan, "Crowds, community, and ritual in the work of E.P. Thompson and Natalie Davis", in <b><i>The New cultural history : essays, edited and with an introduction by Lynn Hunt</i></b>, Berkeley : University of California Press, 1989, pp. 47-71.</p>
4 Dec.	<p><i>Gramsci and new subalternities</i></p> <p>with Isabelle Merle, CREDO, Maison Asie Pacifique, Marseille</p>
11 Dec.	Workshop

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**Profs. Martin van Gelderen and Maxim Khomiakov (Marie Curie Fellow)**

***Toleration in Europe: History, Theory and Policy (two term seminar)***

Issues of toleration, multiculturalism and religious diversity are high on today's cultural and political agenda, both inside and outside Europe. How and to what extent religious and cultural diversity should be allowed and supported to flourish are key questions for citizens, philosophers and policy makers in both East and West. Whilst the last decades of the twentieth century saw a preponderance, if not domination of liberal theories and policies of toleration and multiculturalism, at least in the European Union and the USA, recent years have shown a growing critique of liberal theory and policy—from a variety of philosophical, political and religious perspectives.

The principal aim of this two-term seminar is to reflect critically on the histories, theories and policies of toleration from a range of both historical and philosophical perspectives in the hope that our ventures will provide us, as citizens and academics, with resources to rethink the key issues of toleration. A second distinct aim, especially of the seminars of our second term, is to overcome the East-West divide that characterises so much of the historiography of toleration.

The first term is mainly devoted to a reappraisal of a series of key early modern debates on toleration. Starting with an introductory session on the liberal concept of toleration, we move on to reflect on medieval foundations of toleration, on the Reformation debates on free will and on the classic debates of the 1680s, involving key figures such as Locke, Bayle and Spinoza, who have been at the heart of recent attempts to reassess the nature of the Early and Radical Enlightenment(s) in Europe.

In the second term we will move on to the 19th century and to current debates on toleration in both East and West.

Usually on **Tuesday at 17,15 in sala Belvedere**

Date and speaker	Title and readings
9 Oct.	<p>The Liberal Concept of Toleration—an Introduction</p> <p>Guest Speaker: Matt Matravers, Department of Politics, The University of York, UK</p> <p>Peter P. Nicholson, <i>Toleration as a Moral Ideal</i>, in J. Horton and S. Mendus, eds. <i>Aspects of Toleration</i> (London, 1985)</p> <p><b>Further Reading:</b></p> <ul style="list-style-type: none"> <li>- Susan Mendus, <i>Toleration and the Limits of Liberalism</i> (Atlantic Highlands, NJ : Humanities Press International, 1989).</li> <li>- Susan Mendus, ed., <i>Justifying toleration : conceptual and historical perspectives</i>, (Cambridge; New York : Cambridge University Press, 1988).</li> <li>- David Heyd, ed., <i>Toleration : an elusive virtue</i> (Princeton, NJ : Princeton University Press, 1996).</li> <li>- Preston King, <i>Toleration</i> (London : Allen &amp; Unwin, 1976).</li> </ul>
16 Oct.	<p>Medieval Paradigms of Toleration</p> <p><b>Primary Sources:</b></p> <ul style="list-style-type: none"> <li>- Nicholas of Cusa, <i>On Interreligious Harmony</i>. Text, Concordance and Translation of <i>De Pace Fidei</i> (New York: Edwin Mellen Press, 1990).</li> <li>- John of Salisbury, <i>Policraticus</i>, 2 vols., ed. C.C.J. Webb (1909; rpt. New York: Arno Press, 1979), book 2, ch. 22 and book 7, ch. 8)</li> <li>- Marsilius of Padua's <i>Defensor Minor</i> in Cary J. Nederman, ed.,</li> </ul>



	<p><i>Writings on the Empire : Defensor minor and De translatione Imperii</i> (Cambridge ; New York : Cambridge University Press, 1993).</p> <p><b>Commentary</b> Carry J. Nederman, <i>Worlds of Difference: European Discourse of Toleration, c. 1100-c.1550</i> (University Park: Pennsylvania State University Press, 2000), chapters 1-2. Laursen and Nederman, The Problem of Periodization in the History of Toleration, in <i>Storia della Storiografia</i> 37 (2000), pp. 55-65.</p> <p><b>Further Reading</b> - Carry J. Nederman and John Christian Laursen, eds., <i>Difference and Dissent: Theories of Toleration in Medieval and Early Modern Europe</i>(Lanham, MD: Rowman and Littlefield, 1996) - Carry J. Nederman and John Christian Laursen, eds., <i>Beyond the Persecuting Society: Religious Toleration before the Enlightenment</i> (Philadelphia: University of Pennsylvania Press, 1998) - John Christian Laursen, ed., <i>Religious Toleration: "The Variety of Rites" from Cyrus to Defoe</i> (New York: St. Martin's Press, 1999).</p>
23 Oct.	<p>Debating the Free Will 1: Erasmus and Luther</p> <p><b>Primary Sources</b> - Erasmus, <i>De Libero Arbitrio (1524)</i>; there are many editions and translations, but they are now superseded by the new edition in Erasmus's Collective Works. A convenient edition is <i>Luther and Erasmus: Free Will and Salvation</i>, ed. and trans.E.G. Rupp et. al. (London, 1969) <i>and/or</i> - Martin Luther, <i>De Servo Arbitrio</i>, available in many editions and again a convenient edition is <i>Luther and Erasmus: Free Will and Salvation</i>, ed. and trans.E.G. Rupp et. al. (London, 1969).</p> <p><b>Commentary:</b> - Brendan Bradshaw, 'Transalpine Humanism' in J.H. Burns, Mark Goldie (Hg.), <i>The Cambridge History of Political Thought, 1450-1700</i> (Cambridge, 1991), 95-131 - James Tracy, 'Two Erasmuses, Two Luthers: Erasmus' Strategy in Defence of <i>De Libero Arbitrio</i>', <i>Archiv für Reformationsgeschichte</i>, vol 78 (1987), pp. 37-60.</p> <p><b>Further Reading</b> - Brendan Bradshaw, 'The Christian Humanism of Erasmus', <i>Journal of Theological Studies</i>, New Series, Vol 33 (1982), pp. 411-447 - Brendan Bradshaw, 'Interpreting Erasmus', <i>Journal of Ecclesiastical History</i>, vol 33, no 4 (1982), pp. 596-610.</p>





	<ul style="list-style-type: none"><li>- James McConica, <i>Erasmus</i>, Past Masters (Oxford, 1991).</li><li>- Heiko Oberman, <i>Luther: Man between God and the Devil</i> (New Haven, 1989)</li><li>- Gary Remer, <i>Humanism and the Rhetoric of Toleration</i> (University Park, Pennsylvania, 1996), especially pp. 1-102.</li><li>- Marjorie O'Rourke Boyle, <i>Rhetoric and Reform. Erasmus' Civil Dispute with Luther</i> (Cambridge, Mass./London, 1983)</li><li>- James Tracy, <i>Erasmus of the Low Countries</i>(Berkeley, CA, 1996)</li></ul>
30 Oct.	<p><b>The Dutch Quest for Concord: Erasmus, Coornhert, Grotius and Spinoza</b></p> <p><b>Primary sources</b></p> <ul style="list-style-type: none"><li>- Hugo Grotius, <i>The Truth of the Christian Religion</i> (various editions), Book I, Chapters I-XIV</li></ul> <p><b>Commentary</b></p> <ul style="list-style-type: none"><li>- Martin van Gelderen, 'The Low Countries', in Howell Lloyd, Glen Burgess and Simon Hodson (eds.), <i>European Political Thought. Religion, Law and Philosophy</i> (Yale University Press, 2007)pp. 376-415</li></ul> <p><b>Further Reading</b></p> <ul style="list-style-type: none"><li>- John Marshall, 'Arguments for and against religious toleration in the Netherlands, c. 1579-1680, in John Marshall, <i>John Locke, Toleration and Early Enlightenment Culture. Religious Intolerance and Arguments for Religious Toleration in Early Modern and 'Early Enlightenment' Europe</i>, Cambridge, 2006, 335-370</li><li>- G.H.M. Posthumus Meyjes, 'Hugo Grotius as an Irenicist' in <i>The World of Hugo Grotius (1583-1645)</i> (Amsterdam, 1984), pp. 43-63</li><li>- Richard Tuck, 'Hugo Grotius' in his <i>Philosophy and Government, 1572-1651</i> (Cambridge, 1993), especially pp. 179-190</li><li>- Hugh Trevor-Roper, 'The Great Tew Circle' in his <i>Catholics, Anglicans &amp; Puritans. Seventeenth-century Essays</i> (London, 1987), pp. 166-230</li></ul>
6 Nov.	NO SEMINAR
13 Nov.	<p><b>The Early Enlightenment: John Locke on Toleration (Martin Van Gelderen, Maxim Khomyakov)</b></p> <p><b>Primary Sources:</b></p> <ul style="list-style-type: none"><li>- John Locke, 'Letter on Toleration' in John Horton, Susan Mendus (eds), <i>John Locke's Letter on Toleration in Focus</i> (London, 1991), pp. 12-56 (other editions are available)</li></ul> <p><b>Commentary:</b></p> <ul style="list-style-type: none"><li>- John Marshall, 'Tolerationist associations in the 1680s and 1690s' in John Marshall, <i>John Locke, Toleration and Early</i></li></ul>



	<p><i>Enlightenment Culture. Religious Intolerance and Arguments for Religious Toleration in Early Modern and 'Early Enlightenment' Europe</i>, Cambridge, 2006, Chapter 16, 469-535.</p> <p><b>Further reading</b></p> <ul style="list-style-type: none"><li>- John Marshall, <i>John Locke: Resistance, Religion and Responsibility</i> (Cambridge, 1994), especially Part III: 327-455.</li><li>- Richard Ashcraft, <i>Revolutionary Politics &amp; Locke's 'Two treatises of Government'</i> (Princeton, 1986), especially chapter 10, pp. 467-520</li><li>- Susan Mendus, <i>Toleration and the Limits of Liberalism</i> (Basingstoke, Macmillan, 1989), Chapter 2, pp. 22-43.</li><li>- John Horton, Susan Mendus (eds), <i>John Locke's Letter on Toleration in Focus</i> (London, 1991)</li><li>- James Tully, <i>An Approach to political philosophy: Locke in Contexts</i> (Cambridge, 1993); Chapter 6: 'Governing conduct: Locke on the reform of thought and behaviour' (pp. 179-241)</li></ul>
20 Nov.	<p><b>The Early Enlightenment 2: Pierre Bayle, Scepticism and the Huguenot Diaspora (Luisa Simonutti, The University of Milan) participation to be confirmed</b></p> <p><b>Primary sources:</b></p> <ul style="list-style-type: none"><li>- Pierre Bayle, 'Clarifications: On Atheists and On Obscenities' in Pierre Bayle, <i>Political Writings</i>, edited by Sally L. Jenkinson '(Cambridge, 2000), 311-341 (also available in other editions of Bayle's <i>Historical and Critical Dictionary</i> including the Hackett paperback edition)</li></ul> <p><b>Commentary</b></p> <ul style="list-style-type: none"><li>- Luisa Simonutti, 'Between political loyalty and religious liberty: Political theory and toleration in Huguenot thought in the epoch of Bayle', <i>History of Political Thought</i>, 1996, Vol.17, No.4, pp.523-554.</li></ul> <p><b>Further Reading</b></p> <ul style="list-style-type: none"><li>- Elisabeth Labrousse, <i>Bayle, Past Masters</i>, Oxford, 1983.</li><li>- Sally L. Jenkinson, 'Two concepts of Tolerance: Why Bayle is not Locke', <i>The Journal of Political Philosophy</i>, vol 4, no 4 (1996), 302-322.</li><li>- Philip Benedict, <i>Un roi, une loi, deux fois: parameters for the history of Catholic-Reformed co-existence in France, 1555-1685'</i> in Ole Peter Grell and Bob Scribner (eds.), <i>Tolerance and Intolerance in the European Reformation</i> (Cambridge, 1996), pp. 65-92.</li><li>- Myriam Yardeni, 'French Calvinist Political Thought' in Menna Prestwich (ed.), <i>International Calvinism 1541-1715</i> (Oxford, 1985), pp. 315-337</li></ul>
27 Nov.	<p><b>From Early to Radical Enlightenment? Reading Spinoza</b></p> <p><b>Primary sources:</b></p> <ul style="list-style-type: none"><li>- Spinoza, <i>Theologico-Political Treatise</i> (available in many</li></ul>



	<p>editions), Chapters 14,15, 19 and 20</p> <p><b>Commentary</b></p> <ul style="list-style-type: none"><li>- Jonathan Israel, 'Philosophy and the Making of Modernity' and 'Locke, Bayle and Spinoza: A Contest of Three Toleration Doctrines' in Jonathan Israel, <i>Enlightenment Contested: Philosophy, Modernity and the Emancipation of Man 1670-1752</i>, Oxford, 2006, chapters 2 and 6, pp. 43-62 and 135-163.</li></ul> <p><b>Further reading</b></p> <ul style="list-style-type: none"><li>- Jonathan Israel, 'Spinoza, Locke and the Enlightenment Battle for Toleration' in Ole Peter Grell and Roy Porter (eds.), <i>Toleration in Enlightenment Europe</i> (Cambridge, 2000) 102-113</li><li>- Jonathan Israel , 'Religious toleration and radical philosophy in the later Dutch Golden Age', in R. Po-chia Hsia, Henk van Nierop (eds.) <a href="#"><i>Calvinism and Religious Toleration in the Dutch Golden Age</i></a>(Cambridge, 2002)</li><li>- Steven Nadler, <i>Spinoza: A Life</i> (Cambridge, 1999)</li><li>- Steven B. Smith, <i>Spinoza, Liberalism, and the Question of Jewish Identity</i> (New Haven and London, 1998)</li></ul>
4 Dec.	<p><b>Toleration and the High Enlightenment: Lessing's 'Nathan the Wise'</b></p> <p><b>Primary sources</b></p> <ul style="list-style-type: none"><li>- Gotthold Ephraim Lessing, '<i>Nathan the Wise</i> (many editions available)</li></ul> <p><b>Commentary</b></p> <ul style="list-style-type: none"><li>- Ritchie Robertson, 'Dies Hohe Lied der Duldung'? The Ambiguities of Toleration in Lessing's <i>Die Juden</i> and <i>Nathan der Weise</i>, <i>Modern Language Review</i>, Vol. 93, Part 1 (1998), pp. 105-120.</li></ul> <p><b>Further Reading</b></p> <ul style="list-style-type: none"><li>- Jacob Katz, <i>From Prejudice to Destruction. Anti-Semitism, 1700-1933</i> (Cambridge, Mass., 1980), Part I, pp. 13-50</li><li>- Ritchie Robertson, <i>The "Jewish Question" in German Literature, 1749-1939: Emancipation and its discontents</i> (Oxford, 1999)</li><li>- David Sorkin, 'Jews, the Enlightenment, and Religious Toleration –Some Reflections', <i>Leo Baeck Institute Yearbook</i>, volume 37 (1992), pp. 3-16</li><li>- Joachim Whaley, 'A Tolerant Society? Religious Toleration in the Holy Roman Empire, 1648-1806' in Ole Peter Grell and Roy Porter (eds.), <i>Toleration in Enlightenment Europe</i> (Cambridge, 2000), 175-195</li></ul>

**Prof. Kiran Patel**

***History of the European Integration Process During the 20th Century***

Usually on **Monday at 11.00** in sala **Belvedere**

Date and speaker	Title and readings
8 Oct.	Introductory meeting
15 Oct.	<p>EU History: An Introduction</p> <p>Desmond Dinan, <i>The Historiography of European Integration</i>, in: idem, ed., <i>Origins and Evolution of the European Union</i>, Oxford 2006, 295-324.</p> <p>Anthony Pagden, <i>Europe: Conceptualizing a Continent</i>, in: idem, ed., <i>The Idea of Europe. From Antiquity to the European Union</i>, New York 2002, 33-54.</p>
22 Oct.	<p>The Rescue of the European Nation-State and Beyond: Rethinking European Integration History</p> <p>Alan S. Milward, Vibeke Sørensen, <i>Interdependence or integration? A National Choice</i>, in: Alan S. Milward, Frances M. B. Lynch, Ruggero Ranieri, Federico Romero and Vibeke Sørensen, eds., <i>The Frontier of National Sovereignty. History and Theory 1945-1992</i>, London 1993, 1-32.</p> <p>Wolfram Kaiser, <i>From State to Society? The Historiography of European Integration</i>, in: Michelle Cini, Angelica K. Bourne, eds., <i>Palgrave Advances in European Union Studies</i>, Houndmills 2006, 190-208.</p>
29 Oct.	<p>"Supranational History": A Master Path to EU History? Conceptualizing European Integration History</p> <p>N. Piers Ludlow, <i>The European Community and the Crises of the 1960s. Negotiating the Gaullist Challenge</i>, London 2006, 1-10, 199-218.</p> <p>David Reynolds, <i>Culture, Discourse, and Policy. Reflections on the New International History</i>, in: idem, <i>From World War to Cold War. Churchill, Roosevelt, and the International History of the 1940s</i>, Oxford 2006, 331-351.</p>
5 Nov.	<i>History and Memory in the Context of International History and European Integration</i>



	<p>Pierre Nora, <i>Entre mémoire et histoire: La problématique des lieux</i>, in: idem (ed.), <i>Les lieux de mémoire. La République</i>, vol. 1, Paris 1984, XVII-XLII.</p> <p>Bo Strath, <i>Methodological and Substantive Remarks on Myth, Memory and History in the Construction of a European Community</i>, in: <i>German Law Journal</i> 6, 2005 [online]</p>
12 Nov.	<p>The Transnational Side of Integration</p> <p><b>Guest Speaker: Johan Schot, Eindhoven University of Technology/EUI</b></p> <p>Thomas J. Misa, Johan Schot, <i>Inventing Europe. Technology and the Hidden Integration of Europe</i>, in: <i>History and Technology</i> 21, 2005, 1-19.</p>
14 Nov. <b>Wednesday 15.00-16.30</b>	<p>Doing EU history</p> <p><b>Guest Speaker: Jean-Marie Palayret, Director of HAEU</b></p> <p>N.B.: Session will take place at the Historical Archives of the EU, together with Serge Noiret</p>
19 Nov.	<p>Ideas, Interests, Incremental Developments? The Example of the Common Agricultural Policy</p> <p><b>Guest Speaker: N. Piers Ludlow, LSE London</b></p> <p>N. Piers Ludlow, <i>The Making of the CAP. Towards an Analysis of the EU's First Major Policy</i>, in: <i>Contemporary European History</i> 14, 2005, 347-371.</p>
26 Nov.	<p>Hegemony and Integration: The Role of the United States in European Integration</p> <p>Victoria de Grazia, <i>Irresistible Empire. America's Advance Through Twentieth-Century Europe</i>, London 2005, 1-14.</p> <p>Geir Lundestad, <i>The United States and Western Europe since 1945. From "Empire" by Invitation to Transatlantic Drift</i>, Oxford 2003, 1-21.</p>
3 Dec.	<p>Integration and Embeddedness: In Search for a Global Perspective</p> <p>David A. Messenger, <i>Dividing Europe: The Cold War and</i></p>



	European Integration, in: Desmond Dinan, ed., <i>Origins and Evolution of the European Union</i> , Oxford 2006, 29-54.
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